

LINGUISTIC SURVEY OF INDIA



COMPILED AND EDITED BY

G. A. GRIMSON, C.I.E., P.D., D.Litt. I.C.S. (Retd.)



VOL. III

TIBETO-BURMAN FAMILY

PART I

GENERAL INTRODUCTION,

SPECIMENS OF THE

TIBETAN DIALECTS, THE HIMALAYAN DIALECTS,

AND THE

NORTH ASSAM GROUP

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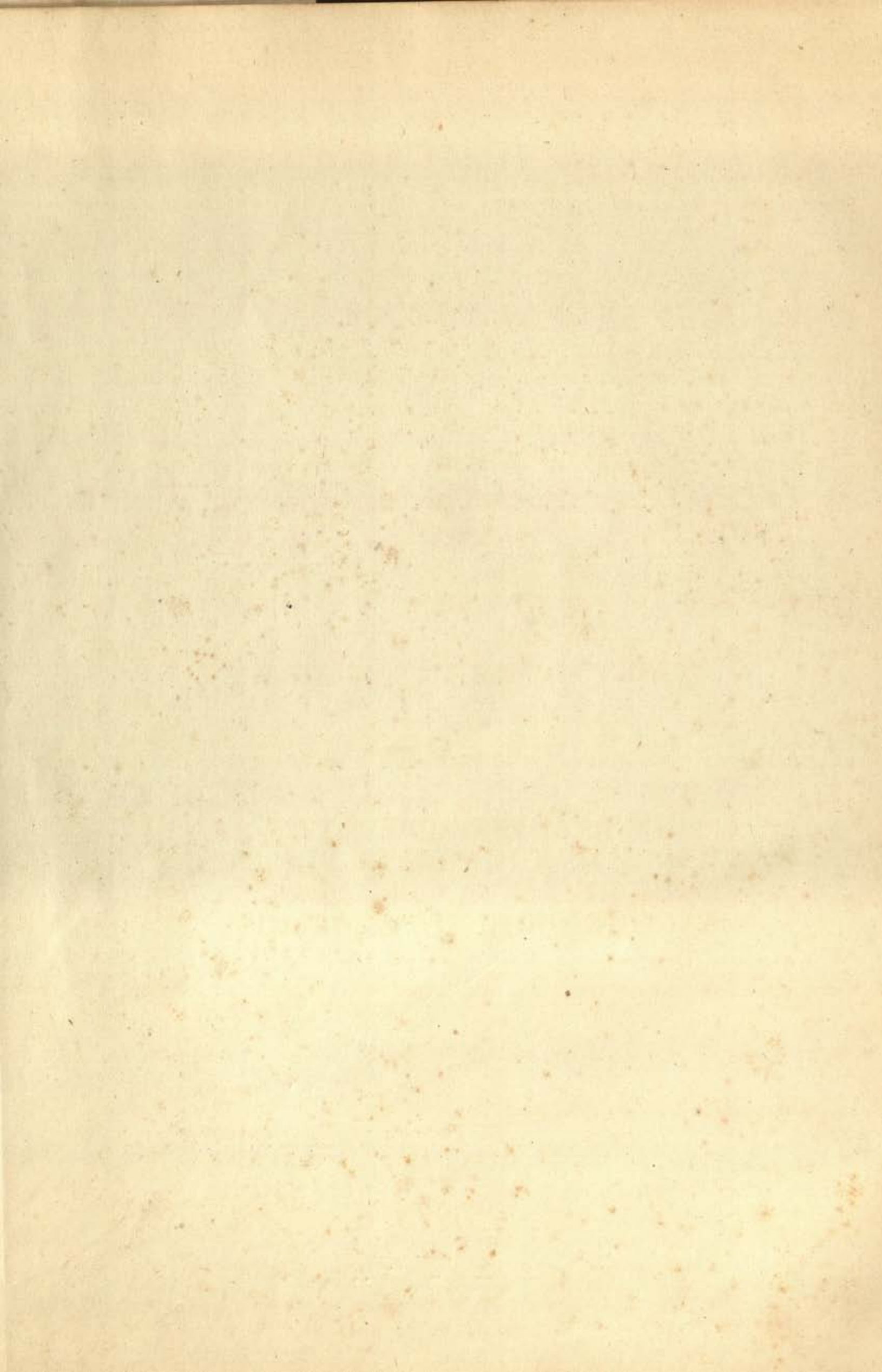
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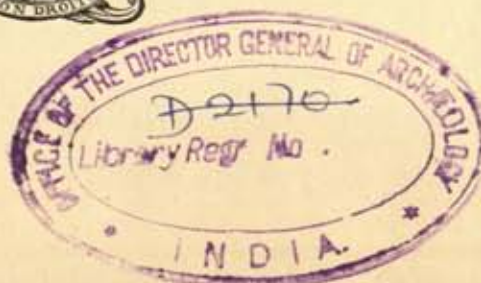
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CONTENTS.

	PAGE
SYSTEM OF TRANSLITERATION	xxi
INTRODUCTORY NOTE	xxiii
Tibeto-Burman Family	1
Indo-Chinese	ib.
Two different families	ib.
TIBETO-BURMAN FAMILY	ib.
Number of speakers	ib.
Relation to Siamese-Chinese	2
Vocabulary	ib.
Grammar	3
Tones and Phonetical system	4
Monosyllabic bases. Isolation	ib.
General Character	5
Classes of words	6
Nouns	ib.
Adjectives	7
Numerals	ib.
Pronouns	8
Verbs	ib.
Order of words	9
Classification	10
Authorities	12
TIBETAN OR BHŌTIA	14
Name of the language	ib.
Area within which spoken	ib.
Dialects	15
Number of speakers	16
Literature	17
Authorities	18
A.—Early references	ib.
B.—General	ib.
C.—Grammar	19
D.—Dictionaries	20
Alphabet	22
Pronunciation	24
Tones	ib.
Inflectional system	25
Nouns	ib.
Gender	26
Number	ib.
Case	ib.
Adjectives	27
Numerals	ib.
Pronouns	ib.
Verbs	ib.
Causals	29
Negative verb	30
Order of words	ib.
Honorific language	ib.
BALTĪ OR BHŌTĪA OF BALTISTAN	32
Authority	ib.
Pronunciation	34
Suffixes	ib.
Tones	35
Articles	ib.

	PAGE
BALTI OR BHŌṬĪA OF BALTISTAN—<i>contd.</i>	
Nouns	36
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	36
Verbs	<i>ib.</i>
Present	<i>ib.</i>
Past time	<i>ib.</i>
Future	37
Imperative	<i>ib.</i>
Verbal nouns	<i>ib.</i>
Participles	<i>ib.</i>
Passive voice	<i>ib.</i>
Causative	<i>ib.</i>
Negative verb	<i>ib.</i>
Interrogative particle	38
Order of words	<i>ib.</i>
Specimen	<i>ib.</i>
PURIK	39
Pronunciation	42
Prefixes and suffixes	<i>ib.</i>
Article	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	43
Pronouns	<i>ib.</i>
Verbs	<i>ib.</i>
Present	44
Past	<i>ib.</i>
Future	<i>ib.</i>
Imperative	<i>ib.</i>
Verbal nouns	<i>ib.</i>
Participles	<i>ib.</i>
Passive voice	45
Causative	<i>ib.</i>
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	<i>ib.</i>
LADAKHI	46
Authorities	51
Language and literature	<i>ib.</i>
Pronunciation	52
Tones	53
Articles	54
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	55
Pronouns	56
Verbs	<i>ib.</i>
Verb substantive	<i>ib.</i>
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	57
	<i>ib.</i>

CONTENTS.

vii

PAGE

LADAKHI— <i>contd.</i>	
Verbs— <i>contd.</i>	57
Imperative	58
Verbal nouns	<i>ib.</i>
Participles	<i>ib.</i>
Passive voice	<i>ib.</i>
Causative	59
Negative	<i>ib.</i>
Interrogative	<i>ib.</i>
Order of words	60
Specimens	69
LAHUL DIALECT	<i>ib.</i>
Authorities	<i>ib.</i>
Phonology	70
Inflexion	71
Specimen	72
CENTRAL TIBETAN	<i>ib.</i>
CENTRAL DIALECT	73
Number of speakers	<i>ib.</i>
Pronunciation	74
Article	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Pronouns	75
Verbs	<i>ib.</i>
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	<i>ib.</i>
Imperative	76
Verbal nouns and participles	<i>ib.</i>
Negative particle	<i>ib.</i>
Interrogative particle	77
Specimen	83
SPITI DIALECT	<i>ib.</i>
Authority	<i>ib.</i>
Phonology	84
Inflexional system	86
NYAMKAT	<i>ib.</i>
Phonology	87
Inflexional system	88
Specimen	91
JAP DIALECT	<i>ib.</i>
Phonology	92
Inflexional system	<i>ib.</i>
Nouns and pronouns	<i>ib.</i>
Verbs	93
Specimen	100
GARHWAL DIALECT	<i>ib.</i>
Phonology	101
Nouns and pronouns	<i>ib.</i>
Verbs	102
Specimens	106
KAGATE	<i>ib.</i>
Pronunciation	107
Articles	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjective	<i>ib.</i>
VOL. III. PART I.	b

	PAGE
KIGATE—contd.	
Pronouns	107
Verbs	ib.
Present time	108
Past time	ib.
Future	ib.
Imperative	ib.
Verbal nouns and participles	ib.
Negative particle	ib.
Specimen	110
SHARPA	113
Number of speakers	ib.
Authorities	ib.
Pronunciation	ib.
Articles	114
Nouns	ib.
Gender	ib.
Number	115
Case	ib.
Adjectives	ib.
Numerals	ib.
Pronouns	ib.
Verbs	ib.
Present time	ib.
Past time	ib.
Future	116
Imperative	ib.
Verbal nouns and participles	ib.
Negative particle	ib.
Specimen	117
DĀNJONG-KĀ OR BHŌTIA OF SIKKIM	119
Number of speakers	ib.
Authority	ib.
Pronunciation	ib.
Article	121
Nouns	ib.
Adjectives	ib.
Pronouns	ib.
Verbs	ib.
Present time	ib.
Past time	ib.
Future	ib.
Imperative	ib.
Verbal nouns and participles	ib.
Negative particle	123
Interrogative particle	ib.
Specimen	123
LHOKE OR BHŌTIA OF BHUTAN	129
Number of speakers	ib.
Authorities	ib.
Pronunciation	130
Article	131
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	ib.
Pronouns	ib.
Verbs	ib.
Present time	ib.
Past time	132
Future	ib.
Imperative	ib.

CONTENTS.

ix

	PAGE
LHOKA OR BHŌTIA OF BHUTAN—contd.	
Verbs—contd.	
Verbal nouns and participles	132
Negative particle	ib.
Interrogative particle	ib.
Specimen	133
KHAMS DIALECT	136
Authorities	ib.
Phonology	ib.
Specimen	138
Standard Words and Sentences in the dialects of the Tibetan language	140
HIMALAYAN LANGUAGES	177
Number of speakers	ib.
Kāmī	178
Mānjhī	ib.
Remaining dialects	179
NON-PRONOMINALIZED DIALECTS	180
GURUNG	182
Number of speakers	ib.
Authorities	ib.
Pronunciation	ib.
Article	183
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	184
Numerals	ib.
Pronouns	ib.
Verbs	185
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	ib.
Future	ib.
Imperative	ib.
Verbal nouns and participles	186
Passive voice	ib.
Causative	ib.
Negative particle	ib.
Order of words	ib.
Specimen	187
MURMI	189
Number of speakers	ib.
Authorities	ib.
Pronunciation	190
Article	ib.
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	191
Numerals	ib.
Pronouns	ib.
Verbs	192
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	ib.
Future	193
Imperative	ib.
Verbal nouns and participles	ib.
Passive voice	ib.
Causative	ib.
Negative particle	194
VOL. III. PART I.	62

	PAGE
MURMI—contd.	
Order of words	194
Specimens	195
SUNWAR	198
Number of speakers	ib.
Authorities	199
Pronunciation	ib.
Nouns	ib.
Articles	ib.
Gender	200
Number	ib.
Case	ib.
Adjectives	ib.
Numerals	ib.
Pronouns	201
Verbs	ib.
Verb substantive	ib.
Finite verb	202
Present time	ib.
Past time	ib.
Future	ib.
Imperative	ib.
Verbal nouns	ib.
Participles	203
Negative particle	ib.
Interrogative particle	ib.
Order of words	ib.
Specimen	204
MAGARI	206
Number of speakers	ib.
Authorities	207
Pronunciation	ib.
Article	208
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	ib.
Numerals	ib.
Pronouns	209
Verbs	ib.
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	ib.
Future	210
Imperative	ib.
Verbal nouns and participles	ib.
Passive voice	ib.
Causative verb	ib.
Negative particle	211
Order of words	ib.
Specimen	ib.
NEWARI	212
Number of speakers	214
Authorities	ib.
Pronunciation	215
Article	ib.
Nouns	216
Gender	ib.
Number	ib.
Case	ib.
Adjectives	ib.
Numerals	217
	ib.

CONTENTS.

xi

	PAGE
NEWARI— <i>contd.</i>	
Pronouns	217
Verbs	<i>ib.</i>
Verb substantive	218
Finite verb	<i>ib.</i>
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	<i>ib.</i>
Imperative	<i>ib.</i>
Verbal nouns and participles	219
Passive voice	<i>ib.</i>
Causative	<i>ib.</i>
Negative particle	220
Order of words	<i>ib.</i>
Specimen	221
PAHRI DIALECT	227
Authorities	<i>ib.</i>
Pronunciation	<i>ib.</i>
Article	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	228
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	<i>ib.</i>
Verbs	229
Verb substantive	<i>ib.</i>
Finite verb	<i>ib.</i>
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	<i>ib.</i>
Imperative	<i>ib.</i>
Verbal nouns and participles	230
Passive voice	<i>ib.</i>
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimen	231
LEPCHA OR BONG	233
Number of speakers	<i>ib.</i>
Authorities	<i>ib.</i>
Written character	234
Pronunciation	235
Prefixes	236
Articles	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	237
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	238
Verbs	<i>ib.</i>
Verb substantive	<i>ib.</i>
Finite verb	<i>ib.</i>
Present time	<i>ib.</i>
Past time	239
Future	<i>ib.</i>
Imperative	<i>ib.</i>
Verbal nouns and participles	240
Passive voice	<i>ib.</i>
Causals	<i>ib.</i>

LEPCHA OR RONG— <i>contd.</i>		
Verbs— <i>contd.</i>		
Irregular verbs		241
Negative particle		<i>ib.</i>
Interrogative particle		<i>ib.</i>
Order of words		<i>ib.</i>
Specimens		242
TOTO		250
Nouns, adjectives and numerals		<i>ib.</i>
Pronouns		<i>ib.</i>
Verbs		<i>ib.</i>
Specimen		252
Standard words and sentences		254
COMPLEX PRONOMINALIZED LANGUAGES		273
EASTERN SUB-GROUP		<i>ib.</i>
DHIMAL		277
Authorities		<i>ib.</i>
Article		<i>ib.</i>
Nouns		<i>ib.</i>
Gender		<i>ib.</i>
Number		<i>ib.</i>
Case		<i>ib.</i>
Adjectives		<i>ib.</i>
Numerals		278
Pronouns		<i>ib.</i>
Verbs		<i>ib.</i>
Present time		<i>ib.</i>
Past time		<i>ib.</i>
Future		<i>ib.</i>
Imperative		<i>ib.</i>
Verbal nouns and participles		279
Passive voice		<i>ib.</i>
Negative particle		<i>ib.</i>
Order of words		<i>ib.</i>
THAMI		280
Nouns		<i>ib.</i>
Gender		<i>ib.</i>
Number		<i>ib.</i>
Case		<i>ib.</i>
Adjectives		281
Pronouns		<i>ib.</i>
Verbs		<i>ib.</i>
Finite verb		<i>ib.</i>
Present time		282
Past time		<i>ib.</i>
Future		<i>ib.</i>
Imperative		<i>ib.</i>
Verbal nouns and participles		<i>ib.</i>
Negative particle		<i>ib.</i>
LIMBU		283
Number of speakers		<i>ib.</i>
Authorities		284
Pronunciation		<i>ib.</i>
Articles		285
Nouns		<i>ib.</i>
Gender		<i>ib.</i>
Number		<i>ib.</i>
Case		<i>ib.</i>
Adjectives		286
Numerals		<i>ib.</i>
Pronouns		287
Verbs		288
Voice		<i>ib.</i>

CONTENTS.

xiii

	PAGE
LIMBU—contd.	
Verbs—contd.	
Subject and Object	289
Verb substantive	292
Finite verb	ib.
Present tense	ib.
Past time	293
Imperative	ib.
Verbal nouns and participles	294
Negative verb	295
Interrogative particle	296
Compound verbs	ib.
Specimens	297
YAKHA	305
Number of speakers	ib.
Authorities	ib.
Pronunciation	ib.
Prefixes	306
Article	ib.
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	307
Numerals	ib.
Pronouns	ib.
Verbs	308
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	ib.
Future	ib.
Imperative	309
Verbal nouns	ib.
Participles	ib.
Passive voice	ib.
Negative verb	310
Interrogative particle	ib.
Order of words	ib.
Specimens	ib.
KHAMBU	311
Dialects	316
Number of speakers	ib.
Authorities	317
Pronunciation	ib.
Prefixes	ib.
Articles	318
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	319
Numerals	ib.
Pronouns	ib.
Verbs	320
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	321
Future	ib.
Imperative	322
Verbal noun	ib.
Participles	ib.

	PAGE
KHAMBU— <i>contd.</i>	
Verbs— <i>contd.</i>	
Causatives	
Negative verb	322
Order of words	<i>ib.</i>
Specimens	<i>ib.</i>
BAHING	323
Authority	
Pronunciation	327
Prefixes and suffixes	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	328
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	329
Pronouns	<i>ib.</i>
Verbs	<i>ib.</i>
Voice	330
Subject and object	<i>ib.</i>
Tense	331
Imperative	333
Verbal nouns	336
Participles	<i>ib.</i>
Causals	<i>ib.</i>
Negative particle	337
Specimen	<i>ib.</i>
MINOR KHAMBU DIALECTS	338
Bālāh	340
Sāngpāng	350
Lōhōrōng	351
Lāmbichhōng	353
Wāling	355
Chhingtāng	357
Rūngchhēnbūng	358
Dūngmāli	360
Rōdōng	362
Nāchherēng	363
Kūlung	365
Thūlung	366
Chourāsyā	368
Khāling	369
Dūmi	370
RAI	372
Authorities	373
Pronunciation	<i>ib.</i>
Prefixes	374
Articles	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	375
Pronouns	<i>ib.</i>
Verbs	<i>ib.</i>
Verb substantive	376
Finite verb	377
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	<i>ib.</i>
Imperative	378
Verbal nouns and participles	<i>ib.</i>
	<i>ib.</i>

CONTENTS.

xv

	PAGE
RAT— <i>contd.</i>	
Verbs— <i>contd.</i>	
Causals	379
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimen	380
VATU	382
Authorities	<i>ib.</i>
Pronunciation	<i>ib.</i>
Suffixes and prefixes	383
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	384
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	385
Verbs	386
Subject	<i>ib.</i>
Object	387
Voice	389
Tense	<i>ib.</i>
Imperative	393
Verbal nouns and participles	394
Causals	<i>ib.</i>
Negative particle	<i>ib.</i>
Specimen	395
OTHER NEPAL DIALECTS	399
Chēpāng	402
Kusūnda	403
Bhrāmu	405
Thāksya	406
Standard words and sentences	408
WESTERN SUB-GROUP	427
KANAWARI	430
Authorities	<i>ib.</i>
Pronunciation	431
Article	<i>ib.</i>
Nouns	432
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	433
Verbs	<i>ib.</i>
Verb substantive	434
Finite verb	435
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	436
Imperative	<i>ib.</i>
Verbal nouns	<i>ib.</i>
Participles	438
Passive voice	<i>ib.</i>
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	<i>ib.</i>
KANASHI	439
Authorities	442
Name of the language	<i>ib.</i>
Pronunciation	<i>ib.</i>
Tone and accent	<i>ib.</i>
Article	443
	<i>ib.</i>

KANISHI— <i>contd.</i>	PAGE
Nouns	
Gender	443
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	444
Verbs	<i>ib.</i>
Verb substantive	<i>ib.</i>
Finite verb	445
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Imperative	446
Passive voice	<i>ib.</i>
Participles and verbal nouns	<i>ib.</i>
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	<i>ib.</i>
MANCHALI OR PAYNI	447
Authority	453
Pronunciation	<i>ib.</i>
Articles	<i>ib.</i>
Nouns	454
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	455
Pronouns	<i>ib.</i>
Verbs	<i>ib.</i>
Verb substantive	456
Finite verb	<i>ib.</i>
Present time	<i>ib.</i>
Past time	<i>ib.</i>
Future	<i>ib.</i>
Imperative	457
Verbal nouns and participles	<i>ib.</i>
Passive voice	<i>ib.</i>
Negative particle	458
Order of words	<i>ib.</i>
Specimen	<i>ib.</i>
CHAMBA LAHULI	459
Authority	461
Articles	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	<i>ib.</i>
Numerals	<i>ib.</i>
Pronouns	462
Verbs	<i>ib.</i>
Verb substantive	<i>ib.</i>
Finite verb	<i>ib.</i>
Present time	463
Past time	<i>ib.</i>
Future	<i>ib.</i>
Imperative	<i>ib.</i>
Verbal nouns and participles	464
Negative verb	<i>ib.</i>
Specimen	<i>ib.</i>
BANGLAI, GONDLA, OR TINAN	465
Authority	467
	<i>ib.</i>

CONTENTS.

xvii

	PAGE
BUNÁN	469
Authorities	ib.
Pronunciation	ib.
Article	470
Nouns	ib.
Gender	ib.
Number	ib.
Case	471
Adjectives	472
Numerals	ib.
Pronouns	ib.
Verbs	473
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	474
Future	ib.
Imperative	ib.
Verbal nouns and participles	ib.
Passive voice	475
Negative particle	ib.
Order of words	ib.
Specimen	476
RANGKAS OR SAUKIYA KHUN	479
Pronunciation	ib.
Article	480
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	481
Numerals	ib.
Pronouns	ib.
Verbs	482
Verb substantive	ib.
Present time	ib.
Past time	ib.
Future	483
Imperative	ib.
Verbal nouns	ib.
Participles	ib.
Negative particle	ib.
Order of words	ib.
Specimens	484
DARMIYA	490
Pronunciation	ib.
Articles	491
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	492
Numerals	ib.
Pronouns	ib.
Verbs	493
Verb substantive	ib.
Finite verb	ib.
Present time	ib.
Past time	ib.
Future	494
Imperative	ib.
Verbal nouns	ib.

	PAGE
DAEMIYA— <i>contd.</i>	
Verbs— <i>contd.</i>	
Participles	494
Passive voice	495
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	496
CHAUDANGSI	503
Pronunciation	<i>ib.</i>
Articles	504
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	505
Numerals	<i>ib.</i>
Pronouns	<i>ib.</i>
Verbs	506
Verb substantive	507
Finite verb	<i>ib.</i>
Present time	<i>ib.</i>
Past time	508
Future	509
Imperative	<i>ib.</i>
Verbal nouns	<i>ib.</i>
Participles	<i>ib.</i>
Passive voice	510
Causals	<i>ib.</i>
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	511
BYANGSI	518
Pronunciation	<i>ib.</i>
Articles	<i>ib.</i>
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	<i>ib.</i>
Case	<i>ib.</i>
Adjectives	519
Numerals	<i>ib.</i>
Pronouns	<i>ib.</i>
Verbs	520
Verb substantive	<i>ib.</i>
Finite verb	<i>ib.</i>
Present time	<i>ib.</i>
Past time	521
Future	<i>ib.</i>
Imperative	<i>ib.</i>
Verbal nouns	<i>ib.</i>
Participles	522
Passive voice	<i>ib.</i>
Causative	<i>ib.</i>
Negative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	523
JANGGALI	530
Standard words and sentences	532
NORTH ASSAM GROUP	568
Introduction	<i>ib.</i>
AKA OR HUSSO	573
Authorities	<i>ib.</i>
Pronunciation	<i>ib.</i>
Prefixes	575

CONTENTS.

xix

	PAGE
NORTH ASSAM GROUP—contd.	
Articles	575
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	576
Case	<i>ib.</i>
Adjectives	577
Numerals	<i>ib.</i>
Pronouns	<i>ib.</i>
Verbs	578
Present time	<i>ib.</i>
Past time	579
Future	<i>ib.</i>
Imperative	580
Verbal nouns	<i>ib.</i>
Participles	<i>ib.</i>
Compound verbs	581
Passive voice	<i>ib.</i>
Negative particle	<i>ib.</i>
Interrogative particles	<i>ib.</i>
Order of words	<i>ib.</i>
Specimen	582
ABOR-MIRI, AND DAFLA .	584
Abors	<i>ib.</i>
Miris	<i>ib.</i>
Daffas	585
Authorities	<i>ib.</i>
Pronunciation	586
Tones	589
Prefixes	<i>ib.</i>
Articles	590
Nouns	<i>ib.</i>
Gender	<i>ib.</i>
Number	591
Case	<i>ib.</i>
Adjectives	593
Numerals	<i>ib.</i>
Pronouns	594
Verbs	596
Present tense	<i>ib.</i>
Past time	597
Present definite	598
Imperfect	<i>ib.</i>
Future	<i>ib.</i>
Imperative	599
Negative imperative	<i>ib.</i>
Infinitive or verbal noun	<i>ib.</i>
Infinitive of purpose	<i>ib.</i>
Participles	600
Passive voice	601
Compound verbs	<i>ib.</i>
Negative particle	602
Interrogative particle	<i>ib.</i>
Order of words	<i>ib.</i>
Specimens	603
MISHMI .	613
Authorities	614
CHULIKATA .	<i>ib.</i>
Prefix	<i>ib.</i>
Nouns	<i>ib.</i>
Adjectives	615
Numerals	<i>ib.</i>
Pronouns	<i>ib.</i>
Verbs	<i>ib.</i>

	PAGE
DIGARU	616
Prefixes	ib.
Nouns	ib.
Gender	ib.
Number	ib.
Case	ib.
Adjectives	ib.
Numerals	ib.
Pronouns	617
Verbs	ib.
Present tense	ib.
Past tenses	ib.
Future	ib.
Imperative	ib.
Verbal noun	ib.
Participles	618
Compound verbs	ib.
Negative particle	ib.
Interrogative particle	ib.
Order of words	ib.
MISO	ib.
Prefixes	ib.
Nouns	619
Gender	ib.
Number	ib.
Case	ib.
Adjectives	ib.
Numerals	ib.
Pronouns	ib.
Verbs	620
Present time	ib.
Past time	ib.
Future	ib.
Imperative	ib.
Verbal noun	ib.
Compound verbs	ib.
Negative particle	ib.
Interrogative particle	ib.
Order of words	ib.
STANDARD WORDS AND PHRASES	621
	622

MAP.

Map of the Tibeto-Himalayan and North Assam Dialects of the Tibeto-Burman Family	To face page	1
Map illustrating the relative positions of the Mupda, of the complex pronominalized Himalayan Tibeto-Burman and of the Indian languages connected with Môn-Khmär	To face page	273

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*
ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*
प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*
श *śa* ष *ṣha* स *sa* ह *ha* ङ *ṅa* ढ *ḍha* ञ *ña* ण *ṇa*.

Visarga (:) is represented by *h*, thus क्रमशः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus, मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ڄ <i>ch</i>	ڌ <i>ḍ</i>	ڙ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ز <i>z</i>	ڙ <i>ẓ</i>	ص <i>ṣ</i>	ف <i>f</i>
ت <i>t</i>	ڄ <i>kh</i>	ڙ <i>ẓh</i>	ض <i>ẓ</i>	ق <i>q</i>	ک <i>k</i>
ٿ <i>ṭ</i>			ط <i>ṭ</i>	گ <i>g</i>	ل <i>l</i>
ٺ <i>ṣ</i>			ظ <i>ẓ</i>	م <i>m</i>	ن <i>n</i>
				و <i>when representing anunāsika in Dēva-nāgarī, by ~ over nasalized vowel.</i>	
				و <i>w</i> or <i>v</i>	
				ه <i>h</i>	
				ی <i>y</i> , etc.	

Tanwin is represented by *n*, thus, فِراں *fauran*. Alif-i maqṣūra is represented by *ā*;—thus, دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus, بندا *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) देख *te'h*; कर *kar*, pronounced *kor*; (Bihārī) देखिय *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (ڄ), Kāśmīrī (च्, च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (च्) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Puṣhṭō ڄ or ڄ are represented by *n*.
- (e) The following are letters peculiar to Puṣhṭō :—
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *d*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or ڄ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *ohh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

<i>ā</i> ,	”	”	”	<i>a</i> in <i>hat</i> .
<i>ē</i> ,	”	”	”	<i>e</i> in <i>met</i> .
<i>ō</i> ,	”	”	”	<i>o</i> in <i>hot</i> .
<i>e</i> ,	”	”	”	<i>é</i> in the French <i>était</i> .
<i>o</i> ,	”	”	”	<i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	”	”	”	<i>ō</i> in the German <i>schön</i> .
<i>ū</i> ,	”	”	”	<i>ū</i> in the ” <i>mühe</i> .
<i>th</i> ,	”	”	”	<i>th</i> in <i>think</i> .
<i>dh</i> ,	”	”	”	<i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus, *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (*Khōwār*) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

THE present volume deals with the Tibeto-Burman languages of India. For convenience it has been divided into three parts, *viz.* :—

Part I, Tibeto-Burman languages of Tibet, the Himalayas, and North Assam.

Part II, the Bodo, Nāgā, and Kachin groups.

Part III, the Kuki-Chin and Burma groups.

The materials for Part I were originally entrusted to Professor Conrady of Leipzig. After he had analysed part of the materials, but before he had thrown the results into a connected form, he was compelled to abandon the task by a call to other duties.

The materials and his notes were then made over to my Assistant, Dr. Sten Konow of Christiania, Norway, who went over the whole work again and prepared the part in the form in which it is now presented to the public.

Dr. Konow has also prepared the Kachin section of Part II, and the whole of Part III.

Dr. Konow has been allowed complete liberty for displaying individuality of treatment, and the volumes prepared by him are entirely his work. I have, however, no hesitation in accepting his views, and, as Editor of the entire series of volumes of the Linguistic Survey of India, I accept full responsibility for all statements contained in them.





GEORGE A. GRIERSON.



Map of the Dialects of the Tibetan Language, the Himalayan
Tibeto-Burman dialects, and the North Assam Group.

Scale 1 Inch = 64 Miles.

NOTE.—The boundaries are only approximate.
The localities assigned to the Nepalese dialects are only approximate.
Murmi, Gurang, Māgarī, Khamba, Nēwārī, Thāmī, Yākhā, Sunwār, are all spoken in Darjeeling.

 *Tibetan and its dialects.*
 *Pronominalised Himalayan dialects.*
 *Non-pronominalised Himalayan dialects.*
 *North Assam Group.*

THE TIBETO-BURMAN FAMILY.

The Tibeto-Burman family is the most important group of Indo-Chinese languages spoken in British India.

The denomination 'Indo-Chinese languages' comprises an endless series of different forms of speech in India and China. They are all spoken by Mongolian races, and they all have some characteristics in common. The most important are the use of monosyllabic words and the so-called isolation, *i.e.*, the absence of form-words and, consequently, of grammatical forms. Modifications such as are expressed by means of grammatical forms in Indo-European languages are indicated by putting side by side, according to fixed rules, words of which each retains its independence, without the possibility of a real inflexion.

It has been usual to consider the Indo-Chinese languages as forming one distinct linguistic family, but we now know that this cannot be the case. It has been shown that the monosyllabic bases, which were formerly considered as handed down from the oldest times are, at least in a great number of cases, derived from polysyllables. On the other hand, the grammatical system of isolation is by no means consistently maintained in all Indo-Chinese languages. Many of them are agglutinating, *i.e.*, the various grammatical relations are indicated by means of form-words,—prefixes, suffixes, and infixes,—added to the bases. Some dialects have in this way developed a pretty full grammatical system. It has been shown that there is no fundamental difference between agglutinating and isolating languages, and the adoption of one or the other principle cannot be used as the chief starting point for the classification of a language.

The reasons for assuming a relationship between all Indo-Chinese languages have thus proved invalid, and it has been possible to distinguish, instead of one, two linguistic families, the one known as the Mōn-Khmēr family, and the other comprising Chinese, the Tai languages, and the Tibeto-Burman family.

A short account of the Mōn-Khmēr family will be found in the Introduction to Vol. II of this Survey. The Tai languages are closely related to Chinese, and the two form one distinct family as compared with the Tibeto-Burman forms of speech. Chinese does not fall within the scope of this Survey. The Tai group has been dealt with on pp. 59 and ff. of the second volume.

The Tibeto-Burman family comprises a long series of dialects spoken from Tibet in the north to Burma in the south; and from Baltistan in the west to the Chinese provinces of Szechuan and Yünnan in the east.

The greater portion of this district lies outside the territory included within the operations of this Survey, and we have no trustworthy information regarding the number of speakers. Local estimates have been forwarded from those districts which fall within the scope of this Survey. They will be given in detail under the head of the various sub-groups into which our treatment of the Tibeto-Burman family will be subdivided. In this place

we shall anticipate the detailed account and put together the totals for the sub-groups. We shall further add the figures returned at the Census of 1901. In comparing the two it must be borne in mind that the last Census was extended to Burma, which province was not included under the operations of this Survey.

The number of speakers were then returned as follows:—

Name of group.	Number of speakers.	
	Estimated number.	Census of 1901.
Tibetan	45,024	235,229
Himalayan	194,234	190,585
North Assam	36,910	41,731
Bodo	617,989	596,411
Nāgā	292,799	247,780
Kachin	1,920	125,775
Kuki-Chin	564,091	624,149
Burmese	62,652	7,498,794
TOTAL	1,815,619	9,560,454

Of the 9,560,454 speakers of Tibeto-Burman languages enumerated at the last Census, only 1,803,611 were found within the territory included in this Survey. The rest were enumerated in Burma.

It is impossible to form even an approximate idea of the number of speakers outside British India. The population of Tibet has been estimated at 6 million people. No estimates are available for the States of Nepal and Bhutan or for the number of speakers in China. We may say, however, that the total number of speakers of Tibeto-Burman languages can hardly be estimated at less than twenty millions.

The Tibeto-Burman languages are very closely related to the Siamese-Chinese. The vocabulary is, to a great extent, the same. It will be sufficient to give some few examples. I shall give the words in Tibetan, Burmese, Khāmī, and Chinese. Khāmī has been chosen to represent the Tai family, because it falls within the scope of this Survey. With regard to Tibetan and Burmese, I shall give the written and not the spoken form.

	Tibetan.	Burmese.	Khāmī.	Chinese.
One	<i>gchig</i>	<i>tach</i>	<i>lūng</i>	<i>yit</i>
Two	<i>gnyis</i>	<i>nhach</i>	<i>sháng</i>	<i>ri</i>
Three	<i>gsam</i>	<i>tñā</i>	<i>shām</i>	<i>sām</i>
Four	<i>bzhi</i>	<i>le</i>	<i>shī</i>	<i>ssī</i>
Five	<i>lga</i>	<i>ngā</i>	<i>hā</i>	<i>ngu</i>

	Tibetan.	Burmese.	Khāmti.	Chinese.
Six	<i>drug</i>	<i>khrok</i>	<i>hōk</i>	<i>luk</i>
Seven	<i>bdun</i>	<i>khwan-nhach</i>	<i>chet</i>	<i>ts'it</i>
Eight	<i>brgyad</i>	<i>rhach</i>	<i>pet</i>	<i>pat</i>
Nine	<i>dgu</i>	<i>kū</i>	<i>kau</i>	<i>kieu</i>
Ten	<i>bchu</i>	<i>chay</i>	<i>ship</i>	<i>ship</i>
Hundred	<i>brgya</i>	<i>ta-rā</i>	<i>pāk</i>	<i>pak</i>
Die	<i>shi</i>	<i>the</i>	<i>tai</i>	<i>ssi</i>
Dog	<i>khyi</i>	<i>khwe</i>	<i>mā</i>	<i>khiuen</i>
Ear	<i>rna</i>	<i>na</i>	<i>ping-hū</i>	<i>ri</i>
Eye	<i>mig</i>	<i>myak</i>	<i>tā</i>	<i>muk</i>
Fire	<i>me</i>	<i>mi</i>	<i>phai</i>	<i>huo</i>
Hair	<i>skra</i>	<i>chhā</i>	<i>phōm</i>	<i>sām</i>
Head	<i>mgo</i>	<i>khong</i>	<i>hō</i>	<i>hiep</i>
Horse	<i>rta</i>	<i>mrang</i>	<i>mā</i>	<i>ma</i>
Mouth	<i>kha</i>	<i>khā-twang</i>	<i>shōp</i>	<i>kheu</i>
Name	<i>ming</i>	<i>a-many</i>	<i>chū</i>	<i>ming</i>
Sun	<i>nyi-ma</i>	<i>ne</i>	<i>wan</i>	<i>shit</i>
Tongue	<i>lche</i>	<i>lhyā</i>	<i>lin</i>	<i>shet</i>
Tooth	<i>so</i>	<i>tḥwā</i>	<i>khāō</i>	<i>yā</i>
Water	<i>chhu</i>	<i>re</i>	<i>nam</i>	<i>shui, ko</i>

It will be seen that in many cases the correspondence is striking. Sometimes, as in the case of Tibetan *rta*, Chinese *ma*, horse, it is less apparent. The base-word is *ra* or *rang*. Tibetan *r-ta* contains an additional word *ta*, and the original base is only represented by the single letter *r*. Chinese *ma* must be compared with Burmese *mrang*. It contains a prefix *ma* and *ma-rang*, *mrang*, has been contracted to *ma*.

It will be seen that the Tibeto-Burman dialects are, on the whole, more closely connected with Chinese than with Siamese. It is not, however, possible to bring the relationship under one distinct formula. There are numerous cross lines of affinity, and some dialects show more affinity with Siamese than with Chinese.

The correspondence between Tibeto-Burman and Siamese-Chinese is by no means restricted to vocabulary. They have also some words in common which are used to denote the same relations in time and space. In the terminology of Aryan grammar, we should say that some of the case and tense suffixes are the common property of both families. Thus the Tibetan genitive suffix *gyi* is identical with Chinese *chī*, which is used in the same way. The *yo* which is used to form a past tense in Siyin, Kōm, and other dialects, should be

compared with Chinese *yeu*. The *o* which is added to the principal verb in Tibetan is probably identical with Tai *ū* and so forth.

Such instances of correspondence are not, however, very numerous, and they do not play any important rôle in deciding the question of the relationship of the two families. They only show that a tendency towards agglutination must be ascribed to their common parent tongue.

Tibetan as well as Siamese and Chinese makes use of tones. The Tibetan tone-system will be sketched later on. In this place it is sufficient to note that Professor Conrady's investigations have shown that it has been developed on the same lines, and according to the same principles, as is the case in Chinese and Tai. Moreover, the whole phonetic system must originally have been the same in the Tibeto-Burman and in the Siamese-Chinese families. Intransitive bases could not begin with hard, but only with soft, consonants. In all dialects, the soft initials have a tendency to develop into hard sounds, while transitive bases were formed from intransitives by hardening the initial consonant, and, at the same time, pronouncing the word in a higher tone. The raising of the tone and the hardening of the initial were probably both due to the existence of an old prefix before the base-word. These prefixes have been lost in Chinese, but the tones still show that they once existed. This common use of prefixes in the formation of words in the common parent tongue from which the Tibeto-Burman and Siamese-Chinese families have sprung, shows that that old form of speech in reality belonged to the agglutinating class. The difference between agglutination and isolation cannot, accordingly, be made the basis of a classification of languages. An agglutinating language can become isolating, and *vice versa*.

An account of the Tai tone-system and some general remarks on the tones in Indo-Chinese languages, based on Prof. Conrady's investigations, will be found on pp. 67 and ff. of the second volume of this Survey.

It has already been remarked that the speeches now under consideration are monosyllabic and, generally speaking, of the so-called isolating class, but that these peculiarities in all probability are not original features of the languages. Nevertheless, at the present day, we find them very prevalent. Generally speaking every monosyllabic base-word is incapable of inflexion. The unaltered and unchangeable bases are simply put together into sentences. There are no proper case and tense suffixes, and most bases can be used in more than one way, as nouns, as adjectives, or as verbs. Under such circumstances it might be expected that it is all but impossible to translate a sentence, there being no outer signs to show where we are to look for the subject and what word represents the verb. The confusion that is to be expected from this state of affairs, is remedied by means of a fixed order of words. Thus in Chinese, the subject comes first, then the verb, then the object, and genitives and adjectives precede the qualified noun. In Siamese the usual order is, likewise, subject, verb, object, but adjectives and genitives follow the qualified word. Compare the remarks on pp. 75 and f. of Vol. II.

It will be seen that the Tai languages agree with Chinese in using the order, subject, verb, object. The Tibeto-Burman languages, on the other hand, arrange the words of the sentence according to a different principle, *viz.*, subject, object, verb. They also

make a much more extensive use of auxiliary words in order to connect the words of a sentence and to explain their mutual relationship. As a consequence of these important characteristics, the Tibeto-Burman languages stand out as a distinct family as compared with Tai and Chinese.

The Tibeto-Burman dialects possess a richly varied vocabulary. Thus we often find that the different varieties of some particular animal are denoted by means of different terms, where we should use one and the same word. For instance, in Lushēi we find nine words for 'ant' and twenty different translations of the one word 'basket.' It will be seen that there is a tendency to coin a separate word for every individual concrete conception. This peculiarity is shared by most languages spoken by tribes in a primitive stage of civilisation, and they are by no means peculiar to the Tibeto-Burman, or even to the Indo-Chinese forms of speech. Most Tibeto-Burman dialects are spoken by wild or semi-wild tribes, and it is accordingly only to be expected that in them this peculiarity should be so prominent.

Most Tibeto-Burman languages further evince a difficulty in forming words for abstract ideas. This is again a consequence of the uncivilized state of the tribes speaking them. We know from Chinese, and partly also from Tibetan, that such languages are quite able to form expressions for the most subtle niceties of human thought. It has been common to draw attention to the fact that languages such as Tibeto-Burman are unable to distinguish between form and substance, because they do not possess form-words, *i.e.*, words which do not denote any substance or any material conception but simply the different ways of forming and arranging them in the mind. Professor Friedrich Müller of Vienna, in his compendium of comparative philology, says,—

'Such languages have no proper comprehension of form, and are quite unfit for the classification and combination of ideas. The principal reason is that they do not possess particles, *i.e.*, words with a wider meaning, which support the act of thinking like algebraic formulas. When such languages are forced into modern conceptions, as, for instance, in translating the Bible, they are at once overcome by the substance; they conceive as substance what we conceive as form.

'The deficiency of such languages is, to no small extent, due to the fact that they do not possess a real verb, the whole expression starting from substantival conceptions.'

The history of the various Tibeto-Burman languages shows that many of them have developed a kind of inflexion by means of words which are now for all practical purposes particles. Although, as the example of Chinese shows, the absence of such particles does not, by any means, preclude the higher acts of thinking, most of these tongues, whether they possess these words or not, have nevertheless remained in the stage of individual conceptions and are unable to give expression to abstract ideas. The consequences of this state of affairs can be seen in several ways.

It has been already remarked that the vocabulary is richly developed, there being in most cases separate words for the most individual conceptions but few or no words to denote more general ideas. Thus several dialects prefer to use the word denoting an individual of their tribe instead of the general word 'man,' and we find translations such as *sing-phō*, man, in Singphō, and *kha-mi*, man, in Khami.

The same tendency towards individual conception of all objects can also be traced in the fact that many Tibeto-Burman dialects avoid using words such as 'hand,' 'foot,'

'father,' 'mother,' etc. They speak only of 'my hand,' 'thy hand,' 'his hand,' and so forth in the case of all words denoting relationship or parts of the body. Thus, Thādo has *kā-pā*, my-father; *nā-nū*, thy-mother; *ā-khūt*, his hand, but does not employ *pā*, father, *nū*, mother, or *khūt*, hand, alone. Similar idioms are common in dialects of the Bodo and Kuki-Chin groups and also in some Himalayan dialects.

The Bodo and Kuki-Chin groups also agree in using generic particles with numerals. The same is the case in Burmese. By means of such particles the numerals are restricted in their sphere and only apply to some special class of objects. The Burmese would not for example simply say 'one man,' but they would add a particle to the numeral in order to indicate the class to which the qualified word belongs. Thus, they say *lū ta-yauk*, man one-rational-being, *i.e.*, one man; and *palang s'ay-lū*, bottle ten-round-things, or ten bottles.

It has been already remarked that Tibeto-Burman like Siamese-Chinese does not distinguish between the different classes of words in the same way as Indo-European languages. The same word can often be used as a noun, as an adjective, and as a verb. The Tibeto-Burman dialects belong to that class of speeches regarding which Professor Friedrich Müller remarks that they do not possess a real verb. Their verb is a kind of noun, and instead of saying 'I go,' a Tibeto-Burman would say 'my going.' Under such circumstances it is not quite correct to speak of nouns, adjectives, and verbs. It would be better to speak of indefinite bases, of which the radical meaning is still so free and general that they can be used either as subjects or as predicates, and, therefore, as nouns, as adjectives, or as verbs at will.¹

It will, however, be more practical for our present purposes to use the well-known terms of Indo-European grammar, and the remarks which follow will therefore be classed under the usual heads of noun, adjective, verb, etc.

Nouns.

The words used as nouns in Tibeto-Burman languages differ from the Indo-European nouns in many respects.

There is no grammatical gender, and such words as do not denote animate beings have no gender at all. The male and female gender of animate beings can, of course, be distinguished. There are often quite different words to denote the male and the female, a consequence of the common tendency to coin separate words for the most individual conceptions; or the natural gender is equally frequently distinguished by adding words meaning 'male,' 'female,' respectively. The different methods of denoting the gender have thus nothing to do with grammar.

The Indo-European noun has different forms for the singular and the plural, and often also for the dual. That is not the case in Tibeto-Burman. The number is frequently left to be inferred from the context, or else it is marked by adding numerals or words meaning 'many,' 'all,' 'several,' and so forth.

There is no proper declension. Different relations in time and space can, however, be indicated by suffixing words which we can call postpositions. Originally, these had a full meaning of their own, but many of them are now only used as postpositions, *i.e.*, have become real particles. They cannot be called suffixes, because they are separable

¹ Compare Max Müller's *Letter to Chevalier Bunsen on the Classification of the Turanian Languages*, p. 36.

and only added to the last of a number of connected words. Thus, they are added to an adjective which follows a noun and not to the qualified noun, while, if number is indicated by adding a numeral, an indefinite pronoun, or something of the sort after the principal noun, the postposition comes after this addition.

The most important case of Aryan grammar is the genitive. It is often left without any sign in Tibeto-Burman languages, the governed noun being simply put before the governing one. In other cases an element is added which looks like a suffix. Thus in Tibetan *kyi*, *gyi*, or *i*, and in Burmese *ī*. The Burmese *ī* is also a demonstrative pronoun, and the same is probably the case with Tibetan *kyi*. Compare the remarks in the introduction to Tibetan, on p. 26, below. Similarly the so-called genitive suffixes of other Tibeto-Burman dialects can probably all be derived from demonstrative pronouns.¹ An idiom such as Tibetan *mī-i khyim*, a man's house, thus literally means 'man-that house.' It will be seen that such forms are no real cases.

Adjectives are commonly undistinguishable from nouns in form. No fixed rule can be given regarding their position with reference to the noun they qualify. The rule in Tibetan is that they follow the qualified noun or, if they precede it, they are put in the genitive case. The practice in other dialects is inconsistent. The frequent dropping of every sign of the genitive sufficiently accounts for this state of affairs even if we consider the Tibetan rule as the original one. It will, however, be remarked later on that formerly the order of words must have been less fixed than it is at the present day.

Noun and adjective form a kind of compound, and postpositions are only added to the last component. This is of course a necessary consequence of the character of the Tibeto-Burman languages. There is no real inflexion, and the various relations in time and space are indicated but once in the case of several parallel words.

There is no comparative or superlative. Comparison is effected by adding postpositions to the compared noun in order to show that the meaning of the adjective is relative. Thus we say 'great as compared with him,' 'great from him,' 'great among all,' and so forth, instead of 'greater,' 'greatest,' respectively.

The numeral system is distinctly decimal. The rule for the formation of higher numbers in Tibetan and also in Chinese is to prefix the numerals 'one,' 'two,' etc., to 'ten,' etc. For instance, Tibetan *bdun-chu*, seven tens, seventy. *Bchu-bdun*, ten seven, on the other hand, means 'seventeen.' The same is the case in Burmese, Kachin, and in some other dialects such as Meithei, Shö, Mikir, etc. The common rule in the dialects belonging to the Bodo, Nāgā, and Kuki-Chin groups is, however, to suffix the multiplier. Compare Thādo, *som-ngā*, ten-five, fifty.

Several Himalayan languages make use of a different system in the formation of higher numbers, which are not counted in tens but in twenties. Thus Kanāw-rī has *nish nizzāū sai* 'two twenties ten' for 'fifty.' The same system is also found in some dialects belonging to the Bodo group, and a separate word for 'twenty' is, moreover, common in several Kuki-Chin dialects. Similarly, Kachin has *khun*, twenty. In the

¹ Similarly in Persian, an Aryan language, the relationship of the genitive is indicated by the so-called *izāfat*, which is also of pronominal origin, though, in this case, the pronoun is relative and is appended to the governing, not to the governed noun.—G. A. G.

case of the Himalayan languages this state of affairs is probably due to the existence of a non-Tibeto-Burman element in the population. Compare the remarks in the introduction to those forms of speech, on pp. 179 and 273 below. It is impossible to decide whether a similar explanation holds good in the case of the remaining dialects.

The use in some dialects of generic particles with numerals has already been mentioned.

The personal pronouns are comparatively simple, but there are several nouns in use as pronouns, the use of which is regulated by the laws of etiquette. Thus in Burmese the simple word for 'I' is *ngā*. It is, however, commonly replaced by other words, such as *kywon-nuk*, 'little slave,' when addressing an equal, *kywon-dā*, 'king's slave,' when addressing a superior, and so forth.

Pronouns.

In some dialects we find different forms of the pronoun 'we,' one excluding and the other including the person or persons addressed. This is for instance the case in Gārō. A fully developed system of various forms of the pronoun of the first person is found in some Himalayan dialects such as Kanāw^{rī}. The details will be found in the section of this volume dealing with Himalayan languages, and it will be seen that here we probably have to do with the influence of non-Tibeto-Burman forms of speech.

There is no relative pronoun in the Tibeto-Burman forms of speech. Some dialects have adopted the Aryan relatives, and Aryan constructions are commonly imitated in all dialects, at least in the translated specimens forwarded for the purposes of this Survey; but the indigenous Tibeto-Burman principle is to use a kind of participle instead. Thus, Burmese *pyu-thi thū*, doing man, the man who does; Tibetan *'agro-ba-i tshong-pa-rnams*, going of merchants, the merchants who go.

The formation of such participles differs in the different dialects, though we may observe that, as a general rule, they are treated as nouns qualifying another noun, and that hence, in Tibetan, they are usually put in the genitive case. The Burmese relative particle *thi*, written *thany*, is probably the demonstrative pronoun *thi*, that. Compare the remarks on the formation of the genitive in Tibeto-Burman languages.

The Tibeto-Burman verb is properly a noun. It is not capable of inflexion in person, number, or gender. In some Tibetan dialects we find a tendency to reserve certain forms for certain persons, and, in the Namsangiā Nāgā dialect, we apparently find a full system of conjugational forms. The same is also the case in other dialects, and more especially in some of those belonging to the Himalayan group, but the whole principle is foreign to Tibeto-Burman languages, and it is always due to the influence of other, different, forms of speech.

Verbs.

The nominal nature of the Tibeto-Burman verb is also apparent from the fact that the subject of transitive verbs is usually put in the case of the agent. Thus, instead of 'I strike' they say 'by-me striking.' The case of the agent is not, however, regularly used, and in the dialects of the Bodo group it has been almost entirely discarded. In such cases, the subject should, according to Aryan principles, be considered as a genitive qualifying the verbal noun which is used as a verb. In those dialects which regularly

insert pronominal prefixes before nouns governing a genitive, such prefixes are often also used before a noun performing the function of a verb. For instance, in Banjōgi we have *kei-mā-ni kã-vũak*, me-by my-striking, I strike.

It has already been remarked that the ordinary noun has only one number. If it is necessary to indicate the notion of plurality, this is done, not by means of suffixes, but by adding words meaning 'many,' 'all,' etc. The same is the case with the noun when used as a verb, although the addition of pluralizing words is not common. Compare idioms such as Yākhā *cho-wā-chi*, eatings, they ate.

The verbal noun can be used alone as a verb without any addition, but in many cases a particle is added in order to show that the action of the verbal noun really takes place. Such a particle is the *o* which is added to the principal verb of narrative sentences in Tibetan; thus, *song-ng-o*, he went.

It seems probable that such assertive particles, in most, if not in all, cases, are various forms of the verb substantive, which, in its turn, often performs the function of a demonstrative pronoun. Thus the common assertive particle in Siyin is *hi*, and the same word is also used as a verb substantive and a demonstrative pronoun. It is related to the *hā* which is used as an assertive particle and a demonstrative pronoun in Hallām, and elsewhere. A form such as Angāmi *ā pu-wē*, I say, should accordingly be literally translated 'my saying-is.'

Another consequence of the nominal character of the Tibeto-Burman verb is that it can be used in connexion with postpositions like an ordinary noun. In this way the verbal noun is used to form various kinds of adverbial sentences. Thus, Tibetan '*agro-na*, going-in, if (I) go; *lang-nas*, rising-from, when you have risen; *las-pas*, seeing-by, when he saw, etc.

Ordinary nouns are incapable of inflexion in time. The same is, broadly speaking, the case with nouns performing the function of a verb. It will hence be generally observed that the use of the so-called tenses is very loose. If it is required to lay especial stress on the time at which an action took place, it is necessary to add a word indicating the fact. Thus we find idioms such as 'me-by striking-finishing,' instead of 'I struck,' and so forth. Such additions have, it is true, often lost their full root-meaning, and are now exclusively used as suffixes; but in all cases in which we can trace the history of such tense-suffixes, they have a definite meaning of their own.

The various tense-bases of Tibetan are of a different nature. Modern investigations seem to show that they have nothing to do with time, but are simply parallel forms, of which the sphere has sometimes been restricted to one special time.

The negative verb appears to have been originally formed by *prefixing* a negative particle to the verbal noun. If a verb substantive or an auxiliary was added, the negative particle was often prefixed to it. This is probably the reason for so many dialects using a negative *suffix*. It must be derived from a verb substantive with a negative prefix. Thus the Old Kuki suffix *mak*, not, contains a verb substantive *uk* and a negative prefix *ma*. *Uk* is probably identical with Tibetan '*adug*, is, Balti *uk*.

It has been already remarked that the usual order of words in Tibeto-Burman languages is subject, object, verb. There is, however, considerable inconsistency, and comparison with Chinese and Siamese shows that a fixed order of words must be a comparatively modern departure.

Order of words.

At all events, it cannot have sprung into existence before the old Tibeto-Burman parent language had branched off from the common stock from which the modern Tibeto-Burman and Chinese-Siamese families have both developed.

It has been pointed out that the old intransitive bases of Tibeto-Burman as well as those of Chinese-Siamese could not begin with hard consonants. On the whole, it is doubtful whether the common parent tongue possessed hard consonants at all. The old initial consonants of intransitive bases were soft. Although several dialects of Assam and Further India in many cases have preserved them, there is a general tendency throughout the whole family to harden such sounds. The preservation of these soft initial consonants is most common in the dialects belonging to the Kachin, Bodo, and Nāgā groups, which in this respect agree with classical Tibetan and many Himalayan dialects. It is not, however, possible to base a classification only upon this state of affairs, because it would necessitate our separating the modern dialects of Tibet from classical Tibetan.

The use of tones might possibly suggest itself as another basis of classification. Central Tibetan in this respect apparently agrees with Kachin and probably also with the central Nāgā dialects. The tendency to develop a system of different tones must, however, be assigned to the common parent tongue from which Tibeto-Burman and Siamese-Chinese have been derived. It is apparently a consequence of the dropping of the old prefixes. The fact that it has not been developed in numerous Tibeto-Burman dialects is probably due to the more thoroughgoing preservation of the old prefixes, and perhaps also to the influence of the languages spoken by the old inhabitants whom the Tibeto-Burmans found in possession of the country when they first entered it.

On the whole, it is impossible to classify the Tibeto-Burman dialects satisfactorily. They must have split up into many different forms of speech at a very early period, and there are numerous crossings and intercrossings. The remarks which follow do not pretend to be more than a provisional attempt at a classification based on the facts brought to light in this Survey.

The most important Tibeto-Burman language is Tibetan. It comprises several dialects, and it is known in an old form which goes back to at least the seventh century A.D.

The old language makes an extensive use of prefixes, which had lost their character as separate syllables and had been reduced to consisting of a consonant alone. The old soft initials were well preserved.

The modern dialects have all been developed from a similar form of speech. In Central Tibet the old prefixes have been lost, and the soft initials have become aspirated and hardened. Hand in hand with these changes the characteristic Central Tibetan tone-system has been developed.

In the west, the prefixes have, to a great extent, been preserved. The same is the case with the soft initials. There are, on the other hand, no tones.

The eastern dialects agree with the western ones in the particulars just mentioned. Some Tibetan dialects are spoken in the Chinese province of Szechuan. They are characterized by the use of prefixes which are still full syllables. In this respect they connect Tibetan with the dialects of the Kachin, Nāgā, and Bodo groups.

The Kachin dialects agree with classical Tibetan in many respects. The old soft initials have, on the whole, been preserved. There is, however, a strong tendency to aspirate them. The old prefixes are still pronounced in many words. Causals are commonly formed by means of prefixes. Kachin possesses a system of tones similar to that of Central Tibetan.

In the south Kachin is spoken in the neighbourhood of Burmese, and philologically it can be considered as a link between Tibetan and Burmese. It agrees with the latter form of speech in many important details, *e.g.*, in the use of several prefixes and suffixes and in the richly developed system of verbal particles.

The neighbours of the Kachins towards the west speak dialects belonging to the Nāgā and Kuki-Chin groups, and there are many characteristic features which connect Kachin with both. Thus the extensive use of the prefix *ga*, *ka* is common to Kachin and Nāgā, and the vocabulary and many suffixes in Kuki-Chin are strikingly like those in use in Kachin.

The Nāgā group comprises a long series of dialects which mutually differ much from each other. They are, on the whole, more closely related to Tibetan than to Burmese. The old soft initials have often been hardened, but they are also often preserved. Causals are still often formed by means of prefixes, and prefixes on the whole play a considerable rôle. The dialects classed together in this Survey under the head of the Central Nāgā sub-group are apparently more closely related to Tibetan than the other Nāgā dialects. They are said to make use of an elaborate system of tones, and the negative verb is formed as in Tibetan by means of a negative prefix, while other Nāgā dialects, as also the Bodo and Kuki-Chin groups use a negative suffix.

In the south and west the Nāgā dialects are connected with the Bodo and Kuki-Chin languages by means of several intermediate dialects.

Between Nāgā and Tibetan we find several dialects which have been put together as the North Assam Group. They also, in some respects, connect Tibetan with the dialects of the so-called Bodo-group. Before proceeding to those last-mentioned forms of speech it will, however, be necessary to mention a long series of dialects spoken in the Central and Lower Himalayas, which will be classed together under the head of Himalayan languages. They comprise many dialects, which differ to some extent amongst themselves, but which as a whole can be said to form a link between Tibetan and the dialects of the Bodo and Kuki-Chin groups. Some of them, besides, show traces of a non-Tibeto-Burman element. Further details will be found in the introduction to the Himalayan languages.

The Bodo dialects agree with Tibetan in many respects. The old soft initials have, to a considerable extent, been preserved, and causal verbs are commonly formed by adding prefixes as in Tibetan. It is, however, still more common to form them by adding a suffix. In this respect the Bodo dialects agree with Nāgā, with which group it also has several other points of connexion, and also with the Kuki-Chin dialects.

With those latter forms of speech the Bodo dialects also agree in other important points, *e.g.*, in the frequent use of the pronominal prefixes and of generic particles with numerals.

The Kuki-Chin dialects, on the other hand, form the last link in the chain connecting Tibetan with Burmese, the southernmost Tibeto-Burman language.

Further details will be found in the introductions to the various sub-groups. The preceding remarks will have shown that the relationship between the various Tibeto-Burman dialects is somewhat complicated, and that it is impossible to bring it under one single formula. If we ignore minor details the state of affairs can, perhaps, broadly be described as follows:—

Tibetan and Burmese, the northernmost and southernmost Tibeto-Burman languages, are connected by means of two different chains of dialects. The eastern consists of the various Kachin dialects, the western has a double beginning in the north, which unites towards the south. In the first place we find the dialects of the North Assam group merging into the Nāgā, and further into the Bodo and Kuki-Chin forms of speech, and, in the second place, we can also trace a line from Tibetan, through the Himalayan languages, into Bodo and further into Kuki-Chin. Those latter dialects then gradually merge into Burmese.

The first to recognize the unity of the Tibeto-Burman languages was B. H. Hodgson, who in 1828 began to publish a series of papers on the Tibeto-Burman dialects. Some useful remarks had

Authorities.

already been published by Rémusat in 1820. Max Müller, in his *Letter to Chevalier Bunsen on the Classification of the Turanian Languages*, attempted a classification of the Tibeto-Burman languages, by sub-dividing them into two groups which he called sub-Himalayan or Gangetic and Lohitic, respectively. The latter sub-division broadly comprises Burmese and the dialects of the North Assam, Nāgā, Bodo, Kachin and Kuki-Chin groups.

Remarks on Tibeto-Burman philology were further made by Logan, Forbes, Grube, and others. The whole question was finally put forward in a new light in the works of Professors Kuhn and Conrady.

The list which follows registers some of the principal works dealing with Tibeto-Burman philology in general. Other works will be mentioned in the introductions to the various sub-groups and dialects:—

LEYDEN, J.,—*On the Languages and Literature of the Indo-Chinese Nations*. Asiatic Researches, Vol. X, 1808, pp. 209 and ff. Reprinted, with bibliographical notes, by Dr. R. Rost in *Miscellaneous Papers relating to Indo-China*, Vol. I, London, 1886, pp. 84 and ff.

RÉMUSAT, A.,—*Recherches sur les langues tartares*. Paris, 1820.

MÜLLER, MAX.,—*Letter to Chevalier Bunsen, on the Classification of the Turanian Languages*. London, 1854, pp. 97 and ff. Reprinted from Vol. III of Bunsen's *Christianity and Mankind*, London, 1854.

LOGAN, J.,—*The West Himalaic or Tibetan Tribes of Assam, Burma and Pegu*. *Journal of the Indian Archipelago*, Vol. II, 1858, pp. 100 and ff., 230 and ff.

FORBES, CAPT. C. J. F. S.,—*On Tibeto-Burman Languages*. *Journal of the Royal Asiatic Society*, New Series, Vol. X, 1878, pp. 210 and ff.

" " *Comparative Grammar of the Languages of Further India: A Fragment. And other Essays*. London, 1881.

GRUBE, W.,—*Die sprachgeschichtliche Stellung des Chinesischen*. Leipzig, 1881.

KUHN, ERNST.,—*Ueber Herkunft und Sprache der transgangetischen Völker. Festschrift zur Vorseier des Allerhöchsten Geburts und Namensfestes Seiner Majestät des Königs Ludwig II gehalten in der öffentlichen Sitzung der K. Akademie der Wissenschaften zu München am 25. Juli 1881*. München 1883. Compare also Prof. Kuhn's remarks in the *Jenaer Literaturzeitung*, 1875, p. 424.

AVERY, JOHN.,—*The Tibeto-Burman Group of Languages*. *Transactions of the American Philological Association*, Vol. xvi, 1885, Appendix, pp. xvii and ff.

- TERRIEN DE LACOUPERIE,—*The Languages of China before the Chinese. Researches on the Languages spoken by the Pre-Chinese Races of China Proper previously to the Chinese Occupation.* London, 1887. Reprint from the *Transactions of the Philological Society*, 1885-7, pp. 394 and ff.
- HOUGHTON, B.,—*Outlines of Tibeto-Burman Linguistic Palæontology.* *Journal of the Royal Asiatic Society*, 1896, pp. 23 and ff.
- CONRADY, DR. AUGUST,—*Eine indochinesische Causativ-Denominativ-Bildung und ihr Zusammenhang mit den Tonaccenten. Ein Beitrag zur vergleichenden Grammatik der indochinesischen Sprachen insonderheit des Tibetischen Barmanischen Siamesischen und Chinesischen.* Leipzig, 1896.

TIBETAN OR BHŌṬIĀ.

Tibetan is the language of Tibet and the adjoining districts of India. It does not properly fall within the scope of this Survey. Important dialects are, however, spoken in British India, and it will therefore be necessary to give a short account of Tibetan and its sub-dialects.¹

The language of Tibet has usually been designated Tibetan. The origin of the name Tibet is obscure, and it would be waste of time to enter upon the various explanations propounded by different scholars. It came to Europe through the Muhammadans of Western Asia. The Tibetans themselves call their country *Bod-yul* and their language *Bod-skad*, pronounced *Bhō-kā* in Central Tibetan. 'A Tibetan' is *Bod-pa*, and this word has been changed to *Bhautṭa*, *Bhōṭiā*, etc., by the Hindūs. The name 'Bhōṭiā' is now applied by them to the Tibetans living on the borders between India and Tibet, while the people of Tibet proper are called *Hūnias*, and the country *Hūndēs*. Several names have been proposed for the language. The one which has been universally recognized is Tibetan. In the oldest publications about the language, it interchanges with Tangutan, a name which has not been adopted by scholars in that sense. The name Bhotanta, which was used in the first Tibetan dictionary, has also been discarded as being apt to produce the impression that the dialect of Bhutan is meant. It has also been proposed to call the language *Bhōṭiā* and to distinguish the sub-dialects by adding the locality where they are spoken, viz., *Bhōṭiā* of Tibet, or Tibetan proper; *Bhōṭiā* of Bhutan or *Drug-kā*; *Bhōṭiā* of Sikkim or *Dānjong-kā*; *Bhōṭiā* of Ladakh or *Ladakhī*, and so forth. Against such a terminology the fact must be urged that the *Bhōṭiā* of Tibet comprises many dialects which are mutually more different than is *Dānjong-kā* from the Tibetan of Central Tibet. It would accordingly be impossible to speak of the *Bhōṭiā* of Tibet as opposed to other dialects, and the name Tibetan would have to be discarded altogether. Moreover the inhabitants of Tibet proper are usually known to the Hindūs of Upper India as *Hūnias* and not as *Bhōṭiās*. I therefore prefer to employ the name Tibetan as the common designation of the language, as the one which is universally recognized as such. The fact that the language is also spoken outside Tibet cannot be urged against its being called Tibetan. Nobody hesitates to call the French language spoken in Belgium French.

Various dialects of Tibetan are spoken all over Tibet including Baltistan and Ladakh. The Zoji La pass, on the high road from Srinagar to Dras, is the ethnographic watershed between the Aryan and Tibetan population. Thence we may draw an irregular line eastwards including the northernmost districts of Lahoul, Spiti, Kunawar, Garhwal, Nepal, Sikkim and Bhutan. Tibetan is accordingly mainly a language foreign to India, where it is only

¹ I take this opportunity of acknowledging the great assistance which has been rendered me in the preparation of what follows by the Rev. A. H. Francke. He has kindly undertaken to read through the whole section in proof, and he has favoured me with numerous valuable notes and corrections. The chapters dealing with Balti and Parik have been practically rewritten by him, the materials originally prepared for this Survey having turned out to contain several wrong forms.

spoken by immigrants in the frontier districts. Towards the east it extends into the Chinese province of Szechuan.

Tibetan is not a uniform language over the whole territory within which it is spoken. The classical dialect of Tibetan literature represents the stage of development at which the language had arrived in the time when it was first reduced to writing. It was then a monosyllabic form of speech with a highly complicated phonetic system, abounding in compound consonants. These compounds were, at least in numerous cases, the final result of a combination of prefixes with monosyllabic bases. The prefixes must once have formed separate syllables. Their vowels were, however, very early lost, and the result was a monosyllabic word beginning with a compound consonant. Such compounds have been partly retained in the west and in the east. In the centre, on the other hand, the prefixed consonants representing the last remnant of the old prefixes have been dropped, and the old base-words have been restored, apparently without any traces of the lost prefixes. This dropping of the prefixes is however only apparent. Their existence is still traceable by means of the tone, such words being, as a rule, pronounced in the so-called high tone. A short account of the Tibetan tone-system will be given later on. In this place it will be sufficient to remark that the dropping of the old prefixes and the resulting use of tones is characteristic of all Central Tibetan dialects, which are spoken from Spiti in the west to Bhutan in the east. This group includes numerous sub-dialects which will be separately dealt with in the ensuing pages in so far as they are spoken within the territory included under the operations of this Survey. Proceeding from the west these dialects are Spiti, Nyamkat, Jap, the Garhwal dialect, Kagate, Sharpa, Dänjongkä, and Lhoke. The dialect spoken in Rubshu is also a form of Central Tibetan. It is probably identical with the Spiti form of the language. Our information regarding the dialects of this group spoken in Tibet is less complete. We only know the dialect of Central Tibet, *i.e.*, the provinces of Ü and Tsang, which is a kind of *lingua franca* over the whole Tibetan territory. The dialect spoken in the so-called Chumbi Valley between Sikkim and Bhutan apparently agrees with the forms of speech current in those States and not with the Ü-dialect. The valley itself is called Domo, and is divided into Upper and Lower Domo.

The western portion of Tibet, from a line drawn from Darjeeling and northwards, is called Ngari. It is divided into the three districts of Mangyul, Khorsum, and Maryul. Mangyul marches with Nepal almost to its western boundary; Khorsum extends along the frontier of Kumaon, Garhwal, and Bashahr; Maryul includes Western Tibet, especially the Kashmiri States of Baltistan and Ladakh.

The dialects of Mangyul probably agree with Sharpa and Kagate, which are spoken in Eastern Nepal. The language of Khorsum is probably closely related to Spiti, Nyamkat, Jap, the Tibetan dialect spoken in Garhwal, etc., while the dialects of Rudok to the north of Khorsum probably merge into Ladakhī and Balti.

Those latter forms of speech belong to another group, which Jaeschke called Western Tibetan. It is spoken in Baltistan and Ladakh, and probably also in the adjoining districts of Tibet. Three closely related dialects of this group are spoken within British territory, *viz.*, Balti in Baltistan, Purik in the old province of Purik, and Ladakhī in Ladakh. All these dialects agree in retaining a good deal of the

compound consonants of classical Tibetan, and in being devoid of tones. In this latter respect the Tibetan dialect spoken in Lahoul marches with Western Tibetan. On the other hand it simplifies the old compound consonants just as is the case in Central Tibetan. Final consonants are often dropped in Lahoul, as is also the case in Central Tibetan. In that case, the preceding vowel often assumes an abrupt pronunciation in Lahoul as well as in Ü and Tsang. The Lahoul dialect can therefore be described as a kind of connecting link between Western and Central Tibetan.

The dialect spoken in the province of Khams in Eastern Tibet agrees with Western Tibetan in being devoid of tones and in retaining many of the old compound consonants of classical Tibetan. Such compounds are, however, treated in a different way from that which is the case in Western Tibetan, and the Khams dialect must therefore be separated as a distinct group, which we shall call Eastern Tibetan. Connected dialects are spoken to the North and East, in Sifan and Szechuan. Short vocabularies have been published of several of them by Hodgson, Rothorn, and others. They do not fall within the scope of this Survey, and it will, in this place, be sufficient to mention that they form the link which connects Tibetan with the Tibeto-Burman languages of Assam and Further India.

We have no trustworthy information about the number of speakers of the various Tibetan dialects outside British India. The population of Tibet is estimated at about six millions. Numerous speakers are also found in Nepal and Bhutan. According to rough local estimates prepared during the preliminary operations of this Survey, the number of speakers of Tibetan and its sub-dialects within the districts included was as follows:—

Tibetan unspecified	7,968
" Lahoul dialect	1,579
" Spiti dialect	3,548
" Nyamkat	1,544
" Jaḍ	106
" Garhwal dialect	4,300
" Sharpa	900
" Dänjongkä	20,000
" Lhoke	5,079
TOTAL	45,024

This total is considerably below the mark, and it does not include important dialects such as Balti and Ladakhi.

At the last Census of 1901 the number of speakers of Tibetan and its dialects was returned as follows:—

Tibetan	14,812
Balti	130,678
Ladakhi	90
Sharpa	4,407
Dänjongkä	8,825
Lhoke	40,590
Others	35,822
TOTAL	235,224

Of the 40,590 speakers returned under the head of Lhoke, 31,615 were enumerated in the Punjab. It is not possible that these speak the Tibetan Lhoke dialect of Bhutan,

and these figures will not therefore be added under the detailed description of that dialect.

The figures entered under the head of Ladakhi do not include the speakers of that dialect in Ladakh, where they have been returned as speaking Budhī. Their number was 29,716. They are included in the 35,822 speakers under the head of Tibetan, others.

Tibetan was already a literary language in the early part of the 7th century.¹

Literature.

The Rev. H. Jäschke, in the introduction to his Tibetan-English Dictionary, sums up the history of Tibetan

literature as follows:—

‘There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse; for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit; they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and context of the writings with which the translators had to deal present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject-matter chosen by them to operate upon was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet.’

According to Sarat Chandra Das the second period begins about the year 1025 A.D. It is the age of Milaraspa and Atisa, etc. Sarat Chandra reckons a new stage from 1205 A.D.,—

‘When Pandit Śākya Śri of Kashmir had returned to Tibet after witnessing the plunder and destruction of the great Buddhist monasteries of Odantapuri and Vikrama Śīla in Magadha, and the conquest of Bengal and Behar by the Mahomedans under Baktyar Ghilji (*sic.*) in 1203 A.D. . . . Among the most noted writers of the time were Sakya Pandit Kungah Gyal-tshan, Dogon Phag-pa, the spiritual tutor of Emperor Khubli Khan, and Shongton Lotsāwa, who translated the *Kāvyādarśa* of Daṇḍin and Kshemendra’s *Avadāna Kalpalatā* in metrical Tibetan. With the opening of the 15th century Buton-Rinchen Dūb introduced a new era in the literature of Tibet, and Buddhism received fresh impulse under the rule of the Phagmodu chiefs, when Tibetan scholars took largely to the study of Chinese literature under the auspices of the Ming Emperors of China. During this period, called the age of Dā-nying (old orthography), the great indigenous literature of Tibet arose. A host of learned Lotsāwas and scholars like Tsongkhapa, Buton, Gyalwa Ngapa, Lama Tārānātha, Desri Sangye Gyatsho, Sumpa Khampo, and others flourished. This was the age of the Gelug-pa or Yellow Cap School of Buddhism, founded by Tsongkhapa with Gahdan as its head-quarters.

The third period begins with the first quarter of the 18th century, when Chinese suzerainty over Tibet was fully established and the last of the Tartar kings of the dynasty of Gushi Khan was killed by a General of the Jungar Tartars—an incident which transferred the sovereignty of Tibet to the Dalai Lama, who was till then a mere hierarch of the Gelug-pa church. It is within this period that Tibet has enjoyed unprecedented peace under the benign sway of the holy Bodhisattvas, and its language has become the *lingua franca* of Higher Asia.’

¹ The Tibetan alphabet which was introduced in the seventh century was probably based on an older alphabet which had, in its turn, been developed after some old Indian script.

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The Tibetans are mentioned in old Chinese writings under the name of Kiang. The name of Tibet has come to us through the Muhammadans. In the form Tobbat it is used by Istakhri towards the end of the 6th century A.D. The usual form with the Muhammadans is Tibbat. Compare the quotations in H. Yule's *Hobson-Jobson*, *sub voce*. Some remarks on Tibet were published by Johan de Plano Carpini (1247), by Wilhelmus de Rubrak (1253), Marco Polo (1298), and others. They do not tell us much about the country. In the 17th and 18th centuries Jesuit missionaries from Peking visited the country, and the Capuchin Friar Horazio della Penna Bella lived at Lhasa for 17 years from 1732, and also learnt the language.

The first Tibetan writings which were brought to Europe were found in South Siberia and sent to Rome and Paris by the Emperor Peter the Great in 1721. They were recognized as Tibetan by La Croze, Theophilus Siegfried Bayer, Gerhard Friedrich Müller, and others, and the French orientalist Étienne and Michel Fourmont made an attempt at translating them. La Croze also published a note on the Tibetan alphabet.

The materials sent home by the Jesuit missionaries were utilized by August Antonius Georgi in his *Alphabetum Tibetanum*, Rome, 1762. Some Tibetan words were made known by John Bell in his *Travels from Russia to divers parts of Asia*, Glasgow, 1763, and in a polyglot vocabulary compiled in St. Petersburg in the middle of the 18th century, further by Lorenzo Hervás, and others. A review of these and other works will be found in Adelung's *Mithridates*, quoted below. The Lord's Prayer in Tibetan was published by Cassiano Beligatti, Lorenzo Hervás, and others.

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The Tibetan alphabet is usually stated to have been adopted from India by Thon-mi-sam-bho-ta, minister of King Shrong-btsan-sgam-po, about the year 632. It is, however, possible that the art of writing

Alphabet.

was known in Tibet at an earlier period. Two distinct characters are in use, the so-called *u-chän*, written *dbu-chan*, head possessing, and the so-called *u-med*, written *dbu-med*, head-less. The former is always used in printing and is distinguished by the characteristic top-line of North Indian alphabets. The latter is the current hand of every day's writing and the top-line is dispensed with. In this place we are only concerned with the *u-chän* character. It consists of the following signs:—

ྀ	ཁ	ག	ང
ka	kha	ga	nga
ཅ	ཅཱ	ཇ	ཇཱ
cha	chha	ja	nya
ཏ	ཏཱ	ཉ	ཉཱ
ta	tha	da	na
པ	པཱ	བ	བཱ
pa	pha	ba	ma
ཅ	ཅཱ	ཇ	ཇཱ
tsa	tsha	dza	
འ	འཱ	ཨ	ཨཱ
wa	zha	za	'a
ཡ	ར	ལ	
ya	ra	la	
ཤ	ས	ཧ	ཨ
sha	sa	ha	a

It will be seen that the above table does not contain any signs for the cerebrals or for vowels other than *a*. Cerebrals are found in all Tibetan dialects as the result of the simplifying of certain compound consonants. Compare the remarks under the head of pronunciation below. In borrowed words the cerebrals are written by means of the inverted signs of the dentals. Thus, ར ལཱ; ར ཏཱ; ར ཇཱ; ར ཉཱ.

All vowels are short if not resulting from contractions; compare the remarks under the head of pronunciation. The vowel *a* is inherent in every consonant, and it is not separately marked. If other vowels are to follow a consonant, they are indicated by means of separate signs at the head or the foot of the consonant, viz.:—[˘] e, [˘] i, [˘] o, and [˘] u. Thus, ཀ ཀེ; ཀ ཀི; ཀ ཀོ; ཀ ཀུ.

Initial vowels are indicated in the same way, the signs ཨ 'a and ཨྲ a being used as the bases of the vowel signs; thus, ཨྲ, 'o; ཨྲྱ i. The sign ཨྲ denotes the opening of the previously closed throat for pronouncing a vowel with the slight explosive sound which the Arabs indicate by means of the Hamza. ཨ is the mere vowel without that opening. Thus the words (the) *lily an* endogen would be written ཨྲྱྲྱྲྱ, while the word *Lilian* would be written ཨྲྱྲྱྲྱ. This difference is only observed in Eastern Tibet. In Western Tibet both ཨྲ and ཨ are pronounced as a.

It has already been remarked that the vowel a is inherent in all consonants. That is not, however, the case if the consonant closes a syllable beginning with a vowel or another consonant. It is therefore necessary to mark the end of each syllable. This is done by adding a dot at the right side of the upper end of the closing letter. This dot is called *tsheg*. Thus ཨྲྱྲྱྲྱ lag-pa; ཨྲྱྲྱྲྱ ka-ra; ཨྲྱྲྱྲྱ kar.

Two or more consonants are often combined without any intervening vowel.

The letter y is subjoined to the letters k, kh, g, p, ph, b, and m. It is then expressed by means of the sign ཨྲ under the consonant. Thus ཨྲྱ kya, ཨྲྱྲ khya, ཨྲྱྲྱ gya, ཨྲྱྲྱྲ pya, ཨྲྱྲྱྲ phya, ཨྲྱྲྱྲ bya, ཨྲྱྲྱྲ mya.

Consonantal compounds containing an r are of two kinds, those in which r follows, and those in which it precedes the other components. R occurs after gutturals, dentals, labials, n, m, s, and h, and it is then indicated by the sign ཨྲ at the bottom of the preceding consonant. Thus, ཨྲྱ kra, ཨྲྱ bra, ཨྲྱ nra, ཨྲྱ mra, ཨྲྱ hra.

When r is the first component of a consonantal compound, it is indicated by means of the sign ' above the consonant. In this way it is written above k, g, ng, t, d, n, b, m, ts and dz. Thus, ཨྲྱ rka; ཨྲྱ rta; ཨྲྱ rtsa. R also occurs before ཨྲ nya. In that case it is written in full over the ཨྲ; thus, ཨྲྱ rnya.

L occurs as the last component of compounds beginning with k, g, b, z, r, and s, and as the first component before mute gutturals, palatals, dentals and labials, ng and h. The sign ཨྲ is in such cases written under a preceding and over a following consonant. Thus, ཨྲྱ gla; ཨྲྱ sla; ཨྲྱ lha.

The sign ཨྲ is sometimes found at the bottom of a letter. It originally represented the subscribed Sanskrit वा va. In Tibetan words it is commonly a diacritical sign used in order to distinguish homonymes; thus ཨྲྱ tsha, salt; ཨྲྱ tsha, hot.

The letters g, d, b, m, and 'a often occur as the first component of compound consonants. They are then simply written before the other components; thus, ཨྲྱྲྱྲ gyag, bos grunniens; ཨྲྱྲྱྲ dkar-po, white; ཨྲྱྲྱྲ agyur, become.

If a syllable beginning with such a compound ends with an a, the sign ཨ is added in order to avoid the mistake of pronouncing the last component as the final consonant of the syllable. Thus, ཨྲྱྲྱྲ dga, but ཨྲྱྲྱྲ dag.

The numeral signs are

༡	༢	༣	༤	༥	༦	༧	༨	༩	༠
1	2	3	4	5	6	7	8	9	0

Pronunciation.

Pronunciation differs in the different dialects. In this place we shall only make some few general remarks.

The Tibetan vowels are, broadly speaking, short. In Western Tibet vowels are comparatively long when closing a syllable, but really long vowels only occur as the result of a contraction; thus, Central Tibetan *lā*, written ལ་ *las*, work. In borrowed words long vowels occur and are indicated by an ར་ under the consonant; thus, རྣ་ *nāma*, called; རྩ་ *mūla*, root.

With regard to consonants, it should be noted that the hard unaspirated mutes are pronounced without any admixture of aspiration.

The corresponding soft consonants are pronounced in different ways. When final they are usually hardened. When initial they are pronounced like the corresponding English sounds. In the East, however, they are pronounced with a strong aspiration so that they are scarcely discernible from the corresponding hard sounds. Thus, *gang*, which is pronounced *ghang* or even *kang*. This tendency is traceable from Spiti eastwards. It will be seen in what follows that it goes hand in hand with the tone system. When the soft consonant is the second component of a consonantal compound, the dialects of Western and Eastern Tibet have developed in opposite directions. In the West, a prefix before a soft consonant tends to harden it. In the East, on the other hand, the soft sound is retained if it is preceded by one of the prefixes *s*, *r*, *d*, *g*, and *b*, while it is hardened after *m* and *a*.

Compound consonants are treated in different ways in the different dialects. Those which end in a subscribed *y* and *r* are often retained, especially in the West. The *r* which is added above other consonants is also dialectally pronounced.

Other compounds are generally simplified. Some of them are, however, still pronounced in the Khams dialect. The initial ར་ of compound consonants is often pronounced as a nasal in compound words after vowels; thus, བཀ་ར་འཁྱུར་ *bka'-aggyur*, is commonly pronounced *Kanjur*. Both the component letters of the conjunct *db* are dropped in most dialects; thus, *dbu*, pronounced *u*, head.

Further details regarding Tibetan pronunciation will be mentioned under the head of the various sub-dialects.

It has already been remarked that Central Tibetan possesses a system of tones which does not exist in the West and in the East. The fundamental lines of this system were already discovered by Jaeschke. He distinguished between two tones, the high and the deep one. The latter, he stated, was found in words beginning with uncompounded soft consonants in the written language, the former in words beginning with soft consonants preceded by a prefix or else beginning with hard consonants.

The Rev. Graham Sandberg went farther and distinguished three tones, the high-pitched, the medial, and the low resonant. 'The high-pitched tone,' he said, 'is rendered by an elevated treble or feminine style of voice, continuously sustained at one pitch; and the medial being scarcely lower, that must be the key in which the ordinary flow

of words ought to run, merely subduing the voice to the low resonant tone, which is guttural in character, whenever a word or words proper to that tone are introduced.'

Still more details have been given by the Rev. E. Amundsen, who began his studies of Tibetan with an ear trained for the tone-system by his previous study of Chinese. He distinguishes six different tones, which number can, however, be reduced to four, as in two cases the difference depends only on the length of the tone, and not on its musical height. The Rev. A. H. Francke has shown that Mr. Amundsen's system bears a striking similarity to the system propounded by the ancient native grammarians. The six tones are described as follows:—

Tone 1. High pitched, often nasal, and short as if butted against something ;

Tone 2. High like tone 1, but long.

Tone 3. Medium pitch and short like tone 1.

Tone 4. Medium pitch and long.

Tone 5. Curved tone; deep but gradually raised to medium pitch, like saying 'two' in a surprised questioning tone.

Tone 6. Descending long tone.

With regard to the two main divisions of Tibetan tones, Professor Conrady's investigations have shown that the state of affairs must be explained as follows. Intransitive bases originally, as a rule, commenced with soft consonants. Transitive bases were then formed from them by adding prefixes. The soft consonant preceded by a prefix frequently developed into an aspirated hard consonant. The prefixes were originally independent syllables. In the course of time, however, they lost their character as such. At the same time the following base-word was pronounced in a high-pitched tone, while the old soft initials were combined with a low tone.

The hard initials must, as a rule, be considered as a secondary development from soft sounds preceded by prefixes. They are sometimes in their turn preceded by new prefixes. They do not, however, change their tone on that account, and such hard sounds preceded by prefixes are apparently a comparatively late departure in the development of the Tibetan language.

Tibetan is a comparatively well known language, and it is not necessary in this place to give a detailed account of its declension and conjugation.

Inflectional system.

Several features of Tibetan grammar will be mentioned under the head of the various sub-dialects. In this place it will be sufficient to draw attention to some general features which characterize the classical language and run through all, or most, dialects.

Nouns.—Nouns are monosyllabic base-words, with or without prefixed consonants, or else they are followed by suffixes. The most common suffixes are *pa*, *ba*, *ma*, *po*, *bo*, *mo*. *Ba* and *bo* are pronounced *wa*, *wo* respectively after vowels and after the consonants *ng*, *r*, and *l*. *Po* and *mo* are sometimes distinguished by *po* being employed as the male and *mo* as the female suffix; thus classical Tibetan *rgyal-po*, king; *rgyal-mo*, queen.

These suffixes give a distinct nominal character to a base. They are thus used to form verbal nouns and participles.

Pa, *ba*, and *ma* are used in a very wide way. *Pa* is often used like Hindōstānī *wālā* in order to denote a person who is in some way connected with the thing denoted

by the base-word; thus, *chhu-pa*, water-man, water-carrier; *rta-pa*, horse-man; *Dbus-pa*, a man from Dbus, i.e., the province of Ü. If a corresponding feminine is intended, *ma* is added to, or substituted for, *pa*; thus, *Dbus-ma*, a woman from Ü.

The suffix *po* more especially denotes the performer of an action; thus, *byed-po* (or *byed-pa-po*), a doer. Colloquially it is frequently replaced by the suffix *mkhan*; thus, *byed-mkhan*, the doer.

Other suffixes which are used as mere formatives are *ka*, *kha*, and *ga*. They are used after some few nouns, especially such as denote the seasons, and after some numerals and pronouns; thus, *dgun-ka*, winter; *ston-kha*, autumn, etc.

All these suffixes are dropped when the word containing them is combined with another word into a compound; thus, *ston-mo*, feast; but *ming-ston*, name-feast.

Gender.—There is no grammatical gender. The natural gender is distinguished by using different words, or by means of qualifying additions; thus, *pha*, father; *ma*, mother; *bu*, son; *bu-mo*, daughter; *rgyal-po*, king; *rgyal-mo*, queen.

Number.—Nouns do not change for number. If it is necessary to denote plurality, suffixes are added such as *rnams*, *dag*, *tsho*, etc. They are originally independent words denoting plurality.

Case.—Cases are formed by adding suffixes, which are the same in the singular and the plural. The case suffixes to some extent differ in the different dialects.

The suffix of the genitive in the classical dialect is *kyi* after words ending in *d*, *b*, and *s*; *gyi* after those ending in *n*, *m*, *r*, and *l*; *gi* after such as end in *g* and *ng*; and *i* after vowels. The suffixes in use in the dialects can all be derived from these forms. It is apparently possible to define the original meaning of this suffix. It occurs in vulgar forms such as *ha-gyi*, *pha-gyi*, that, yonder; *ma-gi*, the lower one, etc. In Chinese a genitive is formed by adding the suffix *chī*: thus, *thiēn ti chī shing*, heaven earth of nature, the nature of heaven and earth. The same suffix also forms adjectives and relative participles. Originally it is a demonstrative pronoun, or a pronoun of the third person. It is impossible not to compare with this the Tibetan genitive suffix, which in the Jād dialect is sometimes pronounced *chi*. The literal meaning of a phrase such as *ōka-blōn-gyi lha-lcham-sku-gzhogs*, the minister's wife, is then probably 'minister-that wife.' If this explanation is correct, the genitive is originally formed by adding a pronoun. The Chinese pronoun *chī* is used as a pronoun of the third person in the dative and the accusative. We can accordingly compare its use as a genitive suffix with the German idiom 'dem Vater sein Haus,' to the father his house, the house of the father. The Tibetan idiom differs from the German in not using any possessive pronoun corresponding to the German 'sein', his. Even the genitive suffix is often dispensed with.

The Tibetan language does not possess anything corresponding to the Aryan cases of the nominative and the accusative. The subject and the object are sufficiently indicated by their position. There is, however, a tendency to use the dative as the case of the object. The dative is in all dialects formed by adding the suffix *la*. *La* is a postposition denoting the relation of space in the widest sense. It often takes the form of *a* in the west.

The subject of transitive verbs is put in the case of the agent. The Tibetan verb is properly a noun, and a sentence such as 'the man strikes his son' must be expressed

by 'the-man-by son striking.' The suffix of the agent is *s*, or, in Jap and Nyamkat, *su*. In most dialects it is added to the genitive, in others directly to the base.

The dative suffix is often used also to denote the locative. There is in addition a locative suffix *na*, and by adding *s* to this suffix an ablative suffix *nas* is formed. This *s* is probably identical with the suffix of the agent.

Tibetan further possesses a case denoting motion to or into. It is usually called the terminative, and it is formed by adding *ru* or *r* to bases ending in vowels; *tu* after *g* and *b*, and, in certain words, after *d*, *r*, and *l*; *su* after *s*; *du* after *n*, *r*, *l*, and the other consonants. In some dialects this case is only used in adverbs. In ordinary use it is commonly replaced by the dative.

Numerous other relations are indicated by adding postpositions to the base or to the genitive. The latter class are properly case forms of nouns.

Adjectives.—Adjectives do not differ in form from nouns. They follow the noun they qualify or, if they precede it, are put into the genitive case. Colloquially the genitive suffix is, however, often dispensed with, just as is the case with ordinary nouns.

Comparison is effected by adding a particle of comparison to the compared noun. In classical Tibetan *bas*, *pas*, and *las* are used in this way. Balti has *pā* and Purik *basang*, i.e. perhaps *bas yang*; Ladakhī, Jap and Spiti use *sang*, which is perhaps abbreviated from *basang*, while Kagate has borrowed the Aryan *bhanda* from Nepal dialects. The particles ending in *s* probably contain the same suffix as is used to form the ablative. The suffix *sang* is probably connected. A sentence such as *rta-bas khyi chhung-ba yin*, the dog is smaller than the horse, therefore literally means 'horse-from dog small is.'

Numerals.—The numerals of the various sub-dialects will be found in the lists of words. Higher numbers are counted in tens as in Chinese. A smaller number *before* a ten, hundred, etc., denotes multiplication, while *after* them, it denotes addition, just as is the case in Chinese. Thus, *bdun-chu*, seven-ten, seventy; *bchu-bdun*, ten-seven, seventeen. *Thampa* is often added to the tens from ten to hundred; *phrag* to hundreds and thousands, and so forth. Thus, *bchu* and *bchu tham-pa*, ten.

Pronouns.—The common forms of the personal pronouns will be found under the head of the various dialects. In this place we shall only note that several respectful forms are in use in addition to the ordinary pronouns. Such forms are *khyed*, thou; *nyid-rang*, thou; *khong*, he, and so forth.

There are in all dialects two demonstrative pronouns corresponding to English 'this' and 'that,' respectively. In classical Tibetan they are '*adi*, this; *de*, that. In addition to them the colloquial dialects use various more specialized pronouns such as *pha-gyi*, yonder; *ma-gi*, that down there, etc.

There are no relative pronouns. Relative participles are used instead. Thus, instead of 'the man who sees' we say 'the seeing man.' Such indefinite relative clauses as are introduced in English by words such as 'he who,' 'whoever,' 'that which,' etc., can be translated by means of an interrogative pronoun in connexion with a participle.

Verbs.—The verb is the most interesting feature of Tibetan grammar. It is virtually a noun, and, accordingly, it does not vary for person and number. There is, it is true, in some dialects a tendency to distinguish the person of the subject by using

different suffixes, but their employment is irregular and inconsistent, and the tendency can only be described as incipient.

The verb is a kind of noun. It does not, however, govern its subject in the genitive, as in the case when an ordinary noun qualifies another noun. The subject of intransitive verbs does not take any distinguishing suffix; the subject of transitive verbs, on the other hand, is put in the case of the agent.

Though the verb is a noun, it is often capable of denoting action with reference to a definite time. Many verbs have different bases in the present, in the past, in the future, and in the imperative. These different tense bases are formed, partly by adding prefixes and suffixes or by changing the initial consonant, and partly by means of a change of the vowel of the base. This fact is of interest because it shows how a monosyllabic and isolating language sometimes presents characteristic features which look strikingly like a real inflexion. Thus, the present base *gtong*, gives, has a past base *btang*, a future base *gtang*, and an imperative base *thong*. Some verbs have four, some three, some two, and some only one base. The modern colloquials usually substitute the past base for all the rest.

It is impossible to give definite rules about the use of prefixes in the various tense bases. *B* is the most common one. In the future it often interchanges with *g* and *d*. The only suffix used in this way is *s*, which is often added in the past and imperative bases; thus, *lta-ba*, to see; past *bltas*, imperative *ltos*. When the vowel of the base is an *a*, it is changed to *o* in the imperative, and often also to *e* in the present; thus, *'ogegs-pa*, to stop, past *bkag*, future *dgag*, imperative *khog*. This example also shows that the initial consonant can be hardened and accompanied by an aspiration.

The details concerning these different bases will be found in the usual dictionaries and grammars. In this place I only draw attention to their existence. It may also be noted that the tense bases were most probably originally general transitive or active bases without reference to a definite time. This conclusion seems to follow from the fact that no rule can be given for the use of definite prefixes in each tense. The same prefix may occur in any of them, and the various tense bases are occasionally used as verbal bases in all tenses. Moreover the same prefixes are commonly used to form ordinary causal and active verbs. Lastly, the common tendency of the colloquial dialects to substitute the past base for the rest cannot be considered as an instance of the decay of a more fully developed language, but is a simplification of the different parallel forms in actual use.

Such tense bases are formally nouns. Several suffixes can be added. The most common one is *pa*, or (after the final consonants *ng*, *r*, *l*, and vowels) *ba*. By means of this suffix a common verbal noun and participle can be formed; thus, *lta-ba*, to see; *gtong-ba*, giving; *btang-ba*, having given, who has given.

Another common suffix is *chas* in Balti; *chā* in Purik; *chas*, *ches*, *che*, in Ladakhī; *che* in Lahoul; *ja* in Kanawar; *che* and *ze* in Kāgate; *she* in Sikkim and Tsang, etc. It is perhaps connected with the Chinese *che*, which forms verbal nouns and participles.

The usual case suffixes can be added to such nouns and also to the mere tense bases, and in this way various participles and verbal nouns are formed. Thus, *ltas-pas*, looking-in-the-past-by, when he looked; *mt hong-bar*, seeing-to, in order to see; *nam langs-nas*, night rising-from, when the night had risen; *'agro-na*, going-in, if (I) go; *song-la*,

going-in, having gone; *nyal-ba-las*, lying from, after having lain; *dgos-kyis*, necessary-by, because it is necessary.

Other suffixes of the same kind are *mkhan*, *te*, *ching*, *gin*, etc.

Mkhan is used to form a noun of agency and a participle; thus, *dnugul-btang-mkhan-gyi mi*, money giving-of man, the man who gives the money.

Te is used after the consonants *n*, *r*, *l*, and *s*. After *d* it is replaced by *de*, and after *g*, *ng*, *b*, *m*, and vowels by *ste*. It is the usual suffix of the conjunctive participle; thus, *btang-ste*, having given.

Ching is used after *g*, *d*, and *b*. After *s* it takes the form *shing*, and in all other cases it is replaced by *zhing*. It is used to form a conjunctive participle which is usually introduced in smaller clauses within a large one; thus, *mi dga-zhing khros-te*, when, being displeased, he became angry.

Gin is used to form a present participle; thus, *mtshong-gin 'adug*, (I) am seeing.

The tense bases mentioned above are used as finite tenses. The last verb of a sentence must, however, in most cases, take an additional mark which indicates that the action implied really takes place. If there be more than one verb in the sentence, only the last one takes this mark, the whole sentence being considered as one single unit of which the reality need not be asserted more than once. In the classical dialect this assertive particle is the vowel *o*, before which a final consonant is doubled. Thus the past base of *lta-ba*, to look, is *bltas*. In order to express the past tense, however, *o* must be added; thus, *bltas-so*, saw. In a similar way *am* is added, with the same doubling of the final consonant, in interrogative sentences if there is no interrogative pronoun or adverb; thus, *mtshong-ngam*, do you see?

In the colloquial language this *o* is commonly dropped. The same is also the case in the classical dialect when the principal verb is the verb substantive. It is therefore probable that *o* is a form of the copula. The Western dialects have *og* instead of *o*.

The interrogative particle *am* is usually pronounced *a*. It is dropped in the latter member of a double question; thus, *mtshong-ngam mi mtshong*, do you see or not?

The tense bases with the addition of the particle *o* are often used in order to denote the various tenses. There are, however, numerous periphrastic forms. Thus a present is formed by adding the verb substantive to the base with or without the suffix *pa*, *ba*, to the conjunctive participle, and to other participles.

A past is formed by adding suffixes such as *song*, went; *byung*, became; *zin*, *tshar*, finished, etc., to the base, or by adding the verb substantive to the base with the suffix *pa* or to the conjunctive participle.

A future is formed by adding *'ong* or *yong*, comes, to the base; or by adding *rgyu-yin*, matter-is, to the base; or by adding *'agyur-ba*, to become, to the terminative of the verbal noun ending in *pa*, and so forth.

Further details about such forms will be found under the head of the various dialects.

Causals.—It has already been remarked that intransitive bases as a rule begin with a soft consonant, if the initial sound is not a vowel. There are, it is true, several intransitives which begin with a hard or hard aspirated consonant. It seems, however, probable that such bases have originally had a transitive, or at least an active intransitive meaning. Compare English phrases such as 'he does go.' The hard consonants can, on the whole, be considered as a later development from soft ones.

The regular method of forming transitives and causals is to prefix *s*, *g*, *d*, or *b* to such bases. Instead of *s* we also find *z* and *r*. Thus, *gab-pa*, to hide, to conceal one's self; *sgab-pa*, to cover: *gad-mo*, laughter; *rgod-pa*, to laugh: *deg-s-pa*, to fear; *gdeng-ba*, to threaten: *gug-pa*, bent; *dgu-ba*, to bend: *du-ba*, smoke; *bdug-pa*, to fumigate.

These prefixed consonants were originally separate syllables, and they still occur as such in connected forms of speech. Compare Singpho *si-lum*, to make warm, from *lum*, warm; Lushei *ti-thi*, to kill, from *thi*, to die, etc. The following base was pronounced with a strong stress, and in the course of time the prefixes lost their character of separate syllables and were reduced to prefixed consonants, which have, in their turn, been dropped in many Tibetan dialects. At the same time, these last-mentioned dialects have usually introduced a higher tone in such words, so that the existence of these prefixes can still be ascertained by means of the tone.

Other causal verbs are formed by hardening the initial consonant of the intransitive base, with or without an aspiration. Thus, *dul-ba*, tame; *thul-ba*, to tame; *gab-pa*, to hide; (*b-*)*kab*, covered. Such causal verbs are pronounced with the high tone, and there can be no doubt that they have originally developed from those formed by means of prefixes.

In this connexion it may be noted that the transitive prefixes were probably once separate words which could be used as suffixes as well. Compare *dro-s-pa*, heated; *skye-d-pa*, to generate, from *skye-ba*, to be born, etc.

Negative verb.—The negative verb is formed by prefixing *mi* in the present and future, and *ma* in the past and in the imperative. The negatives are often prefixed to auxiliaries and not to the principal verb.

Order of words.—The order of words is subject, object, verb.

Honorific language.—The preceding remarks draw attention to some of the principal grammatical features of Tibetan. There remains one difficulty, which is considerable to all who endeavour to learn the language. To quote Mr. Walsh, 'there are in Tibetan what are practically two distinct languages running side by side, and each in current and regular use. The Common, in which one addresses an inferior, and which the lower classes speak amongst themselves, and the Honorific, *zhe-sa* (*rje-sa*), in which any one addresses a superior, and in which the educated classes politely address one another. It is necessary to know both these, as in speaking of himself the speaker always uses the common form. It is not that the same word is employed but has a different respectful form, such as occurs, for example, in the case of verbs in Urdu. In Tibetan an entirely different word is used, and this equally as regards nouns, verbs, and adjectives. Thus, if I say to an inferior, "you have a fine horse," I would say *khyod-kyi rta yag-po* (*red*), but to a superior or politely addressing an equal *nyid-rang-gi chhibs-pa bzang-po* (*red*), from which it will be seen that there is not a single word the same in the two sentences.

I give below one or two common words to show how complete the difference is:—

	Common.	Honorific.
eye	<i>mig</i>	<i>spyan</i>
nose	<i>sna</i>	<i>shangs</i>
mouth	<i>kha</i>	<i>zhal</i>
ear	<i>rna</i> or <i>rna-chhog</i>	<i>snyan</i>

Similarly—

to see	<i>m̐thong-ba</i>	<i>gzigs-pa</i>
to smell	<i>snom-pa</i>	<i>shangs-snom-pa</i>
to eat	<i>za-ba</i>	<i>bzhes-pa</i>
to hear	<i>go-ba</i> or <i>thos-pa</i>	<i>gsan-pa</i>

From the examples given above it will be seen that, in respect of the words used, the Common and Honorific are practically two languages.'

We shall now turn to the various Tibetan dialects, beginning with the westernmost one, that spoken in Baltistan.

BALTĪ OR BHOṬĪĀ OF BALTISTAN.

The province of Baltistan now forms part of the Kashmir State. It is included in the Ladakh Wazarat of the frontier districts. In old times it was an independent State. In 1841 it was conquered by Gulāb Singh, ruler of Jammu. About the same time the province of Purik was transferred from Ladakh to Baltistan.

Baltistan was already known to the Kashmir chronicler Śrīvara under the name of Little Tibet, and that denomination has continued to be used down to the present day. It is the Lokh Buṭun of the modern Kāśmīrīs. It is identical with the Little Poliu of the Chinese Annals.

The inhabitants of Baltistan are Tibetans with a strong admixture of Dard blood. They have embraced Muhammadanism. The Kashmir chroniclers call them Bhauttas. Compare Tibetan *bod-pa*, a Tibetan. Their language is closely related to the Tibetan of Tibet proper. In some respects, however, it represents a more ancient stage of phonetic development. On the other hand, it is almost devoid of tones, and in this respect it agrees with the Tibeto-Burman languages of Assam and Burma as against the dialects of Central Tibet.

In such and in many other characteristics Balti agrees with the dialect spoken in Ladakh. The Tibetan dialect of the province of Purik forms a link between Balti and Ladakhī. It will be dealt with immediately after Balti.

In the report of the last Census of Kashmir the term Balti apparently includes the languages spoken in Baltistan and Purik. In this Survey, however, it will be used to denote the dialect spoken in Baltistan proper, excluding the province of Purik to the west of the Suru River.

Baltī is the prevailing language all over Baltistan. No local estimates of the number of speakers have been forwarded for the purposes of this Survey. At the last Census of 1901 Baltī was returned from the following districts :—

[illegible]

This total, however, also comprises the speakers of Purik in the Kashmir State. The total population of Baltistan was 134,372.

AUTHORITY—

AUSTEN, H. H. GODWIN,—*A Vocabulary of English, Balti and Kashmiri*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv, Part i, 1866, pp. 233 and ff.

Baltī has till now only been known through Mr. Godwin Austen's vocabulary. We do not know anything about the existence of local variations in the dialect. It is, however, probable that Baltī gradually merges into Purik and Ladakhī. The Gospels of St. Mathew and St. John, and also a treatise on the significance of the sacrifice, have been translated into the dialect by Mr. Gustafson, and printed in the Persian character at Lahore. Some old historical books in the Baltī dialect are still in the possession of the present Rājās. They are written in a peculiar character, which was perhaps invented at the time of the conversion of the Baltīs to Muhammadanism about 1400 A.D. The

orthography of the Persian alphabet used by Mr. Gustafson in his translations is based on this old character. He has been good enough to send me a specimen in the old character, which it will be of interest to reproduce in this place.

چا زير نه خدا سى كهو رى بو دى كھ چچيس

لو به كهن كهن سى شى دو پشه كھونگ ر

هرتنه دو كهن خسون لوه تھوب

نیک زیره كهوى بو چك بو شش

رويشه كهوس ميول پور رگس

†

†

TRANSLITERATION AND TRANSLATION.

Chā	zernah,	khudā-si	khuri	bui-kha	chhes-luh	bya-khan	kun	mi	shi,
Chā	zerna,	khudā-si	khurri	bui-kha	chhes-lukh	b ^e ya-khan	kun	mi	shi,
What	say-if,	God-by	his	son-on	faith-sort	making	all	not	die,
do-patse	khong-lah	hrtane	duk-pi	khson-luk	thop-tuk,		zere,		
do-patse(-batseg)	khong-la	rtanne	duk-pi	khson-lukh	thop-duk,		zerre,		
that-from	him-to	faithful	being-ones-of	living-short	receive,		saying,		
khuri	bu	chik-bu	mins;	ditse	khosi	mi-yul-po-lah	rgas.		
khurri	bu	chik-bu	mins;	ditse	khosi	mi-yul-po-la	rgās.		
his	son	only-one	gave;	thus	him-by	men-land-to	liked.		

In the above the first line gives the literal transliteration, the second one the actual pronunciation, and the third the translation. The specimen, it will be seen, corresponds to the Gospel of St. John, iii, 16.

I am indebted to Mr. R. T. Clarke, I.C.S., for a version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Balti. They have been revised by the Rev. A. H. Francke, and the notes on the dialect which follow are based on them.

Pronunciation.—The vowels of open syllables are mostly long, and those of closed syllables short; thus, *mī*, man; *min*, is not. The final *a* of the article and of case suffixes is, however, short.

The Tibetan འ 'a has always been dropped or else replaced by ཨ. Both have been transliterated *a*. In such connexions as *minduk*, classical *mi 'adug*, the 'a is pronounced and transliterated as *n*.

The consonants are, broadly speaking, the same as in classical Tibetan. Soft consonants at the end of a syllable are always hardened; thus, *chik*, classical *gchig*, one; *rgyap-la*, behind. The Tibetan *g* often also becomes *kh*, i.e., the *ch* in German 'ach' or in Scotch 'loch.' This is especially the case when *g* is a prefix or is followed by another consonant. Thus, *khser*, classical *gser*, gold; *ltokhs*, classical *ltogs-pa*, hunger; *ltālukh*, classical *lta-lugs*, service; *khlang*, classical *glang*, bull, etc. The same sound also occurs in the borrowed word *Khudā*, God.

A corresponding soft guttural aspirant *gh* occurs in words such as *ghā*, classical *lga*, five; *thag-ring*, classical *thag-ring*, far.

The consonant *r* when prefixed to another consonant often becomes *sh* or *s*; thus, *sta* or *rsta*, classical *rta*, horse.

Compound consonants, initial as well as final, which are so marked a characteristic of classical Tibetan, are also frequent in Balti. This latter dialect can even boast of some additional final compounds.

Suffixes.—In addition to the suffixes used in the declension and conjugation we may note *chan*, *khan*, and *chas*. *Chan* is used as in classical Tibetan to form possessive compounds; thus, *nyes-pā-chan*, sin having, a sinner; *an-chan*, power having, mighty. *Khan* and *chas* seem to be used in order to form participles and verbal nouns; thus, *rgā-khan-kun*, friends; *nyam-pō-yot-khan chi*, a servant; *stor-khan-pō*, lost; *yot-chas-kun*, goods; *gon-chas-kun*, robes. Compare the Ladakhī suffixes *khan* and *ches*.

Tones.—Baltī does not appear to possess a marked system of tones. In this respect it agrees with Purik and Ladakhī.

Articles.—There is no definite article. The numeral *chik*, one, is often used as an indefinite article. It is then frequently shortened to *chī* or *chi*. Thus, *mī chik*, a man; *yul chī-la*, to a country.

Nouns.—**Gender** is only distinguished in the case of animate beings. It is denoted by using different words or by adding suffixes. Thus, *mī*, man; *bū-string*, woman; *khlang*, bull; *bā*, cow; *khyī*, dog; *khyī-mō*, bitch; *ra-skyes*, he-goat; *rā*, goat, female goat.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context; thus, *khō-la hlam skon*, him-on shoes put; *ngī atā-la nyampō-duk-khan mot-pō yot*, my father-to servant many are.

The usual plural suffix is *kun* or *gun*, all, which is often abbreviated to *ngun*, *un*. Thus, *bū-string-kun*, women; *khlang-gun*, bulls; *gon-chas-kun*, robes; *atā-un*, fathers; *mī-un*, men; *khyī-un*, dogs.

Another plural suffix is *chōk*; thus, *yot-chas-kun-chōk*, goods, all goods.

Case.—The nominative and the accusative are not distinguished by means of suffixes. The nominative is used as the subject of intransitive verbs. The subject of transitive verbs, on the other hand, is put in the case of the agent. The suffix of that case is *s*; thus, *attā-s*, by the father.

The suffix of the dative is *la*; thus, *atā-la*, to a father; *atā-un-la*, to fathers. Instead of *la* we find *a* in *shiti-a*, direction-to, to. The suffix *la* is used in the same wide sense as in classical Tibetan; thus, *brok-la*, on the mountain pasture; *lam-thagh-ring yul chī-la*, to a distant country. The dative is sometimes also used as an accusative; thus, *ngas khōi phrū-la . . . t'angs*, I have beaten his son.

The suffix *la* is, moreover, sometimes also used to denote the agent; thus, *attā-la khurī phrū thong*, the father saw his son.

The suffix of the ablative is *nā*, corresponding to classical Tibetan *nas*. It is commonly used to form adverbs. Thus, *thag-ring-nā*, from a distance; *de-khā-nā*, thereafter. A common postposition of the ablative in the case of rational beings is *shiti-a-nā*, from the direction of. It is usually combined with the genitive. Thus, *atā chig-gī shiti-a-nā*, from a father.

The genitive is formed by adding the suffix *ī*, which supersedes a final *ā*. Thus, *yul-ī*, of a country; *att-ī*, of a father (*attā*). Note forms such as *chig-gī*, of one, from *chik*, one, where the final *g* has not been changed to *k*.

There are some few traces left of the old terminative; thus, *ok-tu*, under; *thur-u*, down; *dun-u*, *dun-uk*, before; *ya-r*, up.

The vocative is indicated by prefixing the interjection *lē*; thus, *lē attā*, O father.

Adjectives.—Adjectives do not differ from nouns in form. They usually precede, but sometimes also follow, the noun they qualify; thus, *mot-pō namzē*, much time; *nyampō-duk-khan mot-pō*, many servants. The particle of comparison is *batsek*; thus, *khōi phōnō khur-ri string-mō batsek rgōbong thonmō-yot*, his brother his sister-than more tall-is, his brother is taller than his sister. Adjectives are often qualified by adverbs such as *mā*, very; *mang-mō*, very much, and so forth.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify, and postpositions are accordingly added to them and not to the qualified noun; thus, *mī chik-la*, man one-to.

Generic suffixes are used in two instances. Thus, *sorup chik-sā*, ring one-piece, a ring; *ra-bak-chi chik-sā*, goat-young-one one-piece, a kid.

'A half' is *phet*; thus, *dabal nyis nang phet*, two rupees and a half.

Pronouns.—The personal pronouns which occur in the texts are as follows:—

	I.	We.	Thou.	You.	He, she, it.	They.
Nom.	<i>ngā, ngā-ang</i>	<i>ngayā, ngan-tang</i>	<i>khiang</i> , respectful <i>yang</i> .	<i>khyetang; khyen-tang</i> , respectful <i>yetang</i> .	<i>khō</i>	<i>khong, khōtang</i> .
Gen.	<i>ngī, ngarri</i>	<i>ngai</i>	<i>khyer-ri, yar-ri</i> .	<i>khyen-ti</i>	<i>khō-i, khur-ri, yer-ri</i> .	<i>khong-ngi</i> .

Ngayā, we, excludes, and *ngan-tang* includes the person addressed. *Yang* is used as an honorific form and perhaps also as a plural. It apparently corresponds to classical Tibetan *nyid-rang*, while *khiang* corresponds to *khyed-rang*, thyself, and so forth.

Other forms are regular; thus, *ngā-ang-la* and *ngā-la*, to me; *khō*, him; *khōe-nā*, him from, and so forth.

Demonstrative pronouns are *dī, diū, dō*, this; *dō-nā*, from this; *dē*, that; *dē-vi, dē-bi*, of that; *dē-b'ang-nā*, from them. An isolated form is *yā*, this, that. Compare Ladakhī *ā*, that.

Interrogative pronouns are *sū*, who? *chī*, what? *tsam, tsam-tsē*, how much? how many?

Indefinite pronouns are *sūsē*, anyone, lit. whosoever; *chang*, anything.

There are no relative pronouns. Relative participles are used instead. They precede the qualified noun in the genitive; thus, *ngā-ang-la ong-ma-yot-pī pō*, me-to coming-of share, the share that falleth to me; *ngā-la yot-pī yot-chas-kun*, me-to being-of goods, the goods that are mine.

Verbs.—The conjugation of verbs is, broadly speaking, effected in the same way as in classical Tibetan. The materials available are not sufficient to allow us to judge about the use of the various bases of verbs. It is probable that the past base is commonly used in all tenses, just as is the case in Ladakhī. The imperative is, however, often formed from a separate base.

There is apparently an incipient tendency to distinguish the person of the subject by means of suffixes added to the verb.

The verb substantive is formed from the bases *in, yot*, and *duk*. It is freely used in the formation of the finite tenses of other verbs.

Present.—The base of the present tense is identical with the root of the verb. The mere present base does not, however, occur in the materials available in other verbs than the verb substantive *yot*, am, art, etc. The usual present tense of finite verbs is a compound form. It is effected by adding suffixes to the present base. The common suffixes are *nuk, et*, and *at*, all various forms of the copula. Thus, *t'ang-nuk*, I, or we, strike; *shīt*, i.e., *shī-et*, I die; *zer-et*, he says; *ong-at*, he comes.

A present definite is formed by adding *yot* to the participle ending in *in*; thus, *tshō-in-yot*, he is grazing.

Past time.—The usual base of the past tense is formed by adding *s* to the present base. Thus, *zer-s*, said; *ong-s*, came; *t'ang-s*, struck. By adding the copula *et* or *at* to the past base a compound past is effected, which usually has the meaning of a perfect. Thus, *song-s-et*, went; *ngas b'ya-s-et*, I have done; *thobs-et*, is found; *khsons-et*, has become alive. A kind of perfect is also effected by adding *yot* to the conjunctive participle ending in *sē*; thus, *duk-sē yot*, having sat down is, has sat down, is sitting.

The participle ending in *pa*, *ba*, is commonly used as a past tense of auxiliary verbs. Thus, *yot-pa*, was; *in-pa*, was; *met-pa*, was not.

The suffix *pa* is also added to the form ending in *set* or to the present; thus, *t'ang-s-et-pa*, was striking; *song-s-et-pa*, have walked; *skang-at-pa*, filled, was filling.

A past tense can also be formed by adding *song* or *songs*, went, to the infinitive. Thus, *bakhston-b'ya-song*, is married, lit. marriage to make went.

Future.—The termination of the future tense is *uk*. Thus, *t'ang-uk*, I shall strike; *gik*, I shall go; *zer-uk*, I shall say.

Imperative.—Some verbs have a separate imperative base formed by changing the vowel *a* of the present base to *o*; thus, *t'ong*, strike, *t'ang-mō*, to strike; *zō*, eat, base *zā*.

In other verbs the present base, with or without the addition *shik*, is used as an imperative. Thus, *skon*, put on; *len*, take; *za-shik*, eat; *b'yas-shik*, make. *Shik* literally means 'once,' 'one time.' Compare the German idiom 'sieh mal.'

Verbal nouns.—The usual suffixes of verbal nouns are *pō*, *bō*, *mō*, *pa*, *ba*, and *la*; thus, *yot-pō*, to be; *zer-bō*, to say; *t'ang-mō*, to strike; *tshō-la*, to feed. The suffix *chas* in *gon-chas*, cloth, has already been mentioned. Compare classical *gon-pa*.

Participles.—The suffixes *pa* and *ma* form relative and adverbial participles; thus, *shī-s-pa*, dead; *ong-ma-yot-pa*, coming-being, which will come. Compare the instances quoted under the head of relative pronouns. The suffixes *chas* and *khan* have already been mentioned above.

Conjunctive participles are formed by adding the suffix *ē* to the present or past base. Thus, *zer-rē*, saying; *khur-rē*, taking; *ong-s-ē*, having come; *khyong-s-ē*, having brought; *b'ya-s-ē*, doing.

Other participles and verbal nouns are formed by adding the ordinary case suffixes.

The ablative suffix *nā* is added to the conjunctive participle ending in *sē* and to the participle ending in *mā*. Thus, *song-s-ē-nā*, having gone.

The locative suffix *in* is added to the present base; thus, *tshō-in*, grazing; *ltokhs-in*, hungry.

The dative suffix *la* is used to form an infinitive of purpose; thus, *b'yā-la*, in order to make.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the case of the agent in the subject. Thus, *thop-pa song-s-et*, to be found went, he is found; *ngā-ang t'ang-ma song-s-et*, me striking went, I am struck; *ngā-ang t'ang-ma gik*, me striking will-go, I shall be struck.

Causative.—There is one single instance of the classical causative formed by prefixing an *s*, viz., *s-kon*, make him put on, dress. Compare *gon-chas*, robe.

Negative verb.—The negative particle is a prefixed *mā*; thus, *mā-rgal-ba*, did not pass; *met*, no; *men*, am not. The form *met* is usually added to the participle in *pa* or *ma* in order to form a compound negative. Thus, *min-pa-met*, *min-ma met-pa*, did not give. There are no instances in the texts of a negative imperative.

Interrogative particle.—The formation of interrogative sentences is the same as in the Ladakhī dialect.

Order of words.—The usual order of words is subject, object, verb. The object may precede the subject when it is followed by the suffix *la*. The genitive precedes the governing word. Adjectives and pronouns usually precede the noun they qualify, while numerals follow it. Adverbs are put immediately before the verb, or at the beginning of the sentence.

[No. 1.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

BALTĪ DIALECT.

(BALTIŠTAN.)

(R. T. Clarke, Esq., I.C.S., and Rev. A. H. Francke.)

Mi chik-la phrū nyis yot-pa. Dē-beāng-nā tsun-tsē-vō-s atā-la zers,
Man one-to children two were. Them-from younger-by father-to said,
 'lē atā, ngā-ang-la ong-ma-yot-pī pō min.' Atā-s khur-ri
 'O father, me-even-to coming-being-of share give.' Father-by his
 yot-chas-kun khong-la rgos. Mot-pō namze-ik mā-rgalba, tsun-tsē phrū-vō-s
possessions them-to divided. Much time-a not-passed, little child-by
 khur-ri yot-chas-kun khur-rē, lam thagh-ring yul chi-la bēs
his possessions carrying, way far country one-to journey
 b'yas. Yang khur-ri yot-pī yot-chas-kun chōk tshan-nu-na zhargading zadpa
made. And his being-of possessions all night-in enjoying end
 b'yas. Khur-ri yot-chas-kun chhams-pī zhuk-la, yā anchan zanushkan chi
made. His possessions finishing-of after, there mighty famine one
 song. Khō shagargō song-s. Khō yā yul-li phyuk-pō shiti-a
went. He needy became. He that country-of rich-man before
 nyampo-yot-khan-la duk-s. Dē phyuk-pō-s khō khur-ri phak-kun tshō-a
servant-like lived. That rich-man-by him his swine feed-to
 tshas-si-khā yakh-s. Dē-khā-nā that-kyi-khā khoskhating-ngi-khā sō-sē, ltō-a
field-of-on sent. There-after gladly husks-of-on living, belly
 skang-at-pa, phag-na tshoghs b'ya-sē, yang sū-si khō-la chang
filled, swine-with like done-having, and any-one-by him-to anything
 min-ma-met-pa. Dē-khā-nā khō-la shang ong-sē, zer-s, 'ngi atā-la
giving-not-was. There-after him-to sense come-having, said, 'my father-to
 nyampō-duk-khan mot-pō yot; khong-is zō-sē drang-sē
servants many are; them-by eaten-having filled-being
 lus-et. Ngā-ang ltoghs-in shiit. Ngā-ang atī shiti-a song-sē,
is-spared. I-even hungering die. I-even father-of before gone-having,
 zer-uk, "lē atā, yar-ri phyoks nang ldan-chuk-khan-ni shiti-a ngā-ang
say-shall, "O father, thy direction and Creator-of before I-even
 nyes-pa-chan song-s-et. Yar-ri phrug-gi phrō-la yak-pō ngā-ang byurmō
sinner became(went). Thy children-of company-to place-to I-even worthy

yot-khan chi men. Ngā-ang yar-ri nyampō-yot-khan-kun-nang drē-sē yok.”
being one not-am. Me-even thy servants-all-with mixed-having place.”
 Dē-i zhuk-tu khur-ri ati shiti-a ongs. Thagh-ring-nā
This-of after his father-of before came. Distance-from
 atā-la khur-ri phrū thong, atā-la gyot-lukh ongs; bgyug-gin
father-to his child saw, father-to compassion came; running
 song-sē-nā, phrū brang-barla sdam-s; yang bā b'yas. Phrū-si
gone-having, child breast-between collected; and kiss made. Child-by
 atā-la zer-s, 'lē atā, ngā-ang yar-ri shiti nang ldan-chuk-khan-ni
father-to said, 'O father, I-even the-of before and Creator-of
 shiti-a nyes-pa b'yas-et; yar-ri phrū in zer-bō, ngā-ang byurmō men.
before sin did; thy child am to-say, I-even worthy not-am.
 Dē-khā-nā atā-s nyampō-yot-khan-kun-la zer-s, 'mā l'aghs-mō
That-after father-by servant-all-to said, 'very good
 gonchas-shik khyong-sē-nā, khō-la skon; yang sor-up chik-sā khōi
robe-one brought-having, him-to put; and ring one-piece his
 phranzuk-la bor; hlam khō-la skon. Yang atā-s zers, 'zā-shik,
finger-on place; shoe him-to put. And father-by said, 'eat,
 thung-shik, that-khā b'yas-shik; ngī shis-pi bū khson-s-et; stor-khan-pō
drink, merry make; my dead son alive-became; the-lost-one
 thop-s-et. Khong that-khā b'yā yakh-s.
found-is. They merry to-make began.

Khō-i tshar-mō phō-nō taps-si-khā yot-pa. Khō ong-sē, nang-a
His elder brother field-of-on was. He come-having, house-to
 shiti-a thon-ma-nā, rtshes nang harib-bi skat khō-lā kō.
before reaching-after, dance and clarinet-of sound him-to understood.
 Shiti-a duk-khan-kun-ni-nā chik-la, 'ong, zer-rē khyong-sē, tris, 'diu
Before being-all-of-from one-to, 'come, saying brought-having, asked, 'this
 chī rgā-mō in? Shiti-a-duk-khan-bō-s khō-la zers, 'yar-ri
what joy is? Before-being-by him-to said, 'your
 phō-nō lokh-sē thon-pi gron b'yas, atā-s chī
brother returned-having arriving-of feast made, father-by what
 zer-ba-na, khō lokh-sē rdong-ngō-na thon-pī phari. Khō-la
saying-if, he returned-having safety-in arriving-of for. Him-to
 phuk-sē-nā, nang-ljongs mā zhuk-s. Dī-u phari khōi atā phiol
anger-having-come-after, inside not entered. This for his father outside
 byung-sē, khō-la jū-phul b'yas. Khō-si tam-lan atā-la lzokh-s, 'ngā-ang
appeared-having, him-to entreaty made. Him-by answer father-to returned, 'I-even
 dī-tshē mot-pō lōe yang-la lta-lukh b'yas. Ngā-ang nam-sang yar-ri hukum
these many years you-to service made. I-even never your order

chaks-pa-met; nga-ri rgā-khan-kun-nang drē-sē, rgā-mō byā-la, ngā-ang-la
broken-not-have; my friends-with mixing, joy making-for, me-even-to
 rabak chi chik-sā min-pa-met. Dō-in-na-sē dō-sē khyer-ri bū-la
kid one one-piece gavest-not. But now your son-to
 gron b'ya-s-et; dē bū-si yot-pī yot-chas-kun rtsē-khan-kun-nyampō
feast madest; that son-by being-of property-all dancers-with
 chham-chuks.' Atā-s bū-la zers, 'lē bū, ngā-la yot-pī yot-chas-kun
finish-caused.' Father-by son-to said, 'O son, me-to being-of property-all
 khyer-ri in, rgā-mō byā-yot-pō byur-mō in-pa; chā-zerba-na, khyer-ri shīs-pī
thine is, joy to-be-made proper is; what-say-if, thy dead
 phō-nō yang khson-s-et; stor-khan-pō, thop-pa song-s-et.'
brother again alive-became; the-lost-one, found became.'

PURIK.

The province of Purik formerly belonged to Ladakh, but was transferred to Baltistan after the Dogra war, 1834-42. According to the conceptions of the Ladakhis it extends from the Zoji pass to Bod-Khorba. The dialect called Purik is spoken from Mulbe to Dras.

It has not been described by any authority, and no estimates of the number of speakers are available. At the last Census of 1901, Purik was included under the head of Balti.

Purik is closely connected with Balti and Ladakhī, and it can best be described as the connecting link between the two.

Pronunciation.—Final *a* is long if it occurs in the base of a word, and short if it occurs in a termination; thus, *mā*, mother; *la*, to. The ablative termination *nā* seems to have a long *ā*. This *ā* has been derived from an old *as*.

R as a prefix is pronounced as in Ladakhī, with a guttural sound. Also the other *r* corresponds to Ladakhī *r*.

Final *gs* and *ks* are liable to be pronounced *gh* or *kh*, respectively. A similar sound can be observed in Ladakhī. Thus the word *Ladvags* is often pronounced *Ladakh*, and this pronunciation gave rise to the spelling Ladakh. Tones do not play any rôle in the dialect, though they are probably used to a certain degree.

Prefixes and Suffixes.—Prefixes are mainly pronounced in the same way as in Balti and Ladakhī. *R*, *l*, and *s* prefixes are distinctly pronounced; *g*, *b*, and *d* prefixes are often pronounced as *r* or *s*; thus, *rgyab*, behind; *ltova*, belly; *skad*, language; *rches-pa*, classical *gches-pa*, dear.

The prefix *a* is used in nouns of relationship as in Balti and Ladakhī. Thus, *a-tā*, father; *a-mā*, mother; *a-chē*, elder sister; *a-nē*, wife.

The suffix *khan* is used as in Balti and Ladakhī. Thus, *tsang-khan*, beggar; *yong-khan*, coming, etc.

Article.—There is no real definite article. The suffix *pō* or *pa* is used as a kind of article, as is also the case in Balti and Ladakhī; thus, *nor-pō*, property, substance; *phyug-pō*, rich man; *serdup-pō*, ring. In all these cases the *pō* corresponds to the emphatic article of Ladakhī. Compare the remarks under the head of verbal noun, below.

The numeral *chik*, one, is used as an indefinite article. Thus, *mī chik-la*, to a man; *yul chig-a*, to a country. It occasionally takes the form *chī*. Thus, *ngari yong-khan-chī*, my coming, my share.

Nouns.—There is no grammatical gender. The natural gender is distinguished by using separate words or by adding suffixes such as *phō* and *pō*, male; *mō*, female. Thus, *khyi*, dog; *khyi-mō*, bitch; *byā-phō*, cock; *byā-mō*, hen.

Number.—The usual plural suffix is *gun* as in Balti and Ladakhī; thus, *dugs-mī-gun*, servants. It often occurs in the form *un*. Thus, *stā-un*, horses; *dugs-mī-un*, servants. *Tshang-kā*, all, is also used as a plural suffix.

Case.—The various cases are formed in the same way as in Balti and Ladakhī.

The nominative and the accusative do not take any suffix. The nominative is used as the case of the subject with intransitive verbs. Thus, *mī chik-la bū-tsā nyis yot-pin*, man one-to two sons were. The subject of a transitive verb is usually put in the case of the agent. This latter case is formed by adding *is* or, after vowels, *s*. Thus, *attā-s gron byā-s*, the father made a feast; *khō-s zer-s*, he said.

The suffix of the dative is *la*. Thus, *mī chik-la*, to a man. It is often also used to denote the object, as is also the case in Ladakhī; thus, *khō-la rdungs*, beat him.

The dative suffix often takes the form *a*, as is also the case in Ladakhī. Thus, *bātshā-va*, to a king; *nang-a*, inside.

The suffix of the ablative is *nā*; thus, *atā chik-nā*, from a father. *Nē*, which also occurs, seems to be a loan from Ladakhī; thus, *sū-i-khā-nē*, from above whom, from whom?

The suffix of the genitive is *i*; thus, *at-i*, i.e. *atā-i*, of a father.

The suffix of the locative is *na* and perhaps sometimes *nang*; thus, *rzhung-na*, inside. The dative is often used instead; thus, *khang-ma-a*, in the house.

There are only a few traces of the terminative. Thus, *dē-r*, there. In most cases the dative is used instead, as is also the case in Ladakhī.

Other relations are indicated by means of postpositions. Such are *dun-la*, *shi-ti-a*, before; *rgyab-na*, behind; *khā*, on; *khā-nē*, from; *par-la*, from; *phī-a*, for sake; *nyam-pō*, with.

Adjectives.—Adjectives are formed as in Ladakhī and Balti. The suffixes *khan* and *chan* form possessive adjectives. Thus, *ltsang-khan*, beggar; *rin-chan*, value-possessing, dear. The suffixes *pa*, *ba*, *pō*, and *mō* are used as in Ladakhī and other connected forms of speech. Thus, *bar-pa*, middle; *rgyal-ba*, good; *chhō-pō*, great; *l'agh-mō*, good.

The adjective precedes the qualified noun in the nominative; thus, *tsun-tsē bū-tsā*, the little son; *kar-pō stā*, the white horse. *Mang-mō*, much, many, sometimes precedes and sometimes follows the noun it qualifies. Thus, *mang-mō khā*, much anger; *zhak mang-mō*, many days.

Mā, much, and *man-na*, if it is not, are often prefixed in order to form an absolute comparative and superlative. Thus, *mā nor-ō*, better; *man-na nor-ō*, better, best.

The particle of comparison is *basang*, i.e. perhaps *bas-yang*, from also; compare Ladakhī *sang*. Thus, *khuri phō-nō khuri ā-chē basang thon-mō duk*, his younger brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify. There are no traces of generic particles. Note *phet-ang sum*, two and a half, as in Ladakhī.

Pronouns.—The following are the personal pronouns:—

<i>ngā</i> , <i>ngā-rang</i> , I.	<i>khyod</i> , <i>khye-rang</i> , <i>ye-rang</i> , <i>ya-rang</i> (= <i>nyidrang</i>), thou.	<i>khō</i> , <i>khō-rang</i> , he.
<i>nga-s</i> , <i>nga-res</i> (= <i>nga-rang-is</i>), by me.	<i>khye-ri-s</i> , <i>khye-rang-is</i> , <i>ya-rang-is</i> , by thee.	<i>khō-s</i> , <i>khō-rang-is</i> , <i>khur-is</i> , by him.
<i>ngā-la</i> , <i>ngā-rang-la</i> , to me.	<i>khyod-la</i> , <i>khyed-la</i> , <i>khye-rang-la</i> , <i>ya-rang-la</i> , to thee.	<i>khō-la</i> , <i>khō-rang-la</i> , to him.
<i>ngī</i> , <i>nga-ri</i> (= <i>nga-rang-i</i>), my.	<i>khye-ri</i> , <i>khye-rang-i</i> , <i>ya-ri</i> , thy.	<i>khō-i</i> , <i>khō-rang-i</i> , <i>khur-i</i> , his.
<i>nga-chā</i> , I and they, <i>nga-tang</i> , I and you.	<i>khye-chā</i> , <i>khyen-tang</i> , you.	<i>khō-tang</i> , <i>khong</i> , they.
<i>nga-cha-s</i> , <i>nga-tang-is</i> , by us.	<i>khye-cha-s</i> , <i>khyen-tang-is</i> , <i>khyen-ti-s</i> , by you.	<i>khon-tang-is</i> , <i>khong-is</i> , by them.
<i>nga-chī</i> (= <i>nga-chag-gi</i>), <i>ngi-ti</i> (= <i>nged-kyi</i>), our.	<i>khye-che</i> , <i>khyen-tang-i</i> , <i>khyen-ti</i> , your.	<i>khon-tang-i</i> , <i>khon-t-i</i> , their.

Ngā and *ngā-rang*, I, are apparently used without any difference. The final *rang* in *ngā-rang*, *khye-rang*, *khō-rang*, means 'self.' It is used alone in *ngari atē bū-tsa-s rang-i āchē-nang bag-ston b'ya-s*, my uncle's son-by his own sister-with wedding made.

Demonstrative pronouns are *dī*, *dō*, *dū*, *dī-u*, this; *ē*, *dē*, that. A plural form is apparently *dē-rayang*, they.

Interrogative pronouns are *sū*, who? *gā*, which? *chī*, what? *chī-la*, why? *tsam*, *tsamtsē*, how many?

Indefinite pronouns are formed from the same bases; thus, *sū-ang*, anyone; *chang*, anything.

There are no relative pronouns. The interrogative pronouns are sometimes used instead, in connexion with participles. Thus, *yul-la chī yot-pa*, country-in what being, all that is in the country; *gā bū-tshā rgyal-ba song-na*, which son good going-if, the son who is going to turn out well; *gron sū-i l'agh-mō chhā-na*, feast whose good going, he whose feast is becoming good; *nga-ri chī yot-khan-pō*, my what being, all that is mine. The suffix *na* added in some of these examples corresponds to the *na* which is used in relative clauses in Ladakhī.

In *nga-ri yong-khan-chī*, mine is coming what, what is to be my share, *chī* is probably the indefinite article.

Verbs.—The verb substantive is formed from the bases *in*, *yot*, and *duk*. All those bases are also used as auxiliary verbs.

The base alone is sometimes used as a **present**; thus, *in*, am, art, is, and so forth; *yot*, is; *son*, he is alive. Usually, however, *et* or *duk* is added; thus, *chhēt*, i.e. *chhā-et*, I go; *rdung-duk*, I strike.

A compound present is formed by adding *duk* to the participle in *in*; thus, *dug-gin-duk*, he lives; *chhe-n-duk* (= *chhā-in-duk*), he goes.

The **past base** is formed by adding *s*; thus, *b'ya-s*, did; *rdung-s*, struck. The vowel *a* of the base is changed to *o* in *zo-s*, ate, base *za*.

A compound past tense is formed by adding the verb substantive to the past base. Thus, *yong-s-et*, has come.

The present is sometimes also used to denote the past especially with intransitive verbs, as is also the case in Ladakhī; thus, *thop*, he is found.

A compound past is also formed by means of the suffix *pa*. It is by origin a participle, and the verb substantive can therefore be added. Thus, *yot-pa*, was; *yot-p-in*, was; *zer-et-pa*, he said; *sē-et-pa*, he ate; *rgos-uk-pa*, it was necessary; *shī-s-pa*, he had died; *rdung-s-et-pa*, I had struck; *rdung-duk-s-pa*, I was striking.

The suffix *ma* is used instead of *pa* in *tang-ma met-pa*, did not give.

Forms such as *shī-sē yot-pa*, having died was, he had died, of course also occur.

The **future** is formed by adding *uk*, or, after nasals, also *nuk*. Thus, *zer-uk*, I shall say; *tang-nuk*, I shall give.

The **imperative** is often the mere present or past base. Thus, *duk*, be; *rdung-s*, strike. As in Ladakhī an *o* is substituted for the *a* of the base; thus, *zō*, eat; *tong*, give; *longs*, get up.

The suffixes *shik* and *ang* are sometimes added; thus, *sd'yak-shik*, prepare.

Verbal nouns.—The tense bases, with or without the suffixes *pa*, *chā* and *chas*, are used as verbal nouns. Thus, *yot-pa*, to be; *zer-ba*, to say; *rdung-chas*, to strike; compare also *ltanmō*, a spectacle.

Participles.—The verbal nouns are also used as participles. Thus, *rches-pa*, beloved; *tang-ma met-pa*, giving was not, he did not give.

A suffix *khan* is used to form present and past participles. Thus, *yong-khan*, coming; *ltsang-khan*, begging, beggar; *yongs-khan-pō*, come-having-the, he who came.

Adverbial and conjunctive participles are formed by adding the suffixes *sē* and *tē*; thus, *shī-sē*, dying; *that-tē*, gladly. *Ē* is sometimes used in the same way. Thus, *zer-rē*, saying. Such forms are occasionally also used as verbal nouns. Thus, *zer-rē-nā*, saying from, having said; *logh-s-ē-nā*, returned-having-from, having returned. On the other hand, the verbal noun can also be used as a conjunctive participle. Thus, *drang-s-pa*, having filled; *mā zer-ba*, not saying.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent. Thus, *stor-s-et-pa*, he was lost.

Causatives are formed by means of the prefix *s*. Thus, *s-kon*, put on. As in Ladakhī it is, however, more common to add the auxiliary *chhuk-chas*; thus, *khō yong-chhuk*, make him come.

The **negative particle** is a prefixed *mā*. Thus, *mā song*, he did not go; *mā zer-s*, he did not say. As in Ladakhī, *mā* is probably used instead in the present and future tenses. Compound negative tenses are formed by adding *met* and *man*; thus, *tang-ma met-pa*, giving was-not, did not give.

The interrogative particle is *ā* as in Ladakhī; thus, *khō yong-ed-dā*, does he come?

Order of words.—The usual order of words is subject, indirect object, direct object, verb. In *dī-u mul-pō khō-la tong*, this rupee him-to give, the direct object is put before the indirect one for the purpose of emphasizing it.

For further details the specimens which follow should be consulted. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. A list of Standard Words and Phrases will be found on pp. 140 and ff. I owe the specimens to the kindness of the Rev. A. H. Francke.

[No. 2.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

PURIK DIALECT.

SPECIMEN I.

(Rev. A. H. Francke, 1906.)

(PURIK.)

Mi chig-la bū-tshā nyis yot-pin. Dē-rayang-nā tsuntsē-s atā-la zer-s,
Man one-to sons two were. Them-from the-little-by father-to said,
 'lē atā, nga-ri yong-khan-chī nga-rang-la tong.' Dē-kha-na khō-s nor
 'O father, my coming me-to give.' Thereafter him-by riches
 sgō-sē tang-s. Yang zhak mang-mō mā song-sē, dē rgyab-na
divided-having gave. And days many not going, that after
 tsuntsēs sak mal-chik b'yas-sē yang thagh-ring yul chig-a drul-s;
little-by all place-one done-having and far country one-to went;
 yang dē-khā hleb-sē khō-s khuri nor-gun zō-stē
and there arrived-having him-by his riches-all eaten-having
 skyal-s. Sak tsar-ba-na dē yul-nang mang-mō zan-skön song.
wasted. All finishing-from that country-in much food-dearth went.
 Khō-rang ltsang-khan-la gyur-song. Di-u yul-li phyug-pō chig-gi bis-ba
He beggar-to turned. This country-of rich-man one-of servant
 dug-s. Khō-s khu-ri zhing-la tshō-a-la tang-s. Khō-s phag-gis
lived. Him-by his field-to pasture-for sent. Him-by swine-by
 zas-pō that-tē zē-et-pa, amao sus-ang tang-ma met-pa. Dē-khā-nā strang
eaten gladly ate, but anyone-by giving not-was. Thereafter sense
 logh-sē-nā zer-s, 'nga-ri att-i shitia tsam-tsig las-mi yot
returned-having said, 'my father-of before how-many work-men are
 ltō-a drangs-pā zos-sē hlag-ma sak-sē khur-ed. Ngā-rang
belly filling eaten-having remainder gathered-having carry-off. I
 ltoghs-pa-la shi-et. Ngā-rang lang-sē att-i dē-r chhōk, yang
hunger-with die. I arisen-having father-of there-to will-go, and
 khō-la zer-uk, 'lē attā, nam-yang ya-ri dun-la nyes-pa b'ya-s,
him-to will-say, "O father, heaven-and you-of before sin did,
 dā ngā ya-ri bū-tshā zer-ba byor-va met. Ngā-rang ya-ri las-mi chik
now I your son to-say worthy not-am. Me your work-man one

tshoghsē zhog.”” Dē-kha-nā langs-sē khu-ri att-i shitia song.
like place.”” Thereafter arisen-having his father-of before went.
 Yang darang thagh-ring-la yot-pa, khō-rang thong-sē, ‘ē sū in-tshug?’
And yet far being, him seen-having, ‘that who is?’
 sam, yang langs-sē rgyuk-s skyen-jugs tang-s yang mik mang-mō
thought, and arisen-having ran embrace gave and kiss many
 tang-s. Bū-tshā-s khō-la zer-s, ‘lē attā, nga-res nam-yang ya-ri dun-la
gave. Son-by him-to said, ‘O father, me-by heaven-and your-of before
 nyes-pā b’ya-s. Dā ngā ya-ri bū-tshā zer-ba byor-va met. Attā-s
sin did. Now I your son to-say worthy not-am. Father-by
 khu-ri dugs-mī-gun-la zer-s, ‘mā norbō gonchas phyung-sē khō-la
his house-man-all-to said, ‘very rich cloth taken-out-having him-to
 s-kon, yang khu-ri lag-pa-a serdubs-pō tog, yang rkang-ma-la kabsha
make-wear, and his hand ring fasten, and feet-to shoes
 s-kon. Yang zōsē ltanmō bok; nga-ri dī-u bū-tshā shī-sē
put-on. And eating merriment make-will; my this son died-having
 yot-pa, yang son; stor-s-et-pa, yang thop.’ Dē-kha-nā khong rgā-mō
was, and lives; lost-was, and is-found.’ Therefrom they merry
 dug-s.
were.

Dē wakhs-la khu-ri chhō-pō bū-tshā sa-khyat-la yot-pin. Yang khō
That time-in his great son field-in was. And he
 khang-ma-nang nyē-mō hleb-sē hlū nang rṭses tshor. Khō-s
house-with near reached-having song and merry-making heard. Him-by
 dugs-mī chik-la, ‘yong,’ zer-rē tri-s, ‘dī-u chī-in?’ Khō-s khō-la
house-man one-to, ‘come,’ saying asked, ‘this what-is?’ Him-by him-to
 zer-s, ‘khye-ri phō-nō yong-s-et, yang khye-ri attā-s chho-pō gron
said, ‘your brother-younger come-is, and your father-by big feast
 b’ya-s, chī-phī-a zer-na khō rdē-mō sen-mō-nang thun-s.’ Yang khō-la
gave, what-for ask-if he nice health-in met.’ And him-to
 mang-mō khā yong-s, dū-i-phī-a khuri attā phistā-a yong-s khō-la sgrol-sē,
much anger came, that-for his father outside came him-to flattering,
 ‘nang-la yong,’ zer-s. Yang khō-s attā-la jawāb zer-s, ‘lō mang-pō dugs-mī
‘inside come,’ said. And him-by father-to answer said, ‘years many servant
 tshoghs ya-ri las b’ya-s. Ngā-ang ya-ri tam-pō-la nam-sang men mā-zer-na-yang,
like your work did. I-also your order-to ever no not-said-although,
 nga-s zhak chig nga-ri yadō-phrō-pa-nang nyam-pō ngom-uk-pā phī-ā
me-by day one my helpmates-with together merry-making-of for
 ya-ris ngā-la rī-gū chik-chik mā tangs. Ya-ri dīu bū-tshā nleb-na-ang
you-by me-for kid one-one not gave. Thy this son arriving-when-also

gron b'ya-s; khō-s khu-ri nor lōli-mō nyam-pō dug-sē zo-s.' Attā-s
feast gavest; him-by his riches harlots with sat-having ate.' Father-by
 khō-la zer-s, 'lē bū-tshā, khye-rang ngā-rang-na nyam-pō zhak-dang duk-duk;
him-to said, 'O son, thou me with daily art;
 yang nga-ri chī yot-khan-pō khye-rang-i yot. Amāo ltan-mō nang
and my what substance thine is. But merriment and
 that-chuk-pa rgos-uk-pa. Chī zer-ba-na, Khye-ri dī-u phō-nō
pleasure-causing proper-was. What say-if, Thy this younger-brother
 shī-s-pa, yang son; stors-et-pa, yang thop.'
died-had, again was-alive; lost-was, again was-found.'

[No. 3.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

PURIK DIALECT.

SPECIMEN II.

A STORY OF A KING.

(Rev. A. H. Francke, 1906.)

(PURIK.)

Bāt-shā yot-tshug. Bāt-shā-va bū sum yot-tshug. Yot-pa-chig-na
King was. King-to sons three were. Being-of
 chhō-pō bū rin-chan nang rches-pa yot-tshug. Bāt-shā zer-et-pa, 'lē bū,
eldest son dear and beloved was. King said, 'O son,
 khar rzhung-na sak khye-rang-la tang-nuk.' Zer-rē-na tshang-ka-a khu-ri
palace midst-in all thee-to give-will.' Said-having all-to himself-of
 shitia yong zer-rē khyong-s. Bāt-shā-s zer-s, 'lē būtshā-gun, askyē-la
before come saying brought. King-by said, 'O son-all, to-morrow
 khyenti-s gron sd'yakh-shik. Gā būtshā rgyal-ba song-na khar yul
you-by feast prepare. Which son good turns-out-if palace country
 rgyal-chhas dō-la tang-nuk.' Bū-tshā tshang-ka khun-ti dug-sā dug-sā song.
kingdom him-to give-will.' Sons all their house-to house-to went.
 Bar-pa yang chhō-po nang-a song-sē gron sd'yakh-s. Tsuntsē
Middling and eldest inside gone-having feast prepared. Little
 bū-tshā khu-ri nang-a-ang song-sē kokol song-sē nyal-s. Khō-i
son his inside-to-also gone-having sorry gone-having slept. His
 chōchō-s tri-s, 'khye-rang chi-la ko-kol song? Khye-rang sū-a chang
lady-by asked, 'thou what-for sorry gone? Thou anyone-to anything
 mā-zer-ba nyal-s.' Rgyal-pō-i tsuntsē bū-tshā-s zer-s, 'lē chōchō, ngā-la
not-said-having liest-down.' King's youngest son-by said, 'O wife, me-to
 dī-ring rgyal-pō-s mol-s, 'khyen-tang ā-chō-nō tshang-ka-s
to-day king-by said, 'you elder-brother-younger-brother all-by
 askyē-la ngā nang ngi drag-pa-zhan-ma chhēmī-tsuntsē-la mī-yul-la chī
to-morrow me and my noblemen-other old-young-to man-country-in what
 yot-pī zā-snā sak sd'yakh-sē gron tong. Gron sū-i l'agh-mō
being food-different all prepared-having feast give. Feast whose good
 chhā-na dō-a ngi nor-zan khar rgyal-chhas thob-duk.
goes-if him-to my riches-food palace kingdom will-be-got.'

FREE TRANSLATION OF THE FOREGOING.

There was once a king, who had three sons. The eldest son was dear and beloved by him, and he said to him, 'O son, I will give you all that is in my palace.' He then summoned all his sons and said, 'O sons, prepare all of you a feast for to-morrow. I will give the palace, the country, and the kingdom to him who turns out best.'

The sons returned to their houses, and the two eldest ones began to prepare the feast. The youngest son also went home, but went to bed full of sorrow. His wife asked him, 'why are you sorry? You have gone to bed without speaking to anybody.' The king's youngest son said, 'O wife, to-day the king said to us, "you should all, the eldest as the youngest, to-morrow give a feast to me, and my officials and dependants, young and old, having prepared all the food of the country. My property, palace, and kingdom shall be his whose feast is best."''

LADAKHĪ.

The province of Ladakh, which is now included in the Ladakh Wazarat of Kashmir, has often been called Great Tibet, as opposed to Little Tibet or Baltistan. This name was known to the chronicler Śrīvara, and also to the Chinese annalists, who call Ladakh 'Great Poliu.' It is the Bod Butun of the modern Kaśmīris. The Tibetans call the province La-dwags and Mar-yul. Originally it belonged to Tibet, but in the tenth century it became an independent kingdom. From the end of the 17th century Ladakh was under commercial contract with Kashmir. In 1834 it was invaded by the troops of Gulāb Singh, ruler of Kashmir, and was soon after added to the Kashmir State.

The prevailing population of Ladakh are Buddhists of Tibetan race. According to Dr. Stein, the Zoji La pass, on the high road from Srinagar to Dras and Ladakh, is the ethnographic watershed between Kashmir and the territory of the Bhauttas, i.e., the Tibeto-Burman population of Baltistan and Ladakh.

The language of Ladakh is usually known under the name of Ladakhī. At the last Census of 1901 it has been returned under the head of Budhī. It is also understood by most Baltīs and Purik people.

The total population of Ladakh at the Census of 1891 was 28,274. The corresponding figure at the last Census of 1901 was 31,620. No local estimates of the number of speakers of Ladakhī, the principal language of the district, have been forwarded for the purposes of this Survey. At the last Census of 1901, the number of speakers was as follows:—

A. Spoken at home—		
Ladakh (Budhī)	.	29,716
B. Spoken abroad—		
Assam	.	7
Punjab	.	62
Punjab States	.	21
		90
TOTAL	.	29,806

AUTHORITIES—

Ladakhī has been incidentally dealt with in several works on Tibetan in general. They will be found mentioned in the introduction to Tibetan. The list which follows registers the works dealing with Ladakhī alone which I have come across:—

- RAMSAY, H.,—*Western Tibet: a practical Dictionary of the Language and Customs of the Districts included in the Ladāk Wazarat.* Lahore, 1890.
- MARX, K.,—*Three Documents relating to the History of Ladakh.* *Journal of the Asiatic Society of Bengal*, Vol. lx, Part i, 1891, pp. 97 and ff.; Vol. lxiii, Part i, 1894, pp. 94 and ff.; Vol. lxxi, Part i, 1902, pp. 21 and ff.
- SANDBERG, REV. GRAHAM,—*Hand-book of Colloquial Tibetan. A practical guide to the language of Central Tibet.* Calcutta, 1894. Part iii contains vocabularies, Ladaki, etc.
- FRANCKE, A. H.,—*Die Respektssprache im Ladaker tibetischen Dialekt.* *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. lxi, 1898, pp. 275 and ff.
- " *Ladakhi Songs, edited in co-operation with Rev. S. Rübach and Dr. E. Shawe.* Leh, 1899-1902.
- " *A Collection of Ladakhi Proverbs.* *Journal of the Asiatic Society of Bengal*, Vol. lxxix, Part i, 1900, pp. 135 and ff.
- " *Second Collection of Ladakhi Proverbs.* Leh, 1903.
- " *Sketch of Ladakhi Grammar.* In co-operation with other Moravian missionaries. *Journal of the Asiatic Society of Bengal*, Vol. lxx, Part i, 1900, Extra No. 2. Calcutta, 1901.
- " *Ladakhi Songs.* *Indian Antiquary*, Vol. xxxi, 1902, pp. 87 and ff., 304 and ff.
- " *Kleine Beiträge zur Phonetik und Grammatik des Tibetischen.* *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Vol. lvii, 1903, pp. 285 and ff.
- " *A Language Map of West Tibet with notes.* *Journal of the Asiatic Society of Bengal*, Vol. lxxiii, 1904, pp. 362 and ff.

The Lamas of Ladakh are able to read the literature written in classical Tibetan.

Language and Literature.

Classical Tibetan is also, with some modifications, used in writing by the educated classes. The Rev. A. H. Francke has translated the Gospel of St. Mark into the Ladakhī dialect, and he has also published a series of popular texts in the dialect. The orthography is, in such works, not in exact agreement with the spoken language, but has been adapted to the usage of classical Tibetan. The same is the case with the specimens forwarded for the purposes of this Survey, *viz.*, a version of the Parable of the Prodigal Son and a popular tale, and, further, a list of Standard Words and Phrases. They have all been prepared by the Rev. S. Ribbach of Leh, and they are printed as I have received them. The remarks on Ladakhī which follow are based on Mr. Francke's Ladakhī grammar and only occasionally draw from the materials prepared by Mr. Ribbach.

The dialect of Ladakh is not the same all over the district. Our information about the local variations is, however, rather scanty. The dialect of Khalatse and of Lower Ladakh generally has preserved some old features which have been lost in the Leh dialect. Thus the genitive is distinguished from the case of the agent, and several words have preserved more ancient forms. Compare *sbyar-chas*, Leh *zhar-ches*, to stick to; *thoras*, Leh *thore*, to-morrow.

Mr. Francke distinguishes three sub-dialects of Ladakhī, *viz.*,—

1. The Sham dialect spoken from about Hanu in the west to a line midway between Saspola and Basgo in the east;
2. The Leh dialect, to the east of Sham, and stretching eastwards almost so far as Sheh;
3. The Rong dialect to the east of the Leh dialect.

The Tibetan spoken in Zangskhar agrees with Rong; only the north-western districts show traces of the Sham dialect. In Rubshu, on the other hand, a form of Central Tibetan is spoken.

The difference between these minor dialects is principally one of pronunciation. Compare the table which follows :—

Written form.	Sham.	Leh.	Rong.
<i>Sgam</i> , box	<i>Sgam.</i>	<i>Gham.</i>	<i>Gham.</i>
<i>Sbaste</i> , secretly	<i>Sbaste.</i>	<i>Vaste.</i>	<i>Vaste.</i>
<i>Skampo</i> , dry	<i>Skampo.</i>	<i>Skampo.</i>	<i>Hampo.</i>
<i>Chospin</i> , made	<i>Chospin.</i>	<i>Chospin.</i>	<i>Chofin.</i>
<i>Bya</i> , bird	<i>Bya.</i>	<i>Ja.</i>	<i>Ja.</i>
<i>Phyogs</i> , side	<i>Phyogs.</i>	<i>Ohhogs.</i>	<i>Ohhogs.</i>
<i>Brag</i> , rock	<i>Brag.</i>	<i>Drag.</i>	<i>Drag.</i>
<i>Phrugu</i> , child	<i>Phrugu.</i>	<i>Thrugu.</i>	<i>Thrugu.</i>
<i>Grangmo</i> , cold	<i>Drangmo.</i>	<i>Drangmo.</i>	<i>Drangmo.</i>
<i>Khrims</i> , right	<i>Thrims.</i>	<i>Thrims.</i>	<i>Thrims.</i>

The dialect described in Mr. Francke's grammar and in the ensuing remarks is that of Leh. I shall only in one or two places make some remarks on the state of affairs in other dialects of Ladakh.

Pronunciation.—The vowels are the same as in classical Tibetan. They are long when final, and short in all other cases. The final *a* of case-suffixes and the article is likewise short; thus, *la*, to; *na*, in; *pa*, article.

Soft consonants are hardened at the end of words; thus, *mik*, eye. They are, however, preserved before case-suffixes; thus, *mig-gi*, of the eye. In other positions they are generally pronounced as in English. Occasionally they are, however, hardened in imitation of the Lhasa dialect.

The aspirated hard consonants are pronounced as the corresponding unaspirated letters in English. The corresponding unaspirated letters are pronounced as in Tibet without any admixture of an aspiration. They preserve the hard sound when they are preceded by a prefixed or superadded letter in classical Tibetan, whether this preceding letter is pronounced or not, and when they are followed by a *y*. Thus, *tang-ches*, classical Tibetan *gtong-ba*, to give; *ka*, classical *bka*, word; *sta*, classical *rta*, horse; *kyir*, round; *kyong-po*, hard. In words such as *nga-tang*, we, the initial *t* is preserved by the preceding syllable, or *t* belongs to the base of the pronoun.

In other cases an initial hard consonant is apt to be softened. Thus, *kab-sha*, shoe, becomes *gabsha*; *kram*, cabbage, becomes *dram*; *pagbu*, brick, becomes *bagbu*, and so forth.

This latter rule is not observed in borrowed words or in the case of the consonants *ch* and *ts*.

The consonant *ng* is pronounced as the *ng* in English 'song.' Final *ng* is dropped in the Rong dialect of the upper-most Indus valley.

R is pronounced as in Hindōstānī. When preceding another consonant its pronunciation is somewhat modified so that it resembles the guttural French or German *r*. *R* and a following *k* or *g* (if not followed by *y*) assumes the sound of *ch* in German 'loch.'

When *r* follows another consonant it is very weakly sounded, somewhat like the English *r*. It does not coalesce with the preceding consonant as in Tibet. Thus, *drug*, six; *kabra*, a herb. The more we advance towards the west, the more distinctly is the *r* pronounced. When we proceed eastwards, it gradually becomes more apt to coalesce with the preceding consonant and form a cerebral.

The consonant *b* between two vowels or preceded by *ng*, *r*, *l*, and *b* is pronounced like English *v*.

Compound letters are the same as in classical Tibetan. Several prefixed letters are, however, silent. Thus, *ka*, classical Tibetan *bka*, word. The pronunciation of others is modified in various ways.

The prefixes *r* and *s* are often interchanged, and both are often substituted for *b*, *d*, and *g*; thus, *rtags* and *stags*, present; *sgam* and *rgam*, box; *bde-mo* becomes *rde-mo*, nice; *rgos*, classical *dgos*, necessary; *stam*, classical *gtam*, speech, and so forth. *Sh* is sometimes substituted for *r* and *s*; thus, *shkang-ling* instead of *rkang-ling*, flute.

Prefixes before *l* become *h*; thus, *hla*, classical *gla*, wages; *hleb-ches*, classical *sleb-pa*, to arrive, and so forth.

In Rong and Leh *br* and *gr* become *dr*; *pr* and *kr* become *tr*; *phr* and *khr* become *thr*. *B*, *p*, and *ph* coalesce with a following *y* to a palatal. These rules are not observed in Lower Ladakh, so far as the labials are concerned, and the labials are retained before *y* in Leh if *e* or *i* follows, *y* being, in that case, dropped.

S or *r* and a following *ch* become *sh*; thus, *nyis-chu* becomes *nyi-shu*, twenty. Similarly *r* and *s* coalesce with a following *j* to *zh*, with a following *ts* to *s*, and with a following *dz* to *z*.

A mute consonant is often dropped before *r*, and a preceding *s* then often becomes *sh*; thus, *ra*, classical *dgra*, enemy; *shra*, classical *skra*, hair.

A final *l* is often dropped; thus, *slél* becomes *le*, name of the capital of Ladakh; *rgya-po* instead of *rgyal-po*, king, etc.

An *n* is often added after final vowels. Thus, *nye-mo* and *nyen*, near; *me-tok* and *men-tok*, flower.

Aspirated hard letters are often softened within a word or between vowels; thus, *a-je* instead of *a-chhe*, elder sister; *a-gu* instead of *a-khu*, husband.

Nasals are often interchanged; thus, *ngul* and *mul*, silver; *khronpa* and *khrompa*, well; *rmilam* and *nyi-lam* dream, and so on. The two latter forms are both derived from *rmyi-lam*, and the remaining doublets would probably be easily explained if we knew more about pre-classical Tibetan.

In the Rong dialect of the upper Indus valley a prefixed *r* and *s* coalesce with a following *p* and *k* to *f* and *h*, respectively; thus, *yangspa* becomes *yafa*, fun; *ngyogspa* *gyogsa*, quick; *skad* becomes *had*, voice; *rkang-dung* becomes *hangdung*, trumpet, and so forth. Similarly *rg* and *sg* become *kh*, and *sb* and *rb* become *v* in Rong and Leh. In the Zangskar dialect a prefixed *r* or *s* coalesces with a following *t* or *d* to *th* and *dh* respectively; thus, *thong*, classical *stong*, thousand. Compare the table above.

Tones.—Like Balti and Purik, Ladakhi is generally speaking devoid of tones. A few tones can, however, occasionally be observed. Thus, *zhag*, day, is pronounced in a low, *sha*, meat, in a high tone.

Articles.—There are no definite articles. The numeral *chik*, one, is used as an indefinite article. The form *chik* is used after words ending in *g*, *d*, and *b*; it becomes *shik* after *s* and *zhik* in all other cases. Thus, *zhag-chik*, a day; *las-shik*, a work; *phe-zhig*, some flour. In Khalatse the article is pronounced *chik* after *g*, *d*, *b*, and *n*, and *zhik* after vowels.

The suffix *po* or *bo* can be added to most nouns. It apparently only emphasises the meaning. Thus, *mik-po*, the eye; *i she-ma-bo*, this lady.

Nouns.—Gender is distinguished as in other connected dialects by using different words or by adding suffixes. Thus, *mi*, man; *bo-mo*, woman; *khyi*, dog; *khyi-mo*, bitch, and so forth.

Number.—There are two numbers, the singular and the plural. The plural is not indicated when it appears from the context. The usual plural suffixes are *kun*, *tshang-ma*, *tshang-ka*, *sak*, all; *mang-po*, many; *khachik*, several, some, and so forth.

Case.—The mere base, without any suffix is used as a nominative and an accusative.

The subject of transitive verbs is put in the case of the agent, which is formed by adding *s*, or, after consonants, *is*; thus, *mang-po-s*, by many. Instead of *s* we sometimes find *si* and *sis*; thus, *meme-si zer-s*, grandfather said.

The case of the agent, however, is only formed in the way just described in Khalatse and Lower Ladakh. In the dialects spoken in Leh and Upper Ladakh, on the other hand, the case of the agent does not differ from the genitive and is formed by simply adding *i*; thus, *kho-i zer-s*, he said. Such a form occurs in one place in the specimens prepared by Mr. Ribbach.

In Lower Ladakh the dative is occasionally used instead of the case of the agent; thus, *nga-la tshor-song*, I heard. Compare Balti.

The suffix of the dative is *la*, or, in ordinary conversation, usually *a*, before which a final consonant is doubled. The dative is used to denote various relations of time and place. Thus, *Le-la chha-rug*, he goes to Leh; *ngä lag-la*, in my hand, and so forth. It is sometimes also used as an accusative; thus, *khyi-s mi-la tham-s*, the dog bit the man.

The suffix of the genitive is *i*, as has already been remarked; thus, *rgyal-po-i khar*, the king's castle. The suffix *i* coalesces with a preceding *a* to the sound *ä*; thus, *amä phi-la*, for the mother's sake. After vowels, however, the genitive suffix is sometimes *si* instead of *i*; thus, *Ishe-si khang-pa*, Ishe's house. A final consonant is doubled before the suffix *i*; thus, *miggi*, of an eye.

The suffix of the ablative is *nas*, which in Leh is pronounced *nä*. Thus, *i-nä*, from this; *zhing-nä*, from the field; *khang-pa-nä*, from the house. The ablative is also used to denote the material of which a thing is made, and in Leh it often has the meaning of a locative; thus, *sa-nä*, of earth; *a-nä*, there, and thence.

The locative and the terminative are usually replaced by the dative. The old locative suffix *na* occurs in postpositions such as *nang-na*, within, in. Old terminatives are *a-ru*, *de-ru*, there, thither; *i-ru*, here; *zhan-ma-ru*, to the other; *tshang-ma-ru*, to all; *id-du* (*bor-ches*), (to keep) in mind.

Other relations are indicated by means of postpositions, which are usually added to the genitive. Such are *dun-nä*, from the presence; *chhoks-nä*, from the direction; *nang-nä*, out of; *nang-na*, within; *nang-la*, into; *kha-nä*, through, by; *kha*, on, upon; *täa*, near; *dun-la*, before; *dang*, with; *phila*, for. In Lower Ladakh many of these postpositions are added to the base. Some postpositions govern the ablative; thus, *lo mang-po-nä pharla*, from many years.

Adjectives.—Adjectives usually follow the word they qualify; thus, *sta rgyalla*, a good horse. When the adjective precedes the qualified noun, it is put in the genitive; thus, *dambä chhos*, the holy religion; *bod-di thrims-la*, according to Tibetan custom; *duk-chan-ni rul*, the poisonous snake.

This is especially the case in some certain phrases, and with adjectives denoting nationality or such as are formed by means of the possessive suffix *chhan*.

Adjectives do not usually change for gender. Sometimes, however, the male suffixes *pa*, *po*, and the female suffixes *ma*, *mo*, are added. Thus, *rgyal-po rgad-po*, the old king; *rgyal-mo rgad-mo*, the old queen.

Comparison is effected by adding *sang* to the compared noun, which is then often put in the genitive; thus, *ngä khang-pa i khang-pä sang rgyalla yot*, my house this house than good is.

Numerals.—The first numerals are given in the list of words. Where more than one form is given, the last one represents the pronunciation in Leh.

Numerals follow the noun they qualify.

'Half' is *phet*; thus, *phet-ang druk*, five and a half.

I have not found any instances of the use of generic particles in the materials available.

Pronouns.—The usual forms of the personal pronouns are as follows:—

<i>nga, nga-rang</i> , I.	<i>khyot, khyo-rang, nye-rang</i> , thou.	<i>kho, kho-rang, khong</i> , he, she, it.
<i>ngä, nga-rang-ngi</i> , my.	<i>khyod-di, khyo-rang-ngi,</i> <i>nye-rang-ngi</i> , thy.	<i>khoi, kho-rang-ngi,</i> <i>khong-ngi</i> , his, etc.
<i>nga-zha</i> , we, <i>i.e.</i> I and they, <i>ngatang</i> , we, <i>i.e.</i> I and you.	<i>khyo-zha, nye-zha-rang</i> , you.	<i>kho-gun, khong(-kun)</i> , they.
<i>nga-zhä, ngat-i</i> , our.	<i>khyo-zhä, nye-zha-rang-ngi</i> , your.	<i>kho-gun-ni</i> , their.

'Self' is *rang*, genitive *rang-ngi*, own.

Demonstrative pronouns are *i*, this; *a*, that, which precede, and *di*, this; *de*, that, which generally follow the word they qualify. Instead of *de*, we often find *dena*, or, in the Rong dialect, *deka*. When used alone, the demonstrative pronouns commonly take the suffix *bo*; thus, *i-bo*, this; *dena-bo*, the same.

Interrogative pronouns are *su*, who? *ga*, which? *chi*, what?

There are no relative pronouns. The interrogative pronouns are sometimes used instead; thus, *ga-bo-la thad-na de nen-shik*, take what you like; *nga ga-ru thad-duk de-ru chhen*, I shall go where I please. If the relative sentence qualifies, and is not itself the representative of, the subject, object, or an adverbial adjunct of the principal sentence, the interrogative pronouns cannot be used. Relativity is in such cases expressed by means of relative participles, *i.e.*, by the genitive case of the present or past participle followed by the qualified word. Thus, *dik-pa cho-khan-ni mi-la rdung-duk*, wrong doing-of man beat, I beat the man who does wrong.

Verbs.—Verbs are conjugated in the same way as in classical Tibetan. Only a few verbs can be used in a transitive as well as in an intransitive sense. Thus, *ngä thuk-duk*, I touch; *nga thuk-duk*, I meet.

Some tense suffixes show a preference for certain persons. Thus, forms such as *cho-ruk*, does; *cho-song*, did, are more commonly used in the third than in the first and second persons. Forms such as *cho-at*, do; *chos-pin*, did, on the other hand, are comparatively seldom used in the third person. On the whole, however, the various persons are not distinguished, and every tense suffix *can* be used for all persons.

Verb substantive.—The verb substantive has the bases *duk*, *in*, and *yot*. They are freely used in the formation of the tenses of other verbs. The forms *at* (Lower Ladakh *et*) and *ok* which are used in the same way, probably also contain various verbs substantive.

Present time.—The present base can always be found by rejecting the termination *ches* of the verbal noun. Thus, *tang-ches*, to give, present base *tang*.

The present base is often used alone in connexion with the negative particle *mi*; thus, *mi thong*, I do not see.

The usual present tense is formed from the present base by adding one of the auxiliaries *duk*, *at* (Lower Ladakh *et*), and *ok*. *At* is mostly used in lively conversation; in Lower Ladakh *et* is almost exclusively used. In Central Ladakh *ok* is only used with the verb *in*, to be, and rarely except in the third person. Thus, *tang-duk*, gives; *yong-ngat*, comes; *in-nok*, is. A final consonant is doubled before *at* and *ok*. *Duk* after vowels becomes *ruk*; thus, *chha-ruk*, goes.

A kind of compound present is formed from such verbs as denote a perception of the senses (with the exception of sight) or an action of the intellect, by adding *rak*, feels, to the infinitive ending in *a*; thus, *shes-sa rak*, I know.

A present definite is formed by adding *duk* to the participle ending in *in* or *in-zhik*; thus, *las cho-in (-zhik) duk*, he is doing work.

Past time.—The past base is formed from the present base by adding *s*; thus, *tang-s*, gave. If the present base ends in *s*, *d*, *n*, and often also if it ends in *l* or *r*, the past base does not differ from the present one. This is, moreover, always the case in the Changthang dialect, and in some intransitive verbs such as *jung-ches*, to happen; *rak-ches*, to feel; *tshar-ches*, to finish, and so forth. The past base of *za-ches*, to eat, is *zo-s*.

The past base is commonly used alone as a past tense. Thus, *rak*, he felt; *thong-s*, he saw; *cho-s*, he made.

A compound past is formed by adding *in* to the participle in *pa*, *ba* or *spa*. The final *a* of the suffix *pa* coalesces with the following *in* to *in*, or, if the base contains an *i*, to *en*. Thus, *that-pin*, liked; *cho-s-pin*, did; *in-ben* and *yot-pin*, was. *Pin* is often also added to the present tense ending in *at*, and this compound form denotes the continued or repeated action in the past; thus, *thong-ngat-pin*, saw often.

The participle ending in *pa* is used alone as a past tense before a direct statement, and, vulgarly, also at the end of a sentence. Thus, *kho-s zer-pa*, he said.

A compound past is also formed by adding *yot-pin* or *ok* to the conjunctive participle ending in *te* or *ste*, or the participle ending in *pa*. Thus, *cho-s-te yot-pin*, having done I was, I had done; *zer-t-ok*, said; *tang-st-ok*, gave; *khyer-p-ok*, carried off.

Other auxiliaries used in order to form past tenses are *tshar*, finished, added to the present base; *song*, went, added to the past base; and *tshuk* (Lower Ladakh *tshogs*), like, similar (properly a dubitative addition), added to the present ending in *at*; thus, *shi-tshar*, died; *cho-s-song*, did; *yong-ngat-tshuk*, came. In the case of the verb *za-ches*, to eat, the past base is used before *tshar*; thus, *zo-tshar*, ate.

Future.—The future is formed by adding *in* to the present base. A preceding *a* is dropped; thus, *tang-in*, shall give; *chhen*, shall go. *Chhen*, shall go, is often added to the present base or to the infinitive ending in *a*; thus, *khyong-chhen*, shall bring; *chhug-ga chhen*, shall close.

Imperative.—The imperative base is formed by changing an *a* of the base to *o*, and by adding an *s* to verbs ending in a vowel. In verbs ending in a consonant and not containing an *a*, the present base is used in the imperative. Thus, *sgang-ches*, to fill; *sgong*, fill: *lta-ches*, to see; *lto-s*, look: *zer-ches*, to say; *zer*, say. *Za-ches*, to eat, has the imperative *zo*, eat.

The negative imperative is formed by prefixing *ma* to the present base; thus, *ma za*, do not eat.

The final *s* is used in all imperatives before the imperative particle *chik* (lit. once) which accordingly becomes *shik*; thus, *tong-shik*, give.

The suffix *ang* is often added to the imperative; thus, *zer-ang*, say; *tong-ang*, give; *zos-ang*, eat. Note the *s* of the latter form.

Verbal Nouns.—Several tense bases are used as verbal nouns, and postpositions are added to them. Thus, *las cho-na*, work doing-in, if you do the work; *las gyoks-pa cho-s-pin-na*, if you had done the work quickly; *las de cho-in-zhik*, whilst doing that work.

The suffix *in* in *cho-in-zhik* is probably originally the suffix of a locative. It corresponds to *kyin*, *gyin*, *gin*, *yin*, in classical Tibetan. The classical suffix seems to be formed from the genitive. The Ladakhi *in* is added to the present base, and in this way an adverbial participle is formed; thus, *gucho tang-in tang-in duk-song*, noise making-in making-in remained.

The base with the suffix *a*, before which a final consonant is doubled, is used as an infinitive; thus, *drul-la mi duk*, going-for not-is, he does not go; *lta-a song*, seeing-for went, he went to see. The suffix *a* is apparently the suffix *a* which forms datives and locatives of nouns, and corresponds to the classical *la*. Compare the locative meaning of *a* in sentences such as *shi-ches-la ma jiks-sa bar-khan-ni khang-pä nang-la song*, dying not fearing-in burning-of house-of interior-to went, not fearing death she entered the burning house.

The most common verbal noun is formed by adding the suffix *ches* or *che*. In Lower Ladakh the suffix has the form *chas*, in Rong and Upper Ladakh *che*. The verbal noun is inflected like an ordinary noun. The dative ending in *ches-la*, *chas-la*, *che-a*, etc., is used as an infinitive of purpose. Thus, *thong-ches*, to see; *ngalte yot-ches-si phi-la*, tired being-of sake-for, because he was tired; *yong-ches-la* or *yong-ches-si phi-la*, in order to come.

The classical suffix *pa*, *ba* is sometimes also used, especially with the postposition *phi-la*; thus, *in-bä phi-la*, being-of sake-for, in order to be; *mi mang-po dzoms-pa-sang*, men many gathering from, because many men had gathered.

Participles.—Some participles are simply various cases of the verbal noun. Such forms have already been mentioned above.

The common suffix of the present and past participle is *khan*, added to the present or past base; thus, *tang-khan*, giving; *tang-s-khan*, given. This participle is commonly used as a relative participle. Compare the remarks under the head of relative pronouns above.

The suffix *pa*, *ba* is used to form a participle which is freely employed in the formation of past tenses. Thus, *zer-pa*, or, commonly, *zer-pin*, said. Compare the remarks under the head of past time, above.

Conjunctive participles are formed by adding the suffix *te* to the present or past base; thus, *zer-te*, saying; *song-s-te*, having gone.

Passive Voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent in the subject. Forms such as *khyong-s-te duk*, having-brought is, it is brought, have originally an active as well as a passive meaning.

Causal.—The causal was originally formed by means of a prefix *s*; thus, *gang-ches*, to be, full; *sgang-ches*, to fill. The old initials have been modified in various ways;

thus, *drul-ches*, to go; *shrul-ches*, to make go; *bud-ches*, to cease; *phud-ches*, to stop; *chhad-ches*, to be cut off; *chad-ches*, to cut, and so forth.

A modern causative is formed by adding *chhuk-ches*, to put in, to the present base; thus, *chha-chhuk-duk*, he makes go, he sends off.

Negative voice.—The negative particle is a prefixed *mi* or *ma*. *Mi* is used in the present and future, and before the verbal noun. *Ma* is used in the past tense and in the imperative. It is further commonly used before the conjunctive participle, the dative, ablative, and locative cases of the verbal noun ending in *a*, *pasang*, and *na*, and so forth. Thus, *mi thong*, he does not see; *mi chha*, I shall not go; *mi tang-in*, not giving; *ma thong-s*, did not see; *ma yong-s-pin*, did not come; *ma chos-song*, did not do; *ma zer-tok*, did not say; *ma tang*, do not give; *las di ma tshar-na*, work this not finishing-in, if you do not finish this work.

Various compound negative bases are used; thus, *cho-in-zhik mi duk*, doing not is, he does not do; *tang-nga mi duk*, he does not give; *ngal-la mi rak*, does not feel tired; *cho-a met*, is not doing; *cho ma tshar*, to do not finished, did not do; *silla met-pin*, was not reading; *chos-te met-pin*, had not done; *yongnga met-tshuk*, came not, and so forth.

Interrogative particle.—An *a* is added to the verb in interrogative sentences if they do not contain an interrogative pronoun. A preceding consonant is doubled before *a*; thus, *khyo-rang yong-in-na*, will you come?

Order of words.—The usual order of words is subject, object, verb. The genitive precedes the qualified noun, adjectives and numerals usually follow it.

For further details the student is referred to Mr. Francke's grammar. The specimens which follow represent the spoken dialect of Ladakh, but the orthography of the literary language is used.

[No. 4.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LADAKHĪ DIALECT.

SPECIMEN I.

(Rev. S. Ribbach, 1899.)

(LEH, LADAKH.)

། མི་ཞིག་ལ་བྱ་ཆ་གཉིས་ཡོད་པེན། དེ་ནས་བྱ་ཆ་ཐོས་ཨ་པ་ལ་ཞུས་པ། ཨ་པ་ལེ། ང་ལ་ཐོབ་ཤིང་སྤྱི་
 མཐུན་ནི་ནོར་སྐལ་ང་ལ་སྤུལ་ཞུས་པ་སང། ཨ་པས་ནོར་བཞོས། དེ་ནས་མང་མོ་མ་འགོར་དེ་བྱ་ཆ་ཐུང་ཐུང་པོ་ནོར་
 འཁྱར་སྟེ་ཡུལ་ཐག་རིང་ཞིག་ག་ལངས་སོང། ནོར་ཆང་མ་ཐུས་དོར་བཅོས། ནོར་སྐལ་ཆར་དེ་དེ་ཡུལ་ལ་སྤྱི་གོ་བྱ་
 པོ་ཞིག་ཡོངས་དེ་ཁོ་ལ་དགགས་པོ་སོང། དེ་ནས་ཁོ་སོང་སྟེ་ཡུལ་པ་ཞིག་དང་ཐུག་སྟེ་དེས་ཁོ་ཞིང་ཁ་ལ་པག་འཛོལ་པ་
 བཏངས། དེ་ཅུ་པག་ཀུན་ནིས་ཟ་མཐུན་ནི་གང་ཡོ་ཡང་རང་ངའི་གྲོད་པ་འགྲང་བཅུག་ཅིས་ལ་འཐད་ནམང། གཏང་མཐུན་
 སྤུལ་ང་མ་ཡོངས། དེ་ནས་ཁོ་ལ་བསམ་སྒྲོ་ཡོངས་དེ་ཟེར་བ། ངའི་ཨ་པ་ལ་ཁྲ་པ་མང་པོ་ཡོད་དེ། ཁོ་ཀུན་ལ་ཟ་གྱུ་
 མང་པོ་ཡོད། ང་ནི་ཨི་ཅུ་ལྟོག་རི་ལ་གི་ཅིས་རག། ད་ང་ལངས་དེ་ཨ་པའི་ཅར་སོང་སྟེ། བས་མཐུན་དང་ཉི་རང་ངའི་
 མཐུན་དུ་ཉིས་པ་བཅོས་པ་སང། ཉི་རང་ངའི་བྱ་ཆ་ཟེར་ཤིང་ཅན་མ་ཡིན་དེ། ང་ཉི་རང་ངའི་ཁྲ་པ་ཞིག་དང་འབྲན་འབྲན་མཐོང་།
 དེ་ཟུག་ཞུ་ཡིན་བསམས་དེ། ལངས་དེ་ཨ་པའི་རྩུང་རྩུང་སོང། ཨ་པས་ཐག་རིང་ནས་ཡོང་ང་མཐོང་སྟེ། སྤྱིང་ཇེ་ཆར་དེ་བྱ་
 ཆའི་ཅར་གྱུགས་དེ་ཁོ་ལ་ཨ་པ་བཏངས། དེ་ནས་བྱ་ཆས་ཨ་པ་ལེ། ངས་ནས་མཐུན་དང་ཉི་རང་ངའི་མཐུན་དུ་ཉིས་པ་
 བཅོས་པ་སང། ད་ནས་པར་ལ་ཉི་རང་ངའི་བྱ་ཆ་ཟེར་ཤིང་ཅན་མ་ཞུས། ཨ་པས་གཡོག་པོ་ཀུན་ལ་ད་གོན་ཆས་ཆང་
 མའི་སང་གྱུལ་ལ་ཞིག་འི་ཅུ་ཁྱོང་སྟེ་ཁོ་ལ་སྒྲོན། ལག་པ་ལ་གསེར་གདུབ། ཀྲང་པ་ལ་ཀཔ་ཀཔ་ལ་ཡང་སྒྲོན་ཅིག། ཅི་པོ་ལ་
 ཟེར་ན། ངའི་བྱ་ཆ་གི་སྟེ་གསོན་དེ་སོང། སྟོར་དེ་ཡོག་སྟེ་ཐོབ་པ་སང་ང་དང་ངའི་སེམས་དགའ་མོ་བཅོད་གོས། དེ་ཟུག་
 ཟེར་དེ་ཁོ་ཀུན་སྤྱིད་པོ་བཅོད་པ་ལ་ལངས།

། དེ་ཟ་ན་ཨ་ཇོ་ཞིང་ནས་ཡོག་སྟེ་ཡོངས། ཁང་པ་དང་ཉི་མོ་སྤྱི་གྱི་ས་རེ་མོ་དང་ཅིས་འཇོ་ཆར་པ་སང།
 གཡོག་པོ་ཞིག་ལ་འབོད་དེ་ཨི་བོ་ཅི་བཅོད་ཡིན་ནོག་ཟེར་དེ་འདྲིས་པ་སང། གཡོག་པོས་ཁྱོ་རང་ངའི་ནོ་བསྐྱེདས།
 ཨ་པས་ཁོ་ཁས་ས་བཟང་པོ་ལ་ཡོག་སྟེ་ཐོབ་ཟེར་དེ་མགྲོན་བཅོད་པོ་ཡོད་ཆར་པ་སང། ཁོ་ལ་སྤྱི་ཡོངས་དེ་ནང་ལ་ཆ་ཅིས་ས་

འཕྱར། དེ་ཡི་ཨ་པ་ཡི་ཡོག་ལ་འབྲིངས་ཏེ་དཔེ་ར་བདེ་མོ་ནས་ནང་ལ་ཡོང་ཟེར་ཏེ་སྐྱུས། ཁྲི་ཨ་པ་ལ་ངས་ཡོ་ཨི་
 ཟམ་ཞིག་ཉི་རང་ངེ་ཞབས་ཏོག་བཅོས་ཏེ། ཉི་རང་ངེ་བཀའ་ནས་ནས་ཡང་ས་འགལ་ཡང་། ཉི་རང་ངེ་ས་ངེ་མཛའ་བོ་
 ཀུན་དང་སྒྲོལ་སྒྲོལ་བཅོ་ཅས་སི་ཡི་ལ་ང་ལ་རི་གུ་ཞིག་ཡང་ས་སྐྱལ་སོང་། ཡིན་ན་ཡང་ཉི་རང་ངེ་བྱ་ཚ་རྒྱུན་པོ་ལ་ཡི་དང་
 འགྲན་ཏེ་མོར་སག་གོད་ལ་བདང་སྟེ་སྐྱེ་བ་ས་ཐོག་ཅེ་ཁོ་འི་ཡི་ལ་སྐྱོན་ཞིག་མཛད་ས། །དེ་ནས་ཨ་པ་ས་མོ་ལ་པ། ཁྱོད་རང་
 ནས་སང་ང་དང་མཉམ་པོ་འདུག་སྟེ། ང་ལ་ཡོད་སྐབས་ཚང་ས་ཁྱོད་ཀྱི་ཡང་ཡིན། ད་ཁྱོད་རང་ངེ་ནོ་གི་ཚར་ཏེ་གསོན།
 སྟེར་ཏེ་ཐོབ་པ་སང་སེམས་དགའ་མོ་བཅོ་དགོས།

[No. 4.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LADAKHĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. S. Ribbach, 1899.)

(LEH, LADAKH.)

Mi zhig-la bu-tsha ghnyis yod-pin. De-nas bu chhung-po-s
Man one-to sons two were. Then son young-by
 a-pha-la zhus-pa, 'a-pha-le, nga-la thob-os-mkhan-ni nor-skal nga-la
father-to requested, 'father-o, me-to to-be-got-fit-being property-share me-to
 stsal,' zhus-pa-sang a-pha-s nor bgos. De-nas mang-mo ma
give,' said-having father-by property divided. Then much not
 gor-te bu-tsha chhung-ngun-po nor khur-ste yul thag-ring
delaying son young property taking-with-him country far
 zhig-ga langs-song. Nor tshang-ma phres-tor-bchos. Nor sag
one-to started. Property all spent-made. Property all
 tshar-te de yul-la mu-ge drag-po zhig yong-s-te kho-la
finishing that country-in famine heavy one come-having him-to
 dkags-po song. De-nas kho song-s-te yul-pa chig dang thug-s-te
difficulty went. Then he gone-having citizen one with met-having
 de-s kho zhing-kha-la phag tsho-ba-la btang-s. De-ru phag-kun-nis
him-by him field-in-to swine feeding-for sent. There pigs-by
 za-mkhan-ni gang-lo yang rang-ngi grod-pa grang-bchug-ches-la thad-na-ang,
eating-of husks even own belly satisfied-making-for wishing-in-although,
 ghtang-mkhan su-yang ma yong-s. De-nas kho-la bsam-blo yong-s-te
giving any-one not came. Then him-to consideration come-having
 zer-pa, 'ngai a-pha-la gla-pa mang-po yod-de; kho-kun-la za-rgyu
said, 'my father-to servants many being; them-to food
 mang-po yod. Nga-ni i-ru ltog-ri-la shi-ches-rag. Da nga
much is. I-on-the-other-hand here hunger-in die. Now I
 lang-s-te a-phai rtsar song-s-te, "nam-mkha dang nyi-rang-ngi
arisen-having father-of to gone-having, "heaven and you-of

mdun-du nyes-pa bcho-s-pa-sang nyi-rang-ngi bu-tsha zer-os-chan ma
before sin done-having-from your son to-say-worthy not
 yin-te, nga nyi-rang-ngi gla-pa zhig dang dran-dra mdzad," de-zug
being, me your servant one with alike make," thus
 zhu-yin,' bsam-s-te lang-s-te aphaí drung-du song. A-pha-s
say-will,' thought-having arisen-having father-of to went. Father-by
 thag-ring-nas yong-nga mthong-s-te snying-rje tshor-te bu-tshai rtse-r
far-from to-come seen-having compassion feeling son-of near
 rgyug-s-te [skyen-jus btang-s-te] kho-la am btang-s. De-nas
run-having [embracing given-having] him-to kiss gave. Then
 bu-tsha-s, 'a-pha-le, nga-s nam-mkha dang nyirang-ngi mdun-du nyes-pa
son-by, 'father-o, me-by heaven and your before sin
 behos-pa-sang da-nas-phar-la nyi-rang-ngi bu-tsha zer-os-chan man,'
done-having-from now-from-since your son say-fit not-am,'
 zhu-s. A-pha-s ghyog-po-kun-la, 'da gon-chhes tshang-mai sang rgyal-la
said. Father-by servants-to, 'now cloth all from good
 zhig i-ru khyong-ste kho-la skon; lag-pa-la ghser-ghdub, rkang-pa-la
one here brought-having him-to put; hand-on gold-ring, foot-on
 kab-sha yang skon-chig. Chi-phi-la zer-na, ngai bu-tsha shi-ste
shoe also put. What-for said-if, my son died-having
 ghson-te song; stor-te log-s-te thob-pa-sang, nga-tang-ngi sems
alive went; lost-being again found-being-from, our soul
 dga-mo bcho dgos,' de-zug zer-te kho-kun skyid-po bcho-ba-la langs.
cheerful make must,' thus saying they merry make-to began.

De-za-na a-jo zhing-nas log-ste yong-s. Khang-pa dang
That-time-at elder-brother field-from back came. House with
 nye-mo sleb-kyi-ma rol-mo dang rtsem-'ajo tshor-pa-sang, ghyog-po zhig-la
near arriving music and dancing hearing-from, servant one-to
 bod-de, 'i-bo chi bcho-ba-yin-nog?' zer-te dris-pa-sang, ghyog-po-s,
calling, 'this what doing-are?' saying asking-from, servant-by,
 'khyo-rang-ngi no bslebs. A-pha-s kho khams-bzang-po-la
'your younger-brother came. Father-by he health-good-in
 log-ste thob zer-te mgron bcho-ba-yod,' tshor-pa-sang kho-la sro
back was-found saying feast making-is,' hearing-from him-to anger
 yong-s-te nang-la ohha-ches ma thad. De-phi-la a-pha phi-log-la
come-having inside to-go not wished. Therefore father outside
 bing-s-te dpe-ra bde-mo-nas, 'nang-la yong,' zer-te slu-s. Kho-s
come-having way friendly-in, 'inside come,' saying entreated. Him-by
 a-pha-la, 'nga-s lo i-zam-zhig nyi-rang-ngi zhabs-tog bchos-te
father-to, 'me-by years so-many your service done-having

nyi-rang-ngi bka-nas nam-yang ma gal yang; nyi-rang-ngi-s ngai
your word-from ever not transgressed even; you-by my
 mdza-bo-kun dang sgol-sgol bcho-ches-si phi-la nga-la ri-gu zhig yang
friends with feast making-of sake-for me-to kid one even
 ma stsal-song. Yin-na-yang nyi-rang-ngi bu-tsha chhung-ngun-po lo-li
not gavest. Being-in-even your son young harlots
 dang gran-te nor sag god-la btang-s-te sleb ma-thog-tse
with intercourse-having property all loss-in given-having arrived immediately
 khei phi-la mgron zhig mdzad-s.' De-nas a-pha-s mol-pa, 'khyod-rang
his sake-for feast one gavest.' Then father-by said, 'you
 nam-sang nga dang mnyam-po dug-ste nga-la yod-mkhan tshang-ma
always me with together been-having me-to being all
 khyod-kyi yang yin. Da khyo-rang-ngi no shi-tshar-te
yours also is. Now your younger-brother died-having
 ghsen; stor-te thob-pa-sang sems dga-mo bcho dgos.'
lives; lost-having-been found-because mind merry make must.'

TIBETAN.

SPECIMEN II.

A PIECE OF LADAKHĪ FOLK-LORE.

(LEH, LADAKH.)

དུས་ཅིག་ལ་ཚང་དཔོན་ཆེན་མོ་ཞིག་ཡོད་པོན། ཁོ་ལི་བ་སང་ཨ་མ་དང་བྱ་ཚ་ལ་ནོར་ཚང་མ་ཚོར་ལ་ཚར།
 རྟིང་ལ་ཅང་མེད་མཁན་སོང་བ་སང། སྤང་མོ་ཞིག་པོ་གཞན་ཚོང་དཔོན་ཞིག་ལ་བག་མ་བྱེད་ཡོད་པོན། ཨ་མས་ད་
 བྱོད་ཨ་ཆེ་ཅར་སོང། ཅི་དོང་ཞིག་གཏང་ཡིན་བསམ་མ་རག་ཟེར་ས། དེ་ནས་ཁོ་སོང། ཨ་ཆེ་ལ་ཁོ་ཀྱན་ལ་ནོར་ཟིན་དོག་
 ཚོར་ཏེ་ཡོད་ཚུག། ཁོ་ཨ་ཆེ་འི་ཁང་བ་ལ་སྤྱི་བ་ཟ་ན་གཡོག་པོ་ཞིག་དང་ང་ཡོངས་དོག་ཟེར་ཡོན་བཏང་ས། གཡོག་བོས་
 ལྷ་གུ་གན་འཇར་ཞིག་ཡོངས་ཏེ་ལྷོས་ཟེར་འདུག་ལུས་བ་སང། ཨ་ཆེ་ལ་ནོར་མེད་ཅེས་སི་རྒྱས་ཡོད་བ་སང་མིང་པོ་ཡིན་
 བསམས་ཏེ་བྱ་ཟན་བདུན་རུས་ཏེ་དེ་བདུན་ཁའི་ནང་ལ་འཆངས་བ་གང་དེ་གསེར་བཅུག་སྟེ། ཁོ་ནང་ལ་ཡོང་བཅུག་སྟེ་ཅི་
 བཅོ་ཡིན་ཁ་ཁྱེ་རྒྱན་བཏང་སྟེ་གཡོག་པོ་དང་བཀལ་སོང། ཁོས་ལྷ་བའི་ནང་ལ་འཁྱུར་སྟེ་སྟོ་ཡོངས་ཏེ་ཁང་བ་ལ་ལོག་སྟེ་སོང།
 ལས་མེད་ལ་ཨི་སང་དང་ལ་དེ་སྟེ་ཡང་རྒྱལ་ལ་ཐོབ་ཡིན་བསམས་ཏེ་ཟས་བ་ཞིག་གི་ཡོག་ལ་བྱ་ཟན་ཚང་མ་འབོར་ཏེ་སོང།
 ཁོ་ཁང་བ་ལ་སྤྱི་བས་ཏེ་ཨ་མས་ཨ་ཆེས་ཅི་བཏངས་འདྲིས། ཁོས་ང་ནང་ལ་མ་བསྐྱེན་ཏེ་གཡོག་པོ་ཞིག་དང་བྱ་ཟན་བདུན་
 བཀལ་སྟེ་བྱོངས། ཁོ་འི་དེ་སྤྱི་བ་ཟ་ཡིན་བསམས་ཏེ་ཟས་ཡོག་ལ་འབོར་ཏེ་ཡོངས་པོན་ཟེར། ཡང་ཨ་མས་ད་ཨ་ཞང་ངེ་
 ཅར་སོང་ཟེར་ཏེ་བཏངས། ཁོ་ཨ་ཞང་ངེ་ཁང་བ་ལ་སྤྱི་བ་ཟ་ན་ཨ་ཞང་ངེས་ནང་ལ་བྱོད་དེ་འབྱེར་ས། ཁོ་ལ་ལ་ཤ་བཅོས་
 ཏེ་ཟ་ཅེས་ཞིས་པོ་བཏངས། དེ་ནས་ཁོས་ཨ་ཞང་དང་ཨ་ནེ་ལ་སྤྱི་དེ་སྤྱི་བ་བཀལ་སོང། རྟིང་ལ་ཁོས་དང་ཁང་བ་ལ་ཆ་ཡིན་
 རྒྱ་ཟེར་བ་སང། ཨ་ཞང་དང་ཨ་ནེ་གཉིས་ཀ་མཛོད་ལ་ཁོང་ཨ་མ་བྱ་ཚ་གཉིས་ཀ་འི་ཕི་ལ་ཅི་གཏང་ཡིན་གྲུབས་བཅོ་བ་
 ལ་སོང། ཀ་འི་ཁ་རིན་པོ་ཆའི་སྒྲི་ཆ་ཡོད་ཚུག། ཁོ་ཀྱན་མཛོད་ལ་སོང་སྟེ་ཁོས་ཀ་ལ་བལྟས་བ་སང་ཀ་རང་བཞིན་ལ་
 བཞག་ཏེ་སྒྲི་ཆ་རྒྱབ་སྟེ་ཡང་སྤྱི་གསོང། དེ་ནས་ཁོ་སྒྲི་ཆ་རྒྱབ་བ་སང་རྒྱས་ཏེ་འབྱེར་པོག་བསམ་ཡིན་བསམས་ཏེ་ཁྲི་བ་ཏེ་ཤོར་
 ཏེ་ཁང་བ་ལ་སོང། ཨ་ཞང་ཨ་ནེ་གཉིས་ཁོ་འི་ཕི་ལ་ནོར་འཁྱུར་ཏེ་ཡོང་ཟ་ན་ཁོ་སོང་སྟེ་མེད། ད་ཁོས་ཅི་འཁྱུར་སྟེ་སོང་
 བལྟ་ཟ་ན་ཀ་འི་ཁ་ཡོད་པའི་སྒྲི་ཆ་མེད་མཐོངས། ལྷ་གུ་ཚོག་པོ་སྒྲི་ཆ་པོ་འབྱེར་དོག་དམི་སྟོག་ཟེར་ས། དེ་ནས་ཁོ་ཁང་བ་
 ལ་བསྤྱི་བས་ཏེ་ཅི་འབྱུང་མཁན་བཀལ་ས། ཨ་མས་ང་ཏང་ལ་བསོད་དེ་མེད་བ་སང་ཅང་མ་ཉན་ཟེར་ས།

[No. 5.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LADAKHĪ DIALECT.

SPECIMEN II.

A PIECE OF LADAKHĪ FOLK-LORE.

(Rev. S. Ribbach, 1899.)

(LEH, LADAKH.)

Dus chig-la tshong-dpon chhen-mo zhig yod-pin. Kho shi-pa-sang a-ma
Time one-at merchant-master great one was. He dying-from mother
 dang bu-tsha-la nor tshang-ma tshir-la tshar. Rting-la
and son-to property all succession-in was-finished. Afterwards
 chang-med-mkhan song-pa-sang, sring-mo zhig-po ghzhan tshong-dpon zhig-la
anything-not-having went-because, sister only other merchant one-to
 bag-ma khyer-ste yod-pin, a-ma-s, 'da khyod a-chhe rtsar song.
wife taken-having was, mother-by, 'now thou elder-sister near go.
 Chi-tong-zhig ghtang-yin bsam-ma rag, zer-s. De-nas kho song.
Something give-will thinking perceive,' said. Then he went.
 A-chhe-la, 'kho-kun-la nor zin-tog, tshor-te yod-tshug. Kho
Elder-sister-to, 'them-to property went,' heard-having was. He
 a-chhei khang-pa-la sleb-za-na ghyog-po zhig dang, 'nga yong-s-tog, zer,
sister-of house-to arriving-in servant one with, 'I came, say,
 lon btangs. Ghyog-po-s, 'phru-gu rgan-jar zhig yong-s-te, "lto,"
message sent. Servant-by, 'boy ragged one come-having, "see,"
 zer-dug, zhus-pa-sang a-chhe-la nor med-ches-si rgyus yod-pa-sang,
says, saying-after elder-sister-to property not-being-of knowledge being-from,
 'ming-po yin, bsams-te bra-zan bdun rus-te de bdun-khai
brother is, thinking buckwheat-dumplings seven kned-having those seven
 nang-la chhangs-pa-gang re ghser bchug-ste, 'kho nang-la yong-bchug-ste
into handful a gold put-having, 'him inside come-made-having
 chi bcho-yin? kha-kye rdzun-btang-ste ghyog-po dang bkal-song. Kho-s
what do-will? scolding pretence-given-having servant with sent. Him-by
 thu-bai nang-la khur-ste sro yong-s-te khang-pa-la log-ste song. Lam
coat-flap into carrying anger come-having house-to back went. Road

phed-la, 'i-sang da nga-la re-ste yang rgyal-la thob-yin,'
half-in, 'this-from now me-to begged-having even good be-got-should,'
 bsam-s-te zam-pa zhig-gi yog-la bra-zan tshang-ma bor-te song. Kho
thought-having bridge one-of under dumplings all putting went. He
 khang-pa-la sleb-s-te a-ma-s, 'a-chhe-s chi btang-s?' dris.
house-to arrived-having mother-by, 'elder-sister-by what gave?' asked.
 Kho-s, 'nga nang-la ma bsnyen-te ghyog-po zhig dang bra-zan
Him-by, 'me inside not admitted-having servant one with dumplings
 bdun bkal-ste khyong-s.' Khoi, 'de su-s za-yin, bsams-te zam
seven sent-having brought.' Him-by, 'that whom-by eat-will, thinking bridge
 yog-la bor-te yong-s-pin,' zer-s. Yang a-ma-s, 'da a-zhang-ngi rtsar
under putting came,' said. And mother-by, 'now uncle-of near
 song,' zer-te btang-s. Kho a-zhang-ngi khang-pa-la sleb-za-na a-zhang-ngi-s
go,' saying sent. He uncle-of house-to arriving-on uncle-by
 nan-gla khrid-de khyer-s. Kho-la ya-sha bchos-te za-ches zhim-po btang-s.
inside leading took. Him-to love done-having food nice gave.
 De-nas kho-s a-zhang dang a-ne-la skyid-sdug bshad-song. Rting-la,
Then him-by uncle with aunt-to joy-woe told. Afterwards,
 kho-s, 'da nga khang-pa-la chha-yin ju,' zer-pa-sang a-zhang dang a-ne
him-by, 'now I house-to go-will pray,' saying-from uncle with aunt
 ghnyis-ka mdzod-la, 'khong a-ma bu-tsha ghnyis-kai phi-la chi
both store-room-to, 'them mother son two-of sake-for what
 ghtang-yin,' grabs bcho-ba-la song. Kai-kha rin-po-chhei ske-chha
give-shall,' consideration do-to went. Pillar-on precious necklace
 yod-tshug. Kho-kun mdzod-la song-ste kho-s ka-la bltas-pa-sang
was. They store-room-to gone-having him-by pillar-on looking-after
 ka rang-bzhin-la bzhag-te ske-chha nub-ste yang sgrig-song. De-nas
pillar itself-of split-having necklace sunk-having again closed. Then
 kho, 'ske-chha nub-pa-sang rkus-te khyer-pog, bsam-yin,' bsam-s-te
he, 'necklace sinking-from stolen-having took-off, think-will,' thought-having
 khrel-te shor-te khang-pa-la song. A-zhang a-ne ghnyis khoi
ashamed-being fled-having house-to went. Uncle aunt two his
 phi-la nor khur-te yong-za-na, kho song-ste med. Da,
sake-for goods carrying coming-on, he gone-having was-not-there. Then,
 'kho-s chi khur-ste song?' blta-za-na kai-kha yod-pai ske-chha
'him-by what carried-having went?' seeing-on pillar-on being necklace
 med mthong-s. 'Phru-gu rtsog-po ske-chha-po khyer-tog, da mi stog,'
not-was saw. 'Boy bad necklace carried-off, now not matters,'
 zer-s. De-nas kho khang-pa-la bsleb-s-te chi byung-mkhan bshad-s.
said. Then he house-to arrived-having what happening told.

A-ma-s, 'nga-tang-la bsod-de med-pa-sang chang ma nyan,'
Mother-by, 'us-to good-fortune not-being-from anything not is-possible,'
 zer-s.
said.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a rich merchant. After his death the property of his widow and son gradually dwindled away. The boy had a sister who was married to another merchant. When nothing was left of the property the mother said, 'go now to your elder sister. I think she will give you something.' Then he went there. The elder sister had heard that their property had been lost.

When he had reached his sister's house, he asked some servant to go and say, 'I have come.' The servant went and said, 'a ragged boy has come and asks you to receive him.' The elder sister, who knew that they had no property left, thought that it must be her brother. She made seven dumplings of buckwheat, put a handful of gold into them, and sent them through the servant, under the pretence of scolding, saying, 'what is the use of making him enter?' The boy took the dumplings off in his coat and returned home in an angry mood. Midway he threw the dumplings under a bridge, because he thought that he ought to have got something better.

When he came home, his mother asked, 'what did your sister give you?' He answered, 'she did not receive me into the house, but sent a servant with seven dumplings.' He said, 'I left them under a bridge for whomsoever to eat.' Said the mother, 'now you must go to your uncle,' and sent him off.

When he came to his uncle's house, the uncle took him into the house, treated him well, and gave him nice food. He told his uncle and aunt all his joy and woe. Afterwards, when he said that he must return home, the uncle and aunt went to the store-room in order to consider what they should give mother and son. Now a precious necklace was placed on a pillar, and after they had gone to the store-room he was looking at the pillar, when it burst open of itself. The necklace disappeared, and then the pillar closed again. The boy ran home full of shame thinking, 'since the necklace has disappeared, they will think that I have stolen it.'

When the uncle and aunt returned with some presents for him, then he was gone. They looked around to see whether he had carried off anything and saw that the necklace had disappeared. 'Never mind,' they said, 'the wicked boy has stolen it.'

When he came home he told what had happened, and the mother said, 'we have ill-luck, and therefore nothing goes well.'

LAHUL DIALECT.

Tibetan is spoken in Lahul along the headwaters of the Chandra and Bhaga down to within fifteen miles of their junction, especially about Kolung in the Bhaga Valley and at Koksar in the Chandra Valley.

In Pangi, the portion of Chamba lying beyond the Mid-Himalayan range, Tibetan is, moreover, spoken throughout that mountain portion of the district which lies below the western Himalayas.

No local estimates of the number of speakers have been forwarded from the districts in which this dialect is spoken. At the Census of 1891, the figures were as follows:—

Lahul	1,212
Chamba	367
	<hr/>
TOTAL	1,579
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No new materials have been forwarded for the purposes of this Survey. The Lahul dialect has, however, been mentioned and partly described by the late Rev. H. A. Jaeschke, and it will therefore be possible to make some few remarks which it is hoped will be sufficient to show how the dialect should be classed.

AUTHORITIES—

JAESCHKE, H. A.,—*Über die Phonetik der Tibetischen Sprache. Monatsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin*, 1867, pp. 148 and ff. Contains a short specimen on p. 182.

" —*A Tibetan-English Dictionary with special reference to the prevailing dialects. To which is added an English-Tibetan Vocabulary.* London, 1881. Contains a list of words in the Lahul dialect on pp. xvi and ff.

The Lahul dialect is a kind of link between Western and Central Tibetan. It does not possess the tones of Central Tibetan. On the other hand, it in many details agrees with the Tibetan of Spiti.

Phonology.—Concurrent vowels are contracted; thus, *khai*, classical *kha-i*, of the mouth; *mē*, classical *me-i*, of the fire; *rī*, classical *ri-i*, of the hill; *khoi*, classical *kho-i*, his; *sui*, classical *su-i*, whose?

Single initial consonants are the same as in classical Tibetan, and there are no traces of the strong aspiration of soft consonants which is so pronounced in Spiti.

Final *g*, and often also final *d*, are very imperfectly sounded. The result is an abrupt short pronunciation of the preceding vowel, which I have noted by adding the sign '. Thus, *tho'*, classical *thog*, roof; *phu'-ron*, classical *phug-ron*, a pigeon; *gon-me'*, classical *mgon-med*, helpless. This slurring of a final *d* does not appear to be a regular feature of the dialect. A similar state of affairs prevails in the dialects of Ü and Tsang.

A final *s* is changed to *i*; thus, *nai*, classical *nas*, barley; *shei*, classical *shes*, know; *rī*, classical *ris*, figure; *chhō*, classical *chhos*, religion; *lū*, classical *lus*, body. Besides these we also find Central Tibetan forms such as *nā*; *shē*; *chhō*; *lū*.

A final *s* after a consonant is simply dropped; thus, *nag*, classical *nags*, forest; *thab*, classical *thabs*, way, manner; *nam*, classical *rnams*, many.

Other final consonants are left unchanged.

In compound consonants ending in a subscribed *y*, the *y* is dropped before an *i*, and often also before an *e*. Labials and *y* become palatals; in other cases both sounds remain. Thus, *phi*, classical *phyi*, behind; *be-ma*, classical *bye-ma*, sand; *chhag*, classical *phyag*, hand; *ja-mo*, classical *bya-mo*, hen; *khyod*, thou, and so forth.

Hard consonants and *r* are changed to cerebrals. Thus, *lad-pa*, classical *krad-pa*, shoe; *thag*, classical *khmag*, blood; *don-mo*, classical *dron-mo*, warm; *thu-gu*, classical *phru-gu*, child. Occasionally, forms such as *dri*, classical *gri*, knife; *bra-wo*, classical *bra-bo*, buckwheat, are also heard.

Sr becomes *shr*; thus, *shring-mo*, classical *sring-mo*, sister.

Zl becomes *d*; thus, *da-wa*, classical *zla-ba*, moon.

Db is dropped; thus, *ang*, classical *dbang*, might.

An *r* is sometimes preserved before gutturals; thus, *rkang-pa*, and *kang-pa*, foot; *rnga* and *nqa*, five. *Rj* becomes *zh*; *rts* becomes *s*; *rdz* becomes *z*; thus, *zhē*, classical *rjes*, after; *sa*, classical *rtsa*, vein; *za-ma*, classical *rdza-ma*, a pot.

Sby becomes *zh* in *zhar-wa*, classical *sbyar-ba*, a certain tree.

In most other cases compounds are simplified in such a way that the first component is dropped. Thus, *log-pa*, classical *klog-pa*, to read; *ta*, classical *rta*, horse; *go*, classical *sgo*, door; *chig*, classical *gchig*, one; *ser*, classical *gser*, gold; *dun*, classical *bdun*, seven, and so forth.

Tones are hardly used in the dialect. The abrupt tone indicating the dropping of a final consonant the Lahul dialect shares with the Tibetan of Tsang and Ü. It has not, however, anything to do with the ordinary Tibetan tone system.

Inflexion.—Our information about the inflexion of nouns and verbs is exceedingly scanty. We only know that the usual suffix of the verbal noun is *che*.

For further details the student is referred to the list of words in Mr. Jaeschke's dictionary. A short specimen follows. It has been taken from Mr. Jaeschke's paper on the phonological system of Tibetan mentioned under authorities above. The stress has been indicated by putting a ' above the accented syllable.

[No. 6.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LAHUL DIALECT.

(Rev. H. A. Jaeschke; 1866.)

Dí-ka'	dag-gī	thoi-pa,	dúi-chig-na	Chom-dan-dai	nyan-yó'-na			
<i>This-word</i>	<i>me-by</i>	<i>heard,</i>	<i>time-one-in</i>	<i>the-Exalted-one</i>	<i>Śrāvastī-in</i>			
gyal-bu	gyal-jé'-kyi	tshal	gon-me'-zai-jín-gyi	kun-ga-rá-wa-na	zhúg-so.			
<i>prince</i>	<i>victory-of</i>	<i>wood</i>	<i>Anāthapiṇḍada's</i>	<i>pleasure-grove-in</i>	<i>lived.</i>			
Dei-tshé	gyál-po	Sal-gyál-la	lón-po	chhén-po	khaí-pa	rig-pa	dang	
<i>That-time</i>	<i>king</i>	<i>Prasēnajit-to</i>	<i>minister</i>	<i>great</i>	<i>great</i>	<i>knowledge</i>	<i>with</i>	
dán-pa	zhig	yó'-de,	dei	chhung-ma	sém-chan	dang	dán-par	gyur-nā
<i>possessed</i>	<i>one</i>	<i>being,</i>	<i>his</i>	<i>wife</i>	<i>child</i>	<i>with</i>	<i>to-be</i>	<i>becoming</i>
khyeu	tshan	dang	dan-pa	ja'-zúg	lég-pa	pe-já'	dá-me'-pa	
<i>child</i>	<i>marks</i>	<i>with</i>	<i>possessed</i>	<i>shape-good</i>	<i>good</i>	<i>secondary-marks</i>	<i>incomparable</i>	
zhig	tsái-te,	tshan-khan	bói-nā,	bu	tán-pa-dang	tshan-khan-gyi		
<i>one</i>	<i>having-been-born,</i>	<i>astrologer</i>	<i>calling,</i>	<i>child</i>	<i>showing-on</i>	<i>astrologer-by</i>		
gá-wai	dáng-kyi	dí-ka'	chē	mrái-so.				
<i>happy</i>	<i>look-with</i>	<i>this-word</i>	<i>thus</i>	<i>said.</i>				

FREE TRANSLATION OF THE FOREGOING.

Thus I have heard. The Blessed one was once dwelling at Śrāvastī, in the Jētavana, in Anāthapiṇḍada's park. Now at that time king Prasēnajit had a prime minister of great knowledge. His wife became with child, and a son was born who possessed all the lucky marks, great beauty, and all the secondary lucky marks. An astrologer was summoned, and when the child had been shown to him, he said with a happy look as follows.

CENTRAL TIBETAN.

The Tibetan dialects spoken to the east of Lahul and to the west of the Tibetan province of Kham agree in several important points. The most salient feature of these forms of speech is the use of a system of tones which is foreign to the western dialects and to the language of Kham. Compare the remarks in the general introduction to the Tibetan language. Moreover, the dialects in question as a rule agree in simplifying the compound consonants of classical Tibetan. The same is the case with the Tibetan of Lahul, and that dialect can therefore be described as a link between Western Tibetan and our group, which has been described as Central Tibetan. It comprises the central dialect of Tibet, spoken in the provinces of Ü and Tsang, and several smaller dialects spoken in British India, Nepal, Sikkim, and Bhutan.

The various dialects of Central Tibetan agree generally in grammar. The phonetic system is essentially the same. The compound consonants of classical Tibetan have, however, sometimes been simplified in different ways. It will therefore be of interest to compare the phonology of these forms of speech with the written language of classical Tibetan.

CENTRAL DIALECT.

The dialect of Central Tibet is the *lingua franca* of the Tibetan country, and it is generally understood everywhere in Tibet in addition to the local dialects. Central Tibet comprises the provinces of Ü and Tsang. Lhasa is situated in the former, and the Lhasa dialect has sometimes been described as the standard form of Tibetan. It is comparatively well known, and it has been dealt with in most of the works mentioned under the head of authorities in the general introduction to the Tibetan language. It is therefore not necessary to give a detailed account of its grammar. It will be sufficient to draw attention to the principal features of phonology, as compared with the classical language of Tibetan literature, and to give a rapid sketch of the grammatical system. A version of the Parable of the Prodigal Son, for which I am indebted to Mr. David MacDonald and Colonel Waddell, will be added.

The home of the Central Tibetan dialect does not fall within the scope of this Survey. Nor are we in a position to judge how many of the six millions of people who are estimated to live in Tibet use that form of the language. On the other hand, it has been brought by immigrants to various parts of India. It has been reported under different names, such as Bhōtiā, Huniyā, Shalgno, Kazi, Lama, etc. It is probable that some of these denominations cover some slightly different dialect. No great inconvenience can, however, arise from their being shown under the head of Central Tibetan. It should also be borne in mind that several minor forms of speech such as Jaḍ, Nyamkat, Kāgate, Sharpa, Dānjongkā, Lhokā, etc., are closely related to the Tibetan of Lhasa. They will, however, be dealt with separately because they fall more or less within the scope of this Survey, and the figures will therefore be shown under each of them.

According to information collected for the purposes of this Survey, Central Tibetan was spoken in the following districts where it has proved impossible to decide whether the speakers belong to any known sub-dialect:—

District.	Name under which returned.	Number of speakers.
Almora	Bhōṭiyā or Huniyā	820
Sikkim	Bhōṭiā	800
"	Bhōṭiā Lama	1,000
"	Tibetan Standard	900
"	Tibetan Lama	400
"	Kazi	1,000
"	Shalgno	900
Jalpaiguri	Bhōṭiā	2,148
	TOTAL	7,968

With regard to the corresponding figures returned at the last Census of 1901, the remarks in the general introduction to Tibetan should be consulted.

Pronunciation.—Initial soft consonants are pronounced with a strong aspiration so that the actual sound is almost that of the corresponding hard consonant; thus, *bhu* and *pu*, classical Tibetan *bu*, son. Similarly, an inhabitant of Lhasa would say *shing* instead of classical *zhing*, field, and the only difference made between an initial *sh* corresponding to *zh* in classical Tibetan and an old *sh* is that the former is pronounced with the high tone.

Final *g* is pronounced as *k*; thus, *chik*, classical *gchig*, one. It is often so indistinctly sounded that it is scarcely perceptible.

Final *b* is generally pronounced as *p*; thus, *yap*, classical *yab*, father.

Final *d*, *n*, *s*, and sometimes also *l*, modify a preceding vowel so that *a* becomes *ā*; *o* becomes *ō*, and *u* becomes *ū*. *D* and *s* are, moreover, dropped. When *d* is dropped the preceding vowel is pronounced in an abrupt short way, in what is generally known as the abrupt tone. When *s* is dropped the preceding vowel is lengthened. Thus, *tham-chā*, classical *tham-chad*, all; *yō*, classical *yod*, is; *khyū*, classical, 'akhyud, embrace; *gān-pa*, classical *rgan-pa*, elder; *lōn-pa*, classical *lon-pa*, to pass; *kūn*, classical *kun*, all; *ngā*, classical *ngas*, by me; *dē*, classical *des*, by him; *gō*, classical *bgos*, divide; *dhū*, classical *dus*, time; *kāl-wa*, classical *skal-ba*, share.

Final *n* followed by *p* or *b* sounds as *m*.

Final *s* after consonants is dropped and the preceding consonant is treated as if it were a final. *Gs* is, however, often dropped altogether; thus, *nā*, classical *nags*, forest; *lē-pa*, classical *legs-pa*, good; *rī*, classical *rigs*, class; *lō*, classical *logs*, side; *lū*, classical *lugs*, manner, etc., in Lhasa.

Compound consonants are simplified in various ways. The written language, on the other hand, retains them in accordance with the practice of classical Tibetan.

In such compounds as are written with a sub joined *y* this *y* remains unchanged after gutturals; with labials it coalesces to palatals. Thus, *kyang*, even; *gyur*, become; *chhir*, classical *phyir*, for the sake of; *jhye-pa*, *che-pa*, classical *byed-pa*, to do.

Compounds of a mute consonant and a subscribed *r* become cerebrals. *Nr*, *mr*, and sometimes also *br*, remain unchanged; *hr* is commonly pronounced as *shr*, and *sr* as *s*.

In many cases, however, the subscribed *r* is simply dropped in *Ū*. Compare *ta*, classical *skra*, hair; *dhō-pa*, *tō-pa*, classical *grod-pa*, belly; *tung-du*, classical *drung-du*, before; *mrā-pa*, classical *smras-pa*, said; *thugu* and *phugu*, classical *phrugu*, child.

Zl becomes *d*; thus, *da-wa*, classical *zla-ba*, moon.

Db is dropped; thus, *Ū*, written *dbus*, name of one of the provinces of Tibet.

Other compounds are simplified in such a way that the first consonant or consonants are dropped. Thus, *gyā*, written *brgyad*, eight; *nga*, written *lga*, five; *chik*, written *gchig*, one; *dün*, written *bdun*, seven, etc.

Article.—The numeral *chik*, one, is often used as an indefinite article. After vowels, except *o*, and after *m*, *r*, or *l*, *chik* is often changed to *shik*. In the modern colloquial, however, *chik* is common in all connexions.

The demonstrative pronouns *di*, this, *dhe*, that, are often used in the colloquial as a definite article; thus, *mi-dhe*, the man; *tā-pa di*, the ladder.

Nouns—Gender.—Gender is distinguished in the usual way by means of different words or by adding suffixes or prefixes such as *pa*, *po*, etc., male; *ma*, *mo*, etc., female; thus, *a-pha*, father; *a-ma*, mother; *khyo-po*, husband; *khyo-mo*, wife; *jha-pa*, cock; *jha-mo*, hen; *yī-pa*, boy; *mo-yī*, girl, etc.

Number.—The usual plural suffixes are *tsho*, *cha* or *chak*, and *nam*.

Case.—The subject of intransitive verbs and the object are not distinguished by means of suffixes. The dative is formed by adding *la*; thus, *la-ma-la*, to a monk. The same form is also used as a locative. The suffix *na* is used to form another locative. The suffix of the ablative is *nā*, or, sometimes, *lā*. The so-called terminative, which denotes motion towards and which is formed by adding one of the suffixes *du*, *tu*, *su*, *ru*, and *r*, is not in use in the colloquial.

The genitive is formed by adding *gi* after final *k* and *ng*; *i* or *yi* after vowels, and *kyi* in all other cases. The case of the agent is formed by lengthening the final *i* of the genitive; thus, *rang-gi*, self of, own; *nga-i*, my; *khye-kyi*, your; *yap-kyi*, by the father. It will be seen that old finals such as the silent *d* of *khyed*, you, is considered as extant and that hence the termination *kyi* is employed, although the final is no longer heard in pronunciation.

In words ending in a vowel the case of the agent is also formed by lengthening and modifying the vowel as if an *s* had been dropped; thus, *la-mā* or *la-ma-yi*, by a Lama.

Adjectives.—Adjectives almost always follow the noun they qualify. In classical Tibetan they often precede it, being then placed in the genitive, and the same can also be the case in the colloquial. The suffix *lā* of the ablative is used as a particle of comparison; thus, *mi-dhe-lā mi di ngān-pa-re*, man-that-from man this bad-is, this man is worse than that man.

Pronouns.—The following are the personal pronouns:—

<i>nga</i> , I.	<i>khyō</i> , <i>khye</i> , thou.	<i>kho</i> , honorific <i>khong</i> , he.
<i>nga-yī</i> , <i>ngā</i> , by me.	<i>khyō-kyi</i> , by thee.	<i>kho-yī</i> , <i>khō</i> , by him.
<i>ngā</i> , my.	<i>khyō-kyi</i> , thy.	<i>khoi</i> , his.

The plural is formed by adding the usual suffixes. Before *tsho* an *n* is often inserted, so that we hear *ngan-tsho*, we; *khyen-tsho*, you; *khon-tsho*, they, etc.

Rang, self, can be added to all the personal pronouns; thus, *nga-rang-ghi*, my own.

Other pronouns are *dak*, *kho-wo*, *nga-tsok*, I; *nyi-rang*, *nyi-chak*, thou; *nge-tsho*, we; *kho-wa*, *dhe-dak*, they; *mo*, she; *di*, this; *dhe*, that; *di-ka*, this one; *dhe-ga*, that one; *ha-gi*, that just yonder; *pha-gi*, that far off; *ya-gi*, that up there; *ma-gi*, this down below; *su*, who? *ghang*, which? what? *gha-re*, what? *chi*, what? and so forth.

Verbs.—Several bases are used as a verb substantive. The most common ones are *yin-pa*, *re-pa*, *yö-pa*, and *duk-pa* or *du-pa*. Polite forms are *chhi-pa* and *lä-pa* or *lak-pa*. *Yin-pa* and *re-pa* are the simple copula; *yö-pa* and *du-pa* mean 'to be', 'to exist.' An intensive verb substantive is *mö-pa*, to be indeed. The negative copula is *min-pa*, and the negative of *yö-pa* is *me-pa*.

With regard to finite verbs it should be remarked that the modern colloquial in most cases uses the perfect base of the literary dialect in all tenses.

The *o* which is added to the verb in classical Tibetan is commonly dropped in the colloquial.

Present time.—The base alone is used as a present tense; thus, *kho-rang-ghī shambhu ghön*, he wears a cap. The most common present is, however, formed by adding *yö* or *du* to the participle ending in *ghi* (classical *gin*). *Ghi yö* is almost exclusively used in the third person. *Ghi* can also be followed by *yin* and *re*, and the present ending in *ghi-re* is very common in Eastern Tibet. Compare *nga-rang-ghī dung-ghi-yö*, I strike; *khyö-rang-ghī dung-ghi-du*, thou strikest. Periphrastic presents are formed by adding the verb substantive to *gang* preceded by the genitive of the verbal noun ending in *pa*, *wa*, or to *kap* preceded by the base; thus, *nga dö-wai gang-yin*, I am just going; *dī thi-kap-yö*, I am just bringing it.

Past time.—A common past tense is formed by adding *song*, or, in the case of many verbs, *jhung*; thus, *shi-song*, died; *thong-jhung*, saw. Such forms do not appear to be used in the first person.

A common past tense is also formed from the participle or verbal noun ending in *pa*, *wa*, by adding *yin* in the first person and *du* or *re* in the second and third. Thus, *chä-pa-yin*, I did; *thop-pa-du*, he got.

Yö and *du* can also be added to the base; thus, *dzang-du*, he was sent. The base alone is also employed; thus, *nang*, gave.

Compound forms such as *dul-nä yö*, having walked am, I have walked; *kho-pa to sä-tshar-du*, they have finished eating, etc., are of course often used.

Future.—The present is commonly used as a future; thus, *ngä dung-ghi-yin*, I shall beat. Common suffixes are *yong* and *gyu-yin*, *gyu-yö*, etc.; thus, *shu-yong*, I shall say; *nang-la dö-gyu-yin*, I will go home.

Imperative.—The base alone is used as an imperative. The imperative base of the classical dialect is often preserved; thus, *dö-wa*, to go; *song*, go: *yong-wa*, to come; *shok*, come: *khyak-pa*, to carry; *khyok*, carry: *tak-pa*, to tie; *tok*, tie, etc.

Common suffixes are *chik* or *shik*, *tang*, and the more polite *ro*, *ro-chik*, or *roch*, *ro-nang*, *ro-dzö*, *nang-chi*, etc. Thus, *nong-shik*, give; *lam di ten-ro-dzö*, please show the way. *Ro* is the classical *grog*s, help. The literal meaning of the last example is accordingly 'way this show-help-make.'

Verbal nouns and participles.—The various tenses are in reality verbal nouns. The most common verbal noun is, however, formed by adding *pa* or, if the base in classical Tibetan ends in a vowel or in *r* and *l*, *wa*; thus, *jhye-pa*, to do; *ḍo-wa*, to go. Such forms are often used as finite tenses; thus, *shū-pa*, he said. In connexion with case suffixes and postpositions they are used in order to form various kinds of adverbial clauses, infinitives, etc.; thus, *ser-war*, saying-for, in order to say; *nyē-pa chā-pā*, sin doing-by, because I have sinned. They are moreover used as verbal and relative participles. In this sense another form ending in *khān* is, however, also used. When the participle ending in *pa* or *wa* precedes a qualified noun it is put in the genitive; thus, *ngā thop-pai nor-kāl*, me-by getting-of property-share, the share of the property which I shall get; *mi-po nga-la dung-khān dhe*, man me-to striking that, the man who struck me. The participle is also used when the interrogative pronoun is applied as a kind of relative; thus, *nga-la gang yō-pa tham-chā khyō rang-gñi yin*, me-to what being, all thine is.

A verbal noun, which is commonly used as an infinitive of purpose, is formed by adding *gyu*; thus, *sa-gyu*, to eat.

Conjunctive participles are formed by adding case suffixes to the base or by means of special suffixes such as *de* and *te*, *ching* and *shing*; thus, *gang-la ser-na*, 'why?' saying-in, if you ask why, because; *lang-nā*, arising-from, having arisen; *song-te*, having gone; *cho-ching*, doing; *sa-shing*, eating, etc.

Negative particle.—The negative particle is a prefixed *mi* or *ma*. In compound forms it precedes the last part of the compound. *Mi* is used with the present and future tenses; *ma* with the past tenses and the imperative; thus, *mi ōso*, I am not worthy; *sa-mi-yong*, I shall not eat; *khye-kyi ma nang*, you did not give; *ma shok*, don't come. It should be noted that the simple base is often used in the negative imperative even when the positive imperative differs; thus, *ma yong*, not *ma shok*, don't come.

Interrogative particle.—The interrogative particle is *am*, or usually simply *a*, before which a final consonant is doubled; thus, *lep-jhung-nga*, has he arrived?

For further details the student is referred to the works mentioned under the head of authorities in the general introduction to the Tibetan language and to the version of the Parable of the Prodigal Son which follows. The latter is given in Tibetan characters and in transliteration. The Tibetan text represents the literary language, and not the colloquial speech of the people. It is written in the usual way, so that the spelling of the single words agrees with the form they assume in classical Tibetan. The transliterated text printed in ordinary type is a literal rendering of the Tibetan character. A second transliteration has been added in italics. It is a phonetical rendering of the text as pronounced by Lhasa people.

A list of Standard Words and Phrases, based on the hand-books of Messrs. Sandberg and Henderson, will be found on pp. 140 and ff.

[No. 7.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

CENTRAL DIALECT.

(Mr. David MacDonald and Colonel Waddell, 1899.)

(STATE SIKKIM.)

མི་ ཞིག་ལ་ བྱ་ གཉིས་ ཡོད་པ་རེད་། དེ་དག་ ལས་ རྒྱུ་ལ་ དེས་ རང་གི་ ས་ལ་ ཞུས་པ་། འདི་
 ཡབ་ ངས་ ཐོབ་པའི་ རོར་སྒྲུབ་ ང་ལ་ གནོང་ ཞིག་། ཞོས་ རང་གི་ རོར་ དེ་ དག་ལ་ བགོས་སོ། དེ་ནས་
 ཞིག་ མང་པོ་ མ་ ཡོན་པར་ བྱ་ རྒྱུ་ལས་ རོར་ ཐམས་ཅད་ བསྐྱས་ནས་ ཡུལ་ ཐག་རིང་ ཞིག་ཏུ་ སོང་
 པ་ དང་ དེར་ སྦྱོད་པ་ འན་པ་ བྱེད་ཅིང་ རོར་ ཚང་མ་ རྒྱུ་ཐོས་ལ་ བཏང་ངོ་། ཡང་ ཞོས་ རོར་ ཐམས་ཅད་
 རྒྱུ་ཐོས་ལ་ བཏང་ ཚར་པ་ དང་ ཡུལ་ དེ་ལ་ སྒྲ་གི་ ཆེན་པོ་ཞིག་ བྱང་བས་ ཞོ་ རྟོགས་པར་ འགྱུར་རོ་།
 ཞོ་ སོང་ནས་ ཡུལ་ དེའི་ བྱང་ མི་ ཞིག་ དང་ འགྲོགས་ནས་ བསྐྱད་པ་ དང་ དེས་ ཞོ་ སྐུ་ ཞིང་
 ཞལ་ བཏང་ངོ་། དེར་ ཞོ་ སྐུ་ལས་ ཟ་པའི་ གང་བུས་ ཀྱང་ རང་གི་ བོར་པ་ འགྲང་བར་ འདོད་ ཀྱང་
 མི་ སྐྱས་ ཀྱང་ ཞོ་ལ་ མ་ སྦྱར་རོ་། དེ་ནས་ ཞོ་ རྟོགས་པར་ འགྱུར་ཏེ་ ཟེར་པ་། འདི་ ཡབ་ཀྱི་ སྐུ་ལ་
 མང་པོ་ དེ་དག་ལ་ བཟུང་བྱ་ ཡོད་པ་ མ་ཟད་ དེ་ སར་ ཟག་བྱ་ ཡང་ ཡོད་ཀྱི་ འདི་ འདིར་ རྟོགས་པས་
 ཆེ་བོ་ ད་ ང་ ལངས་ནས་ ཡབ་ཀྱི་ རྒྱུ་ཏུ་ སོང་ སྟེ་ ཞོང་ལ་ ཞུ་ ཡོང་། འདི་ ཡབ་ ངས་ བས་མཁའ་ དང་
 བྱིད་ཀྱི་ རྒྱུ་ཏུ་ ཉེས་པ་ བས་པས་ ཡིན་། ད་ཕྱིན་ཆད་ ང་ བྱིད་ཀྱི་ བྱ་ ཟེར་བར་ མི་ འོས་པས་ ང་ བྱིད་ཀྱི་
 སྐུ་ལ་ ཞིག་ དང་ འབྲ་བར་ མཛོད་ཅིག་། དེ་ནས་ ཞོ་ ལངས་ཏེ་ རང་གི་ ཡབ་ཀྱི་ རྒྱུ་ཏུ་ སོང་ངོ་། འོན་
 ཀྱང་ ཞོ་ ད་ཅུང་ ཐག་རིང་ལ་ ཡོད་པའི་ ཆོ་ ཞོ་འི་ ཡབ་ཀྱིས་ ཞོ་ མཐོང་སྟེ་ སྦྱིང་བཞེ་ནས་ བརྒྱལ་གིང་
 དེའི་ མགུལ་ནས་ འབྱུང་དེ་ ཞོ་ལ་ ཞུ་བསྐྱུལ་ ཡོ་། དེ་ནས་ བས་ ཞོང་ལ་ ཞུས་པ་། འདི་ ཡབ་ ངས་ བས་
 མཁའ་ དང་ བྱིད་ཀྱི་ སྐྱུན་སྒྲར་ ཉེས་པ་ བས་པས་ ད་ ཕྱིན་ ཆད་ ང་ བྱིད་ཀྱི་ བྱ་ ཟེར་བར་ མི་ འོས་
 སོ་། འོན་ ཀྱང་ ཡབ་ཀྱིས་ གཡོག་པོ་ བསྐྱུལ་ བསྐྱུངས་པ་། ད་གོས་ ཀྱན་ལས་ བཟང་པོ་ འདིར་
 ཞུར་གོས་ ཞོ་ལ་ གཡོགས་གིག་ ལག་པ་ལ་ སོར་གདུབ་ གཅིག་ སྐྱུས་ ཀྱང་པ་ལ་ རྩམ་ ཡང་ སྐོན་ཅིག་།
 དེ་ནས་ ང་ཚོ་ ཟེའིང་ སྦྱིད་པོ་ བྱེད་དོ་ གང་ལ་ ཟེར་ན་ འདི་ བྱ་ འདི་ བྱིན་ས་ སྐྱར་ གསོས་པ་ ཡིན་
 སྟེར་ནས་ བཞེད་པ་ ཡིན་། དེ་ནས་ དེ་དག་ སྦྱིད་པོ་ བྱེད་པ་ལ་ ཞུགས་སོ།།

དེའི་ཚེ་ ཁོང་གི་ བྱ་གནས་ ཞིང་ཁལ་ ཡོད་པ་ ཡིན་། ཁོ་ལོག་ ཡོངས་ནས་ ཁང་པ་ དང་
 ཉེ་བར་ བསྐྱེད་སྤྱོད་ ཅན་ སྒྲ་ ཉུན་ བཏོང་བ་ དང་ བར་ བྱེད་པ་ ཐོས་སོ་། ཁོས་ བཤེགས་པོ་ ཞིག་ བོས་ནས་
 དེའི་ དོན་ བཤེགས་ ཡིན་ འདྲིས་པ་ དང་ ཁོས་ ཟེར་པ་། ཁོང་གི་ ལུ་པོ་ ལོག་བསྐྱེད་སྤྱོད་ མོང་ ཡལ་གྱིས་ ཁོ་
 ཁམས་ བདེ་བར་ འབྱོར་བའི་ ཕྱིར་ མགྱོན་ ཞིག་ བཏང་བ་ ཡིན་། དེར་ ཁོ་ ཁོས་ནས་ བཤེགས་ འདྲུ་ འགྲོ་བར་
 མ་ དགའོ་། དེའི་ ཕྱིར་ པ་ ཕྱི་རེལ་དུ་ འོངས་ནས་ ཚོགས་ ཉུན་པོས་ བཤེགས་ ལོག་ཅིག་ སྤྱོད་པ་ དང་ ཁོས་
 ས་ལ་ ཞུས་པ་། བཞུགས་ ཅིག་ ངས་ ལོ་ མང་པོ་ འདི་ ཅམ་གྱི་ བར་དུ་ ཁོང་གི་ བཤེགས་ བྱས་ཏེ་ ཁོང་གི་
 བཀའ་ལས་ བསྐྱེད་སྤྱོད་ མ་ འགལ་བར་ བྱེད་ ཀྱང་ ངའི་ བོགས་པོ་ བསྐྱེད་སྤྱོད་ དང་ སྤྱིན་པོ་ བྱེད་སྤྱོད་
 ཕྱིར་ ཁོང་གིས་ ང་ལ་ ར་བུ་ ཞིག་ ཀྱང་ མ་ བཞུང་། འོན་ཀྱང་ ཁོང་གི་ བྱ་ རུང་པ་ འདི་ སྤྱོད་ འཛོང་མ་
 བསྐྱེད་སྤྱོད་ དང་ ཁོང་གི་ བོར་ ཐོས་ནས་ ལོག་ ཡོངས་པ་ ཅམ་གྱིས་ ཁོང་གིས་ དེལ་ མགྱོན་ ཞིག་
 བཏང་ངོ་། དེར་ ཡལ་གྱིས་ ཁོ་ལ་ བསྐྱེད་སྤྱོད་པ་། བྱ་ ཁོང་གི་ དུས་ ལུན་དུ་ ང་ དང་ བཅས་དུ་ སྤྱོད་པས་
 ང་ལ་ བཤེགས་ ཡོད་པ་ ཐམས་ཅད་ ཁོང་རང་གི་ ཡིན་། ན་ ཁོང་གི་ ལུ་པོ་ འདི་ བྱིན་སྤྱོད་ སྤྱོད་ བསྐྱེད་སྤྱོད་
 པ་ ཡིན་ སྤྱོད་ནས་ བཞུང་པ་ ཡིན་པས་ ང་ཚོ་ སྤྱིན་པོ་ བྱེད་པར་ འོས་པ་ ཡིན་།།

[No. 7.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

CENTRAL DIALECT.

(Mr. David MacDonald and Colonel Waddell, 1899.)

(STATE SIKKIM.)

TRANSLITERATION AND TRANSLATION.

Mi	zhig-la	bu	gnyis	yod-pa-red.	De-dag-las	chhung-ba	des	rang-gi
Mi	shik-la	pu	nyi	yō-pa-re.	Te-dak-lā	ch'ung-wa	tē	rang-gi
Man	one-to	sons	two	were.	Them-from	younger	the-by	own
pha-la	zhus-pa,	'nga-i	yab,	ngas	thob-pa-i	nor-skal	nga-la	gnong-zhig.'
pha-la	shū-pa,	'nga-i	yap,	ngā	thop-pa-i	nor-kal	nga-la	noŋ-shik.'
father-to	said,	'my	father,	me-by	receiving-of	property-share	me-to	give.'
Khos	rang-gi	nor	de-dag-la	bgos-so.	De-nas	zhag	mang-po	ma lon-par
Khō	rang-gi	nor	te-dak-la	gō-sō.	Te-nā	shak	mang-po	ma lōn-par
Him-by	own	property	them-to	divided.	That-after	days	many	not passing-on
bu	chhung-bas	nor	thams-chad	bsdus-nas	yul	thag-ring	zhig-tu	
pu	chhung-wā	nor	tham-chā	dū-nā	yul	thak-ring	shik-tu	
son	younger	property	all	gathered-having	country	far	one-to	
song-ba-dang	der	spyod-pa	ngan-pa	byed-ching	nor	tshang-ma	chhud-zos-la	
song-wa-tang	ter	chō-pa	ngān-pa	che-ching	nor	tshang-ma	chhū-zō-la	
going-when	there	behaviour	evil	doing	wealth	all	wasting-in	
btang-ngo.	Yang	khos	nor	thams-chad	chhud-zos-la	btang-tshar-ba-dang		
tang-ngo.	Yang	khō	nor	tham-chā	chhū-zō-la	tang-tshar-wa-tang		
gave.	And	him-by	property	all	wasting-in	giving-finish-when		
yul	de-la	mu-ge	chhen-po	zhig	byung-bas	kho ltogs-par	'agyur-ro.	Kho
yul	te-la	mu-ge	chhem-po	shik	chung-wā	kho tok-par	gyur-rō.	Kho
country	that-in	famine	big	one	arising	he	hungry-be-to	became. Ho
song-nas	yul	dei	grong-mi	zhig	dang	'agrogs-nas	bsdad-pa-dang	des
song-nā	yul	te-i	ṭong-mi	shik	tang	ṭok-nā	dā-pa-tang	tē
gone-having	country	that-of	villager	one	with	associated-having	staying-when	him-by
kho	phag-pa	tsho-ru	zhing-kha-la	btang-ngo.	Der	kho	phag-pas	za-ba-i
kho	phak-pa	tsho-ru	shing-kha-la	tang-ngō.	Ter	kho	phak-pā	sa-wa-i
him	swine	feed-to	field-direction-to	seat.	There	he	swine-by	eating-of
gang-bus	kyang	rang-gi	grod-pa	'agrang-bar	'adod	kyang,	mi	sus-kyang
gang-bū	kyang	rang-gi	ṭō-pa	dang-war	dō	kyang,	mi	sū-kyang
husks-by	even	own	belly	fill-to	wished	even,	man	any-by

kho-la ma ster-ro. De-nas kho dran sos-par 'agyur-te zer-pa, 'nga-i
 kho-la ma ter-rō. Te-nā kho tñā sō-par gyur-te ser-wa, 'nga-i
 him-to not gave. Thereafter he memory restoring-to become-having said, 'my
 yab-kyi gla-pa mang-po de-dag-la bza-rgyu yod-pa ma-zad-de, phar
 yap-kyi la-pa mang-po te-dak-la sā-gyu yō-pa ma-zā-de, phar
 father-of hirelings many them-to eating-for is not-only, aside
 zag-rgyu yang yod-kyi nga-ni 'adir ltogs-pas chhi-bo. Da nga langs-nas
 zak-gyu yang yō-kyi nga-ni dir tok-pā chhi-wo. Ta nga lang-nā
 laying-for also being I here hunger-by die. Now I arisen-having
 yab-kyi drung-du song-ste khong-la zhu-yong, "nga-i yab, ngas nam-mkha.
 yap-kyi tung-du song-te khong-la shu-yong, "nga-i yap, ngā nam-kha
 father-of presence-to going him-to say-will, "my father, me-by heaven
 dang khyed-kyi drung-du nyes-pa byas-pa-yin. Da-phyin-chhad nga
 tang khye-kyi tung-du nyē-pa chā-pa-yin. Ta-chhin-chhā nga
 and you-of presence-in sin did. Henceforward I
 khyed-kyi bu zer-bar mi os-pas nga khyed-kyi gla-pa zhig dang
 khye-kyi pu ser-war mi ō-pā nga khye-kyi la-pa shik tang
 your son saying-for not worthy-being I your servant one with
 'adra-bar mdzod-chig." De-nas kho langs-te rang-gi yab-kyi drung-du
 da-war dzō-chik." Te-nā kho lang-te rang-gi yap-kyi tung-du
 like-to-be make." Thereafter he arisen-having own father-of presence-to
 song-ngo. On-kyang kho da-rung thag-ring-la yod-pa-i tshe kho-i
 song-ngō. Ōn-kyang kho ta-rung thak-ring-la yō-pa-i tshe kho-i
 went. But he still distance-at being-of time his
 yab-kyis kho mthong-ste snying-brtse-nas brgyugs-shing dei mgul-nas
 yap-kyi kho thong-te nying-tse-nā gyuk-shing te-i gūl-nā
 father-by him seen-having pitied-having running his neck-by
 'akhyud-de kho-la kha-bskyal-lo. De-nas bus khong-la zhus-pa, 'nga-i
 khyū-de kho-la kha-kyāl-lō. Te-nā pū khong-la shū-pa, 'nga-i
 embraced-having him-to kissed. Thereafter son-by him-to said, 'my
 yab, ngas nam-mkha dang khyed-kyi spyang-sngar nyes-pa byas-pas
 yap, ngā nam-khā tang khye-kyi chān-ngar nyē-pa chā-pā
 father, me-by heaven and you-of eyesight-in sin doing-by
 da-phyin-chhad nga khyed-kyi bu zer-bar mi os-so.' On-kyang yab-kyis
 ta-chhin-chhā nga khye-kyi pu ser-war mi ō-sō.' Ōn-kyang yap-kyi
 henceforth I your son saying-for not worthy-am.' But father-by
 gyog-po-rnams-la gsungs-pa, 'da gos kun-las bzang-po 'adir khur-shog,
 yok-po-nam-la sung-wa, 'ta gō kūn-lā zang-po dir khur-sho,
 servants-to said, 'now cloth all-from good here bring,
 kho-la gyogs-shig; lag-pa-la sor-gdub gchig rgyus, rkang-pa-la lham yang
 kho-la yok-shik; lak-pa-la sor-dup chik gyū, kang-pa-la lham yang
 him-to put-on; hand-on ring one put, feet-on shoes also
 skon-chig. De-nas nga-tsho za-zhing skyid-po byed-do. "Gang-la?"
 kōn-chik. Te-nā nga-tsho sa-shing kyi-po che-dō. "Kang-la?"
 put. Then we eating merry make. "Why?"

zer-na, nga-i bu 'adi shi-nas, slar gsos-pa-yin; stor-nas, brnyed-pa yin.
 ser-na, nga-i pu di shi-nā, lar sō-pa-yin; tor-nā, nye-pa yin.
 saying-in, my son this died-having, again alive-is; lost-having-been, found is.

De-nas de-dag skyid-po byed-pa-la zhugs-so.

Te-nā te-dak kyi-po che-pa-la shuk-sō.

Then they merry make-to began.

Dei tshe khong-gi bu rgan-pa zhing-kha-la yod-pa-yin. Kho
 Te-i tshe khong-gi pu gān-pa shing-kha-la yō-pa-yin. Kho
 That-of time his son elder field-in was. He

log-yongs-nas khang-pa dang nye-bar bslebs-tsa-na sgra-snyan gtong-ba dang
 lok-yong-nā khang-pa tang nye-war lep-tsa-na ḍa-nyān tong-wa tang
 back-come-having house to nearness-into arriving-on harp sounding and

gar-byed-pa thos-so. Khos gyog-po zhig bos-nas, 'de-i don gang
 kar-che-pa thō-so. Khō yok-po shik bō-nā, 'te-i tōn kang
 dancing heard. Him-by servant one called-having, 'that-of meaning what

yin?' 'adris-pa-dang khos zer-pa, 'khyod-kyi nu-bo log-bslebs-song.
 yin?' ti-pa-tang khō ser-wa, 'khyō-kyi nu-wo lok-lep-song.
 is? asking-when him-by said, 'your younger-brother back-arrived.

Yab-kyis kho kham-bde-bar 'abyor-ba-i phyir mgron zhig btang-ba-yin.
 Yap-kyi kho kham-de-war jhor-wa-i chhir ḍōn shik tang-wa-yin.
 Father-by him health-good-in finding-of sake-for feast one gave.

Der kho khros-nas nang-du 'agro-bar ma dga-o. Dei phyir pha
 Ter kho thō-nā nang-du ḍo-war ma gā-o. Te-i chhir pha
 Then he angry-having-become inside going-for not wished. That-of sake-for father

phyi-rol-tu ongs-nas tshig snyan-pos, 'nang-la shog-chig, smras-pa-dang
 chhi-rol-tu ong-nā tshik nyān-pō, 'nang-la sho-chik, mrā-pa-tang
 outside come-having words pleasant-with, 'inside go, saying-on

khos pha-la zhus-pa, 'gzigs-chig, ngas lo mang-po 'adi-tsam-kyi bar-du
 khō pha-la shū-pa, 'zī-chik, ngā lo mang-po di-tsam-kyi par-du
 him-by father-to said, 'lo, me-by years many this-much-of till

khyed-kyi gyog byas-te khyed-kyi bka-las nam-yang ma 'agal-bar
 khye-kyi yok chā-te khye-kyi kā-lā nam-yang ma gal-war
 your work done-having your word-from ever-even not transgressing-for

byed kyang, nga-i grogs-po-rnams dang skyid-po byed-pa-i phyir khyed-kyis
 che kyang, nga-i tok-po-nam tang kyi-po che-pa-i chhir khye-kyi
 did even, my friends with merry making-of sake-for you-by

nga-la ra-gu zhig kyang ma gnang. On-kyang khyod-kyi bu chhung-ba
 nga-la ra-gu shik kyang ma nang. Ōn-kyang khyō-kyi pu chhung-wa
 me-to kid one even not gave. But your son younger

'adi smad-'atshong-ma-rnams dang khyed-kyi nor zos-nas log-yongs-pa
 di mā-tshong-ma-nam tang khye-kyi nor zō-nā lok-yong-pa
 this harlots with your property eaten-having back-coming

tsam-gyis khyed-kyis de-la mgron zhig btang-ngo. Der yab-kyis
 tsam-gyi khye-kyi te-la ḍōn shik tang-ngō. Dēr yap-kyi
 as-soon-as you-by him-to least a gave. Then father-by

kho-la	gsungs-pa,	'bu,	khyod-ni	dus-rgyun-du	nga	dang	mnyam-du
<i>kho-la</i>	<i>sung-wa,</i>	<i>'pu,</i>	<i>khyō-ni</i>	<i>dū-gyūn-du</i>	<i>nga</i>	<i>tang</i>	<i>nyam-du</i>
him-to	said,	'son,	you	always	me	with	together
sdod-pas	nga-la	gang	yod-pa	thams-chad	khyod-rang-gi	yin.	Da khyod-kyi
<i>dō-pā</i>	<i>nga-la</i>	<i>khang</i>	<i>yō-pa</i>	<i>tham-chā</i>	<i>khyō-rang-gi</i>	<i>yin.</i>	<i>Ta khyō-kyi</i>
being	me-to	what	being	all	yours	is.	Now your
nu-bo	'adi	shi-nas,	slar	gsos-pa-yin;	stor-nas,	brnyed-pa	yin-pas,
<i>nu-wo</i>	<i>dī</i>	<i>shi-nā,</i>	<i>lar</i>	<i>sō-pa-yin;</i>	<i>tor-nā,</i>	<i>nye-pa</i>	<i>yin-pā,</i>
younger-brother	this	died-having,	again	alive-is;	lost-having-been	found	being,
nga-tsho	skyid-po	byed-par	os-pa	yin.'			
<i>nga-tsho</i>	<i>kyi-po</i>	<i>che-par</i>	<i>ō-pa</i>	<i>yin.'</i>			
we	merry	making-for	proper	is.'			

SPITI DIALECT.

The district of Spiti consists of the valleys of the Spiti and Pin Rivers and of a glacier region belonging to the western Himalaya system. It stretches southwards like a wedge between Lahul in the north-west and Kanawar in the south-east. The prevailing language over the whole of the district is Tibetan.

The number of speakers has been estimated for the purposes of this Survey at 3,548.

A list of Standard Words and Phrases in the Spiti dialect has been forwarded from Kangra. I have corrected it after the list of Spiti words printed in Mr. Jaeschke's Tibetan Dictionary. The list and the dictionary are the only sources of the remarks on the grammar of the Spiti dialect which follow.

AUTHORITY—

JÄSCHKE, H. A.,—*A Tibetan-English Dictionary with special reference to the prevailing dialects. To which is added an English-Tibetan Vocabulary.* London, 1881, pp. xvi and ff.

The Spiti dialect is a form of Central Tibetan. In several forms it agrees with Ladakhi and connected forms of speech. In the most characteristic feature, however, *viz.*, in the use of tones, it marches with Central Tibetan.

Phonology.—The vowels are the same as in classical Tibetan. *A-i* is pronounced as *ä*; thus, *a-phä*, of the father; *de-nä*, from there. It is of no consequence for this change whether the *i* is original or has been derived from an *s*. In *oi*, on the other hand, *o* and *i* are pronounced distinctly; thus, *khoi*, his.

Initial soft consonants which are not preceded by a prefix in classical Tibetan, are pronounced with a strong aspiration. In the list of words, however, the aspiration has not been marked. Thus, *ghang*, classical *gang*, which? *dhud-pa*, classical *dud-pa*, smoke; *bhu-mo*, classical *bu-mo*, daughter, and so forth. Such words are pronounced in the deep tone. The same is the case with words beginning with *z* and *zh*, which sounds have been changed to *s* and *sh* respectively. Thus, *san*, classical *zan*, food; *shag*, classical *zhag*, day.

Final *g* and *d* are left unchanged; thus, *chig*, one; *dug*, six; *mig*, eye; *gyad*, eight; *khyod*, thou, and so forth. There is, however, a tendency to drop them in certain positions. Thus, *ba-ma*, classical *bag-ma*, bride; *khyoi* and *khyod-ki*, classical *khyod-kyis*, by thee, and so forth.

Final *s* is changed to *i*, or, if preceded by a consonant, dropped. Thus, *rī*, classical *ris*, quarter; *chi shē*, classical *chi shes*, who knows? perhaps; *dhui*, classical *dus*, season, time; *ghō*, classical *gos*, cloth; *nä*, classical *nas*, from; *nam*, classical *rnams*, many, and so forth. *Gs* is, however, sometimes retained, and *bs* becomes *u*; thus, *ra-rigs-nam*, goats; *chhiu*, classical *chhibs*, horse; *shū*, classical *shubs*, case, and so forth.

B between vowels is usually pronounced as *w*; thus, *sa-wa*, classical *za-ba*, to eat; *shi-wa*, classical *shi-ba*, to die. Compare, however, *chha-a*, going; *kho-ba*, they.

Compound consonants are simplified in various ways. Gutturals before *y* are retained, but the following *y* is dropped if it precedes an *i*; thus, *ghyon-pa*, classical *gyon-pa*, to put on, to wear; *ki* and *gi*, the suffix of the genitive; *khi*, classical *khyi*, dog. Compare, however, *chhong-ba*, classical *'a-khyong-ba*, to bring.

Labials and *y* become palatals. Thus, *chhed*, classical *phyed*, half; *ja*, classical *bya*, bird.

An *r* coalesces with a preceding letter to a cerebral; thus, *tad-pa*, classical *krad-pa*, leather; *thon-pa*, classical *khron-pa*, a spring; *dhi*, classical *gri*, knife; *dhon-mo*, classical *dron-mo*, warm; *thu-ghu*, classical *phru-gu*, child. *Sr* becomes *shr*; thus, *shring-mo*, sister.

Zl becomes *d* in *da-wa*, classical *zla-ba*, moon.

In other cases the first component of compound consonants is dropped. Thus, *ba-lang*, classical *ba-glang*, cow; *kang-pa*, classical *rkang-pa*, foot; *ta*, classical *rta*, horse; *dzi-o*, classical *rdzi-bo*, a shepherd; *che*, classical *lcbe*, tongue; *kar-ma*, classical *skar-ma*, star; *dod*, classical *sdod*, sit; *na*, classical *sna*, nose; *Pi-ti*, classical *Spi-ti*, name of a district; *chig*, classical *gchig*, one; *ser*, classical *gser*, gold; *kar-po*, classical *dkar-po*, white; *ngul*, classical *dnul*, silver; *chu*, classical *bchu*, ten; *shi*, classical *bzhi*, four; *go*, classical *mgo*, head; *dun-nā*, classical *mdun-nas*, before, and so forth.

Note also *sha* and *ta*, classical *skra*, hair; *teu*, classical *spreu*, monkey; *dang-bu*, classical *sbrang-bu*, fly; *chod-ba*, classical *spyod-pa*, to do; *zhar-wa*, classical *sbyar-ba*, name of a tree; *nyon-pa*, classical *smyon-pa*, insane; *ug*, classical *dbug*, breath, and so forth.

Tones and accents are the same as in the Central Dialect. The difference between low-toned aspirates derived from old uncompound soft consonants and high-toned aspirates derived from old soft consonants with a prefix, is more marked than in other dialects.

Inflexional system.—The inflexional system in most characteristics agrees with classical Tibetan. I shall only draw attention to some few features in which it differs.

The prefix *a* is used in words such as *a-pha*, father; *a-ma*, mother; *a-cho*, brother; *a-khu*, uncle, and so forth.

The particle of comparison is *sang* as in Ladakhī; thus, *khoi a-cho khoi a-chi sang thon-po dug*, his brother is taller than his sister.

The pronoun *nga*, I, is apparently nasalized; thus, *ngā*, I; *ngā*, my. The plural is *nga-zha*, or, perhaps, *nga-sha*. Compare Ladakhī. 'Thou' is *khyud*, or *khyo*, genitive *khyoi* and *khyed-ki*, plural *khyo-zha*. Note also *kho-ba*, they. The actual pronunciation of the latter word is perhaps *kho-wa*.

With regard to verbs we may note that, according to the list of words, there seems to be a tendency to distinguish the first from the second and third persons. It is, however, not possible to state whether this is really a feature of the spoken dialect.

The verb substantive is formed from the bases *yin*, *yod*, and *dug*; past *yoddin* or *duggin*.

The first person of the present tense is, according to the list, formed by adding *yod*, am, to a participle ending in *a*, before which a final consonant is doubled. Thus, *chha-a yod*, I go; *gyab-ba yod*, I strike. The same form is, however, also used in the third person; thus, *dad-da yod*, he lives.

The second and third persons are formed by adding *dug*, or, after vowels, *rug*, to the base; thus, *gyab-dug*, strikest; *tgho-rug*, he is grazing.

In the past tense we find forms such as *gyab-ban*, I struck, he struck; *gyab-song*, thou struckest; *song-ban*, went.

The future is formed by adding *in*, i.e. *yin*, as in Ladakhī; thus, *gyab-in*, will strike. *Yin-do*, shall be, literally means 'I may be,' as in Ladakhī.

In the imperative we may note forms such as *len-tong*, take; *ching-tong*, bind, and so forth.

The usual verbal noun is formed as in Ladakhī. Thus, *chha-che*, to be; *gyab-che*, to beat. Note also the participle *song-khan*, gone; compare Purik and Ladakhī.

The preceding remarks are far from being exhaustive. It is, however, hoped that they are sufficient to show how the Spiti dialect must be classified.

A list of Standard Words and Phrases will be found on pp. 142 and ff. below.

NYAMKAT.

A Tibetan dialect is spoken along the upper course of the Satlej in Kanawar. The number of speakers has been estimated for the purposes of this Survey at 1,544. The name of the dialect is Nyamkat.

Nyam-kat, classical *mnyam-skad*, means 'the Nyam speech,' *lit.* 'the language of the equals.' The dialect is also known under other names such as *Bad-kat*, i.e., *Bod-skad*, Tibetan; *Sangyas*, i.e., probably *sangs-rgyas*, the (dialect of the) Buddhists. The speakers are sometimes also called *Jad* as in Tehri Garhwal.

Nyamkat is closely related to Spiti and Jad. There are apparently very few traces of an influence exercised by Kanāw'ri. I may mention the form *ke-song*, he gave to us; compare *tang-song*, he gave to them.

A version of the Parable of the Prodigal Son in the Nyamkat dialect will be printed below. It has been forwarded in Dēvanāgarī and transliteration. I have only printed the latter text. The original does not distinguish between *ch* and *ts*, *j* and *dz*, *chh* and *tsh*, *j*, *z*, and *zh*, respectively. I have, however, distinguished between those various sounds as in the Tibetan of Spiti and Garhwal.

Phonology.—The phonetical system is in most characteristics the same as in Spiti and Tehri Garhwal.

A strong aspiration of soft consonants can be inferred from spellings such as *de-ne* and *te-ne*, then; *shang*, classical *zhag*, day; *za-ja*, to eat, but *soi-ne*, eating, and so forth. Final soft consonants are hardened; thus, *thak-ring*, far; *dot-pa*, belly; *thop*, to be found.

A final *s* is dropped, and a preceding vowel is lengthened; thus, *khang-zhing-nā*, from the property; *nā*, i.e., probably *nyā*, classical *gnyis*, two; *dū*, classical *dus*, season; *gō*, classical *dgos*, it is necessary; *tuk*, classical *btugs*, kissed. In some cases, however, *s* is changed to *i* as in Spiti. Compare *soi-ne*, classical *zos-nas*, having eaten; *goi-pe*, classical *bgos-pai*, dividing.

The suffix *pa*, *ba* takes the form *wa* after vowels, *ng*, *r*, and probably also after *l*; thus, *shi-sha-wa*, died; *song-wa*, went; *zer-wa*, said. Instead of *wa* we sometimes find *a*; thus, *diya*, asked; *yong-a*, came. *Lā-po*, a servant, therefore corresponds to Tibetan *las-pa*, and not to *gla-bo*.

Double consonants are simplified in the usual way.

By becomes *ch*; thus, *chuk*, classical *byugs*, he patted. *Y* is dropped after consonants before *e* and *i*; thus, *kher*, classical 'akhyer, bring; *phit-ka*, classical *phyed-ka*, half; *phi-la*, classical *phyi-la*, after. In other cases *y* is retained after gutturals; thus, *gyuk*, classical *rgyuk*, run.

Compound consonants containing an *r* as the last component are changed to cerebrals. Thus, *ḍang-wa*, classical 'agrag-ba, to satisfy; *ḍi-ya*, classical 'adri-ba, asked; *thu-gu*, classical *phru-gu*, a son.

In other compounds the first consonant is dropped; thus, *kon-chok*, classical *dkon-mchhog*, God; *tuk*, classical *gtugs*, kissed; *goi-pe*, classical *bgos-pas*, dividing; *dung*, classical *rdung*, beat; *dan-la*, classical *ldan-la*, with; *lang-wa*, classical *slang-ba*, to rise; *kat*, classical *skad*, word, and so forth.

Tones and accents are probably the same as in Spiti.

Inflexional system.—The suffix of the case of the agent is *su* as in *Jad*; thus, *aba-su*, by the father. The other cases are formed as in classical Tibetan.

'Thou' is *khe-rang* and *khyot-rang*.

With regard to verbs we may note the verb substantive *hin*, past *hat*, corresponding to classical Tibetan *yin*, *yod*, respectively.

The usual forms of the past add *song* or *pa*, *wa*; thus, *zer-song*, said; *zer-wa*, said. Forms such as *tang-we*, gavest, belong to the participle ending in *wa*. Compare *kher-we*, having brought; *goi-pe*, having divided. *Doi*, went, stands for *dos*, i.e. 'agros.

In the imperative suffixes such as *go*, *shok*, *chuk* are usually added. Thus, *tang-go*, to give is necessary, give; *khur-shok*, bring; *cho-chuk*, make, and so forth. *Chuk* is a causal termination.

The usual form of the verbal noun ends in *ja*; thus, *za-ja*, to eat.

For further details the student is referred to the specimen which follows.

[No. 8.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

NYAMKAT DIALECT.

(BASHAHR.)

Mi chik thu-gu nī hat. Chhungā-su aba-la zer-song,
Man one(-of) sons two were. Young-by father-to said,
 'ngā-rang-la, ya aba, khe-rang-gi khang-zhing-nā nga-rang-la phit-ka
'me-to, O father, your house-field-from me-to half
 tang-gō.' Aba-su thu-gu nī-la khang-zhing goi-pe tang-song. Shang-pa
give.' Father-by sons two-to property dividing gave. Days
 nī sum phi-la thu-gu chhungā-su kho-rang-gi khang-zhing jamyo cha-song.
two three after son young-by his property together made.
 Thak-ring yul-la do-ne kho-rang-gi zhing-kha najung-la tang-song. Te-ne
Far country-to going his property girls-to gave. Then
 kho zhing-kha za-thung-zin-song, de-ne de yul-la nā-met sal.
his property eat-drink-finished, then that country-in famine spread.
 Khorang nor-me-char-gok song. De yul-la mi chig-gi lā-po
He poor became. That country-in man one-of service
 che-song. Kho-rang-su zhing phak tsho-la tang-song. De-ne kho-rang-gi
did. Him-by field swine feeding-for sent. Then his
 phak-ghi bak-pho bat soi-ne dot-pa dang-we hin; kho-rang-la zhan-ma
swine-of soiled husks eating belly satisfying is; him-to else
 gang-tang ma thok-pe hin. De-ne kho-rang sam-la, 'ngā-rang-gi
anything not being-got was. Then he mind-in, 'my
 abai khang-la lā-po tsam duk. Kho-rang-la za-ja thung-ja
father-of house-in servants how-many are. Them-to eating drinking
 darung mi-la go-ting poli mang-bo duk. Ngā tokri-su shiyā
still men-to dividing-after bread much is. I hunger-from dying
 duk. Ngā lang-we aba-la do-yong, khorang-su zer-song, 'lo aba,
am. I rising father-to go-shall, him-by said, 'O father,
 ngā-su khe-rang-gi dun-la kon-chok mu-la shak-pa che-song. Ngā
me-by thy presence-in God with sin did. I
 khe-rang-gi thu-gu zer-ja phocha-medo. Nga-rang-la khyot-rang-gi dan-la
your son to-say able-not-am. Me you-of with

lā-po bar chho.' Kho lang-we kho-rang-gi aba dan-la dul-song.
servant like make.' He rising his father near went.
 Thu-gu thak-ring duk, kho-rang-gi aba-su thong-song; kho-rang-gi thu-gui
Son far is, his father-by saw; his son-of
 jug-jar che-song; dul-ne song-wa, jug-po chug, kha tuk-song. Kho-rang-gi
pity made; going went, neck patted, mouth kissed. His
 thu-gu-su zer-song, 'lo aba, nga-rang-su khyot-gi dun-la kon-chok mu-la
son-by said, 'O father, me-by thee-of before God to
 shak-pa che-song. Tak-sang ngā khe-rang-gi thu-gu zer pho-cha-medo.'
sin did. Now I your son to-say able-not-am.'
 Aba-su thok-po-la zer-wa, 'ga-mo ga-mo reshat kho-rang-la gon-we
Father-by servants-to said, 'good good cloth him-to putting-on
 khur-shok; lak-pa-la dugū-jukū-la (i.e., dzug-gu-la) sur-tup, da-rung kang-ba-la
bring; hand-on finger-on ring, and feet-on
 kapsha gon-we khur-shok. Ngā-rang-la za-ja thung-ja tong, da-rung
shoes putting-on bring. Us-to eating drinking give, and
 sim-sol cho-chuk. Dar-ling nga-rang-gi thu-gu shi-song, tak-sang sanyo
merry make. This-for my son died, now alive
 yong-song; nga-rang-la sim-sol cho-chuk.'
came; us-to merry make.'

Ta-sang kho-rang-gi thu-gu chheyā zhing-kha-la hat. Te-ne kho-rang
Then his son elder field-in was. Then he
 khang-bai ne-mo yong-song, phit-la lu tse go-song. Kho-rang-su
house-of near came, outside singing dancing understood. Him-by
 yok-po-la kat-gyap-song da-rung kho-rang di-ya, 'chi tam hin?'
servant-to called and him asked, 'what matter is?'
 Kho-rang-su kho-rang-la zer-wa, 'khyo-rang-gi no yong-a hin;
Him-by him-to said, 'thy younger-brother come is;
 khyo-rang-gi aba-su kho-rang-gi phi-la za-ja thung-ja tang-song.
thy father-by his sake-for eating drinking gave.
 Chi-la, kho na-chha-met-pa lok-ne yong-song.' Kho tshik-pa sai-song,
Why, he illness-not-being returning came.' He word ate,
 nang-la mi do-ser-wa. De-ne kho-rang-gi aba phit-la thon-song;
inside not go-would. Therefore his father outside came;
 kho-rang-la sol-chan che-pe, kho-rang-su aba-la zer-wa, 'lo mang-bo
him-to entreaty doing, him-by father-to said, 'years many
 khe-rang-gi lā-po che-pa, nga-rang-su khe-rang-gi tam-la med serphat.
your service doing, me-by your word not transgressed.
 Khe-rang-su nam-shi-bar-du nga-rang-la chik chhung ra-bo ma tang-song,
Thee-by ever-even me-to one small goat not gavest,

chuk-hin-am, nga-rang-gi shak-po mu-la rang-thak che-pa. Daji kho thu-gu
wherefore, my friends with feast to-make. But that son
 chhungã yong-wa; kho-rang-su nor tshang-ma na-jung-la tang-wa-zin-song,
young came; him-by property all harlots-to to-give-finished,
 khe-rang-su kho-la za-ja thung-ja tang-we.' Kho-rang-su zer-wa, 'to
you-by him-to eating drinking gavest.' Him-by said, 'O
 nga-rang-gi thu-gu, khyot nga-rang-dang; da-rung chi hin-na nga-rang-gi
my son, thou me-with; and what is my
 nang-la thob-ong, kho khe-rang-la tshang-ma hin. Nga-rang-la do-chuk
house-in will-be-found, that thee-to all is. Us-to go
 kham-zang; khe-rang-gi no shi-sha-wa, tak-sang sanyo doi;
merry; your younger-brother dead-was, now alive went;
 tor song-wa hin, tak-sang thop-song.'
lost gone was, now found-was.'

JAD DIALECT.

The Bhōtiās of Nilang in Tehri Garhwal are called Jads. They have originally come from Tibet. According to the District Gazetteer, they have now a large admixture of Garhwali and Bashahri blood, due in a great measure to the former practice of purchasing slave girls from the poorer Garhwalis.

The Jads are the carriers and brokers with Tibet, like the Bhōtiās of the Kumaon valleys. In the winter they migrate southwards to Dhunda on the Bhagirathi some seven or eight marches below Nilang.

The number of speakers has been estimated for the purposes of this Survey at 106. At the last Census of 1901, there were 204 speakers of Bhōtiā in Tehri Garhwal.

The Jad dialect is closely related to the Tibetan spoken in Spiti. The materials available are not sufficient for settling all questions of detail. The general character of the dialect will, however, be easily recognized.

A version of the Parable of the Prodigal Son in the Jad dialect will be printed below. It has been forwarded in the Tibetan character usual in the district, and in transliteration. The transliteration in one or two places differs from the original. I have not corrected such passages, because the transliteration apparently presents the better text. On the other hand, I have silently corrected the very numerous blunders in transliterating single words.

Phonology.—The phonetic system is, mainly, the same as in Spiti.

Initial soft consonants are pronounced with a very strong aspiration. The consequence is that they usually appear as hard letters. Thus, *pa*, cow; *shu-ba*, said; *sin-ba*, to be exhausted, and so forth.

Final *g* is apparently pronounced as *k*; thus, *duk*, is; *mik*, eye.

Final *d* is sometimes dropped, and sometimes pronounced as *t*. Thus, *to-pa*, classical Tibetan *grod-pa*, belly; *do-cha*, classical *sdod-ches*, to sit; *yot*, classical *yod*, is.

Final *s* is always dropped. Thus, *gyal-kham*, classical *rgyal-khams*, country; *nyi*, classical *gnyis*, two; *nam*, classical *rnams*, all. *Nas* becomes *ne*, i.e., *nā*, thus, *dī-ne*, thereafter.

Double consonants are simplified, usually so that the first one is dropped. Thus, *nyi*, classical *gnyis*, two; *son*, classical *gson*, alive; *nang*, classical *gnang*, give; *gu*, classical *dgu*, nine; *go*, classical *bgod*, divide; *shi*, classical *bzhi*, four; *dun*, classical *bdun*, seven; *ka*, classical *bka*, word; *ta*, classical *rta*, horse; *dung*, classical *rdung*, beat; *go*, classical *mgo*, head; *gya-tsho*, classical *rgya-mtsho*, sea; *nga*, classical *lnga*, five; *che*, classical *lche*, tongue; *chak*, classical *lhags*, iron; *kon*, classical *skon*, put; *kal*, classical *skal*, share; *mra*, classical *smra*, say, and so forth.

Labials conjunct with *y* become palatals. Thus, *cha-ba*, classical *bya-ba*, deeds; *chhi-la*, classical *phyi-la*, outside, and so forth. In a similar way we often find *ch*, *j*, *chh* instead of *ky*, *khy*, *gy*, respectively. Thus, *sa-ju*, classical *za-rgyu*, eating for; *chho-chi*, classical *khyod-kyi*, thy. This latter change, however, does not appear to be more than a tendency. Compare *gyal-sa*, country; *gyet*, eat; *yap-ki*, of the father, and so forth.

When the last component of a compound letter is *r*, the whole compound is pronounced as a cerebral. Thus, *ṭa*, classical *skra*, hair; *ḍo-wa*, classical 'a-gro-ba, go; *ṭu*, classical *gru*, ship; *ṭi*, classical 'a-dri, ask; *ṭan*, I, corresponding to classical *bran*, slave, and so forth.

Note *da-wa*, classical *zla-ba*, moon; *ul-bo*, classical *dbul-ba*, poor.

It is not possible to state how the *p* and *b* of the verbal suffixes *pa*, *po*, *ba*, *bo*, is pronounced. The regular form after vowels is apparently *w*. The same is probably the case after *ng*, *r*, and *l*. The specimen is, however, far from being consistent.

Tones and accent are probably the same as in the Central Dialect.

Inflexional system.—The various suffixes used in the inflexion of nouns and verbs are mainly the same as in classical Tibetan. I shall only make some few remarks on characteristic points.

Nouns and pronouns.—The suffix of the case of the agent is *su*; thus, *yab-su*, by the father.

Note the use of the prefix *a* in words such as *a-ba*, father; *a-ma*, mother; *a-cho*, elder brother, and so forth. Compare Ladakhī.

The particle of comparison is apparently *sang* as in Ladakhī. Compare *ti a-cho ṭing-mo sang chhungun ring-bo tuk*, his brother sister a little than more tall is, his brother is taller than his sister.

In addition to *nga-rang*, I, we also find *ṭan*, I. *Ṭan* is Tibetan *bran*, a slave. Note also *chho-chi* and *chho-rang-gi*, thy; *khi* and *kho-rang-gi*, his.

Verbs.—The most usual form of the past is the verbal noun ending in *pa*; thus, *shu-ba*, said. A periphrastic past is formed by adding *song*, went; thus, *chung-song*, became; *nang-ba song*, gave, and so forth.

In addition to the classical verbal noun ending in *pa* and similar suffixes, we also find such as are formed by adding a suffix corresponding to Ladakhī *ches*. Thus, *do-cha*, to sit; *hong-ja*, to come; *tong-zha*, seeing; *dung-sha*, beating, and so forth.

For further details the version of the Parable of the Prodigal Son which follows should be consulted. The specimen is not a good one, and it should be used with caution.

[illegible]

[No. 9.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

JAP DIALECT.

TRANSLITERATION AND TRANSLATION.

(STATE TEHRI GARHWAL.)

Mi chik-la pū nyi. Yang pū chung-ma yab-la shū-ba,
Man one-to sons two. And son younger father-to said,
 'nga-rang-la, yap, nor-ki kāl nang-gō.' Yab-su pū-la
'me-to, father, property-of share give-must.' Father-by son-to
 nor-ki kāl nang-ba-song. Shag mang-bo ma song, pū chung-ma-su
property-of share gave. Days many not went, son young-by
 nor-nam dū-ba, gyal-kham-la song yang ti-ru rang-gi nor-nam-la
property-all gathered, country-to went and there own property-all-to
 khang-men cha-ba metar-song. Yang nor-sak-nam sin-song-ba, di
evil doing squandered. And property was-exhausted, that
 gyal-sa-ru sa-ju mi duk, yang nor met-pa ul-po-ru song.
country-in eating-means not was, and property not-being misery-in went.
 Yang di gyal-sa-ki mī chhepo chik tung-du song-ba, yang mī
And that country-of man great one before went, and man
 chhepo-su sakhet chik-tu phak tsho-ru tang-ba-song. Yang phak sa-bi
great-by field one-to swine feeding-for sent. And swine eaten
 sak-ti rang so-na to dang-ba song; yang-su phu-mā yang mī
food-that self eaten-if belly satisfied was; anyone-by straw even not
 tang-ba duk. Yang sem-la tong-ba tan-ba chung-ba ti-tar
giving was. And mind-in entering consideration was-produced thus
 mra-wa, 'rang-gi yap-ki yog-po mang-po yot; yog-po-la to mang-po
said, 'self-of father-of servants many are; servants-to belly much
 do-ba yot, yang rang-ni tok-shi-la song. Tan rang-ni yap-ki
going is, and self hunger-dying went. I self father-of
 tung do-yong, yang shu-yong, "yap, tan-ni kon-chhok-ki chho-rang-gi
house will-go, and will-say, "father, I heaven-of you-of
 tung-du layok-chung, yang ta-ni shikten di-ru-la ma yung-song,
before sinner-became, and now world here-in not came,
 chho-rang-gi pū yang di-ru jep-yong. Tan-la rang-gi yok-po chik-tang
your son still here exchange-will. Me] self-of servant one-with

da-ba dzot." " Di-ne song-ba rang-gi yab-ki tung-du yong.
like appoint." " This-from went self-of father-of near came.
 Yang kho yang sa-thak-ring-po yot-pa, yang thong-zha kho-rang-gi yap-ni
And he still far-off was, and seeing his father
 nying-je chung, yang jug-ni wok-ma-la tham-ba mang-po mang-po
pity became, and running neck-on embraced many many
 tok-ma-po chung. Pū-su shū-ba, 'yap, tan-su kon-chhok tang yab-ki
kissing ensued. Son-by said, 'father, me-by heaven and father-of
 layok chung; yang tshe-di tang ma chung-song, yang chho-chi pū
sinner became; and time-this worthy(?) not became, still thy son
 di ma chung-song.' Yap-rang-su kho-rang-gi yok-nam-la mra-wa, 'go
this not became.' Father-by own servants-to said, 'cloth
 lak-po nyo-shok ti mi-la kon-shok; yang ti lak-pa-la surtup tang
good buy this man-on put; and his hand-on ring and
 kang-ba-la lham kon-shok. Yang tan sem-la geri chung-ba; pū di
feet-on shoes put. And I mind-in merry became; son this
 shi-ba sem-chung, yang son-ba chung; tor-song-ba sem-chung-ba, yang
dead thought, and alive became; lost-gone thought, and
 thob-chung-ba.' Yang sem-ba-la geri chung mang-bo chung.
found-was.' And mind-in merry to-become much became.

Ti-shi pu chhe-ba sakhet duk-pa. Chhi-lok gye-ba khang-ba nye-mo-la
Then son big field was. Outside going house near
 seba tang lulen tshor-ba. Yang yog-po chik-la ka nang-ba yang,
dancing and singing heard. And servant one-to word gave and,
 'di chi?' yang yog-po rang-su ti-ba. 'Tan-rang no-mo-chung (sic) di
'this what?' and servant self-by asked. 'My (?) brother-younger that
 lep-chung-ba, chho-rang yap-su mang-bo sin-pa tang-song, kho-rang-gi
has-come, your father-by much food gave, his
 sem-la kit-po sem-song.' Yang sem-ba-la tshik-pa chung-ba, khang-pa-la
mind-in happy thought.' And mind-to anger ensued, house-into
 mi lok-sem-ba. Yang yab chhi-la ton-ne semso chuk. 'To lo
not return-would. And father out coming to-entreat began. 'Lo years
 tar-na rang-gi shab-chik yin. Yang chho-rang-gi ka-la ka-shu-ba.
according-to your servant am. And your word-to obeyed.
 Chho-rang-su tan-rang-la ri-gu chik yang ma tang, rang-gi rok nyam
You-by me-to kid one even not gavest, own friend with
 sem-pa-chi. Yang chho-chi pū lep-chung, ti-su rang-gi nor-sak-nam
to-make-merry. And your son arrived, him-by own property
 shang-tshung-ma nyam te-ba-la tang-song, chho-rang-su khi phi-la shin-ba
harlots with joining gave, you-by his sake-for feast

tang-song.' Yang khong-su, 'pū, chho-rang tan-nyam¹ yot lo tar;
gave. And him-by, 'son, you me-with are years according-to;
 rang-la yot-pi chho-rang-la yin. Sem-la ga-ba yin, ga-ba-chi tang-po
self-to being you-to is. Mind-in to-rejoice is, rejoicing-of proper
 yin. Yang chho-rang-gi no-mo(sic) shik-song-ba, yang son-song; tor-song,
is. And your brother dead-was, and alive-came; lost-was,
 thop-song.'
found-was.'

¹ The use of the word *tan* by the father, when speaking to his son, is not correct. *Ngæ* must be used instead.

GARHWAL DIALECT.

Tibetan is spoken by the Bhōtiās of Painkhanda in Garhwal. The southern boundary of the Bhōtiā tract consists of a line drawn from the western slope of Nanda Deir south-west to Trisul, thence north-west along the northern slopes of the Nandak peaks and along the water-shed between the Biri-Ganga and the feeders of the Dhauli to Salighat near Pana on the road between Ramni and Joshinath, whence it follows the Garur-Ganga to Pakhi. The Bhōtiās of the Mana and Niti valleys are called Mārchas.

Tibetan is also spoken by most of the Tolchas, the inhabitants of the villages not occupied by Bhōtiās in the Niti valley. They are of Khas origin.

The number of speakers of Tibetan in Garhwal has been estimated for the purposes of this Survey at 4,300. The corresponding figures at the last Census of 1901 were 1,891.

The Garhwal dialect is closely related to the form of Tibetan spoken by the Jads of Tehri Garhwal.

The materials forwarded from Garhwal for the purposes of this Survey do not appear to be trustworthy. There cannot, however, be any doubt about the general character of the dialect.

Phonology.—Soft initial consonants are probably pronounced with a strong aspiration, so as to be scarcely distinguishable from the corresponding hard sounds. Thus, *ti*, this; *te*, that; *sa*, to eat, and so on. In very many cases, however, the soft unaspirated consonant is retained, at least in writing. Thus, *dug*, is.

Final *g* and *d* are apparently rather faintly sounded. Compare spellings such as *du*, is; *de*, i.e., probably *dō*, classical Tibetan *sdod*, remain. Usually, however, the two sounds are preserved.

Final *s* is dropped. Compare *nyi*, classical Tibetan *gnyis*, two; *sap-ji*, classical *zhabs-phyi*, servant. *As* becomes *e*, i.e., *ā*; thus, *te-ne*, thereafter.

Zh occurs as *sh*, *j*, and *s*; thus, *shak*, classical *zhag*, day; *ji*, classical *bzhi*, four; *sap-ji*, classical *zhabs-phyi*, servant. The actual pronunciation is probably *sh*.

J is also often written instead of classical *z*. Thus, *jung(-song)*, classical *bzung*, seized. Similarly *j* and *dz*, *ch* and *ts*, are not properly distinguished in the specimen.

Compound consonants are simplified. The first consonant is dropped if the last component is not a *y* or an *r*. Thus, *leb*, classical *slebs*, came; *ta*, classical *lta*, see; *gon*, classical *sgon*, put on; *gal*, classical *sgal*, a load; *top*, classical *stob*, food; *de*, classical *sdod*, remain; *jim*, classical *gzim*, sleep; *kon-pa*, classical *dkon-pa*, dear; *dhu*, classical *bsdus*, close; *go*, classical *mgo*, head; *tshan*, classical *mtshan*, might, and so forth.

A *y* coalesces with a preceding *b* or *ph* to *ch* or *j*; thus, *chung* and *jung*, classical *byung*, became; *sap-ji*, classical *zhabs-phyi*, servant. *Phyi*, however, also becomes *phi*; thus, *phi-la*, for the sake of.

The genitive suffix *gyi*, *kyi*, becomes *chi*; thus, *nam-chi*, of the heaven. *Khy*, on the other hand, remains, or is changed to *kh* if an *e* follows. Thus, *khyo* and *khe*, thou.

Compound letters containing an *r* as the last component are changed to cerebrals. Thus, *thuk-pa*, classical *'a-khrug-pa*, quarrel; *do*, classical *'agro*, go; *thu-gu*, classical *phru-gu*, child, and so forth.

Note *da-wa*, classical *zla-ba*, month.

Tones and accents are probably the same as in other dialects of Central Tibetan.

Nouns and Pronouns.—The prefix *a* is used in *a-pa*, father.

The suffix *la* is very commonly used to form the case of the agent in the Parable; thus, *thu-gu chhung-la apa-la ka lab*, son youngest-by father-to word said, the youngest son said to his father. This use of *la* is perhaps due to misunderstanding by the translator.

The suffix *su* is used to form an ablative. Thus, *tokri-su*, from hunger; *Jang-su*, from Tibet.

With regard to pronouns we may note *hago* and *ogo*, I; *nge*, my, I; *nga-la*, by me, to me; *nga-rang*, we; *khyo* and *khe*, thou; *kho* and *kho-ba*, he; *kho-ba-i*, by him; *kho-be-la*, by him, to them; *di-ba*, they.

Verbs.—A compound present can be formed by adding *dug*, is, to a participle ending in *khan*; thus, *shi-khan-dug*, am dying.

Several forms are in use in the past tense. In addition to forms such as *lab*, thought, said; *ma song*, did not go; *jung*, became; *do-song*, went, and so forth, we may note such as are made by adding *tshar* or *yod* to the base. Thus, *cha-yod*, did; *tang-yod*, sent; *cha-tshar*, made.

The usual verbal noun ends in *ja*; thus, *do-ja*, going; *tsho-ja*, to feed.

The conjunctive participle ends in *tin*, i.e. perhaps *tĩ*; thus, *do-tin*, having gone.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is the statement of a witness. The latter is apparently much more correct than the former.

[No. 10.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

GARHWAL DIALECT.

SPECIMEN I.

(PAINKHANDA, GARHWAL.)

Chik-che-na mi-chi nyi thu-gu du. Kho-su thu-gu chhung-la apa-la
A-certain man-of two sons were. Them-from son young-by father-to
 ka lab, 'yo apa, chi nor jung-na nge kal-la tang-chhuk.'
word said, 'O father, which property becomes my share-to give.'
 Te-ne kho-ba-i kho-be-la rang nor kal-la-cha-tshar. Mang-po shak-pa
Then him-by them-to own property share-into-made. Many days
 ma song, thu-gu chhung kun dum che-tin sa-ring-bo do-song. Kho-be
not went, son young all together making country-far went. There
 jun-ba jung-tin shak-po don-met khem-yod, rang nor-chi med-ra-che.
extravagant being days useless spent, own property-of squandered.
 Kho-be-la kun med-ra-cha-tshar, te-ne tha-la mang-mo kon-po jung.
Him-by all squandered-made, then there big famine fell.
 Kho-rang kopryā jung. Kho do-tin tha-la yul-ba-la mi chik-la
He poor became. He going there country-in man one-with
 dod-ja cha-yod; kho-ba-i rang sing-la phak tsho-ja tang-yod. Kho-la
residing made; him-by own field-to swine to-feed sent. Him-by
 phung-ma phak sa-ja rang tot-pa khe-che-ja nak-sum-yod; jan mi-duk
grass swine food own belly to-fill wanted; other not-was
 kho-be-la chhung tang-ja. Te-ne sem-la hago jung, kho-la
him-to anything to-give. Then mind-in consciousness came, him-by
 lap-song, 'nge apa tsam mi-la top-ja chi-da-bu-tsang takri
said, 'my father(-of) many men-to food how-good bread
 tang-ja-yod; hago tokri-su si-khan du. Nge long-tin rang-chi apa
is-given; I hunger-from dying am. I arising own-of father
 tsa-la do-ong kho-la ka-chha lab-yong, "yo apa, rang-la nam-chi
near go-shall him-to words say-shall, "O father, self-by heaven-of
 dik-pa, khyo thong nyi-bo dikpa cha-yod. Nge seba khyo-chi thu-gu
sin, your sight near sin did. I again thy son

lap-ja ma jung. Nga-la khe-rang-chi yok-po chik chokta nga-la yang
to-say not became. Me your servant one like me also
 chi." Te-ne kho long-tin rang apa tsa-la do-yod. Kho-rang
make." Then he arising own father near went. He
 ring-bo-la yod, kho-be apa-la kho thong-tin chhen nying-je; kho shari
far was, his father-by him seeing much pity; he quickly
 do, kho-be-chi oli jung-tin jum-yod. Thu-gu lab-yod, 'yo apa,
went, his neck seizing kissed. Son said, 'O father,
 nge-la nam-chi dik-pa khyo thong nyi-ba dik-pa cha-yod. Seba
me-by heaven-of sin thy sight near sin did. Again
 khyo-chi thu-gu lap-ja ma jung.' Kho-so apa-la rang sap-ji-la
thy son to-say not became.' Then father-by own servants-to
 lab-yod, 'kun thi-ya pu-tsang gon-ja tho-tin kho-la gon-chhuk. Kho-chi
said, 'all with good cloth taking him-to put-on. His
 lak-pa-la jugu, kho-chi kang-ba kap-sha gon-chhuk. Nga-rang sa-ja-su
hand-on ring, his feet shoes put-on. We eating
 khyo dalpu-chi; khe-rang-chi thu-gu shi-khan yang son-po tel;
and(?) rejoice-let; you-self-of son dead even alive came;
 tor-tin thob-song.' Kho-rang dal-pu jung-yod.
having-been-lost was-found.' They merry became.

[No. II.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

GARHWAL DIALECT.

SPECIMEN II.

(PAINKHANDA, GARHWAL.)

Di da-wa-la dang-ma, nge Jang-su lok-tin tel-khan dug.
This month-in beginning, I Tibet-from returning coming was.

Gya-tha-pa lug ogo nye-bo dug. Ti-la tsha le bal kal-yod
Hundred sheep me with were. These-on salt borax wool loaded

dug. Ogo nyi-bo Nenu Padam-Si Ringjin Sowanu ti mi ji
was. Me with Nenu Padam-Si Ringjin Sowanu these men four

mi dug. Di-ba ya lug-la tsha-kun kal-tin kher-khan yod. Nga
men were. These also sheep-on salt-all loading bringing were. Five

tshe-la tshamo ogo-rang dosa Chhong-sa-la leb-song. Yul-la phe-tar
date-in day our camp Niti-to arrived. Village-at outside

gur pok-song. Tshan-la de-ne kun jim-song, ti-chung phe-ka-tshan-la
tent pitched. Night-in then all slept, this-about mid-night-at

khojam go lug-gal-la chung mi-lham chok-ta jung. Lem
time my sheep-loads-in some dream like happened. At-once

go-na-su go-lak phar-jung thok-song. Ogo lug-gal-la tsa-la Nenu
head-from bed-sheet lifted looked. My sheep-loads-to near Nenu

ta-tin yod. Ogo kha dhu-tin de-yod ta-tin yod, ti chi che-khan
looking was. I mouth closing remained looking was, he what doing

yod. Nenu-la ogo go-na-su go-lak phar thong-med. Kho-rang
was. Nenu-to I head-from bed-sheet removing seen-was-not. He

ji lug-gal ogo kher-tshar kho yul-chhok kher-tshar. Ogo nyi-bo
four bags mine took then village-towards took. Me near

Sowanu nyal-yod. Ogo ga-le cha-tin kho-rang-la lang-song. Te-ne ogo
Sowanu slept. I quietly doing him raised. Then we

mi nyi Nenu-la seba-seba song-yod. Padam-Si kho Ringjin-la, long-shok,
men two Nenu after went. Padam-Si and Ringjin-to, rise,

che-yod. Yul-chi nyi-mo Nenu-la thiya lug-gal ogo jung-song. Kho-la
made. Village-of near Nenu with bags we seized. Him

di-song, 'khe-rang ti lug-gal chi-phi-la kher-song?' Kho-ba lab-song,
asked, 'you these bags why took?' He said,

'lug-gal ogo yin. Nge kho-la yul-la bor-ja-la kher-yod.' Te-ne
 'bags mine are. I them village-in leaving-for brought.' Then
 nge-la thuk-pa che-jung. Te-ne dung-ja-la lang-yod. Thab-sha cha-tin-la
 me-with quarrel made. Then beating-for began. Means making-by
 hago kho-la jum-tin yul-la kher-song. Te-ne kho-la thiya lug-gal
 we him seizing village-into brought. Then him with bags
 gat-po-la chung-sar.
 official-to handed-over.

FREE TRANSLATION OF THE FOREGOING.

In the beginning of this month I returned from Tibet with a hundred sheep, loaded with salt, borax, and wool. Nenu, Padam-Si, Ringjin, and Sowanu were with me. They also brought salt on their sheep. On the fifth our camp reached Niti, and we pitched our tents outside the village. When we were all asleep at mid-night I dreamt about my bags. I removed the bed-cloth from my head, and I saw Nenu looking at my bags. I remained silently looking on, to ascertain what he was about. Nenu was not aware of the fact that I had removed the bed-cloth from my head. He took four of my bags and went towards the village. Sowanu slept near me, and I roused him quietly. Then we followed after Nenu, and we also roused Padam-Si and Ringjin. We overtook Nenu with the bags near the village. I asked him why he had taken the bags. He said, 'they are mine, and I am going to leave them in the village.' He began to quarrel with me, and to beat me. We only with difficulty succeeded in arresting him. We then brought him to the village, and handed him and the bags over to the revenue-officer.

KĀGATE.

The Kāgate dialect of Tibetan is closely related to the so-called Sharpa and to the Tibetan of Sikkim. It is spoken in Eastern Nepal and in Darjeeling. We have not, however, any information about the number of speakers.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been forwarded from Darjeeling. They are the only foundation of the remarks on Kāgate which follow.

Pronunciation.—The spelling of the specimens does not correctly reflect the actual pronunciation of the dialect. It is not, however, difficult to get a general idea of the phonetic system.

The short *u* is often pronounced as an *ü*, i.e., the sound of *ü* in German 'küssen.' In such cases it is written *i*, and I have retained this spelling because it is possible that the sound is almost that of *i* in 'pin.' Compare *tin*, classical Tibetan *bdun*, seven; *song* and *sing*, the suffix of past time; *su* and *si*, who? etc. Compare also *tharung*, classical *thag-ring*, far. *E* is written in *pe-mi*, classical *bud-med*, woman. The letter *e* apparently also represents the sounds of *ä* in German 'Bär' and of *ö* in German 'böse'; compare *ne*, Lhasa dialect *nā*, from; *te*, Lhasa dialect *dō*, to sit, etc.

With regard to consonants it should be noted that the sounds *j*, *dz*, *z*, and *zh* are not correctly distinguished in the specimens. Compare *kaze*, how many; *o-je*, so many; *pi-za*, i.e., probably *pi-dza*, child; *minji* and *minzi*, from; *do-ze*, i.e., probably *do-zhe*, to go, etc.

Soft initials are usually hardened; thus *pu*, classical *bu*, son; *dung-la* and *tung-la*, before, etc. The intermediate form, with an aspirated hard initial, occurs in *phu*, son. On the other hand, hard initials are occasionally softened when preceded by vowels or nasals in compound words; thus, *tham-je*, classical *thams-chad*, all.

With regard to final consonants *g* is usually changed to *k*, and *b* to *p*; thus, *chik*, one; *phak*, swine; *lep*, arrive. Compare classical Tibetan *gchig*, *phag*, *sleb*. Final *g* is often also dropped. Compare *mi*, classical *mig*, eye; *sho*, classical *shog*, come.

Final *gs* is dropped in words such as *cha*, classical *lchags*, iron; *to*, classical *ltogs*, hunger.

Final *d* is dropped and the preceding vowel is modified so that *a* becomes *e* (i.e., probably *ä*), *o* becomes *e*, *o*, or *oe*, i.e., probably *ö*, etc.; thus, *ke*, classical *brgyad*, eight; *te*, classical 'adod, sit; *kaze*, classical *ga-tshod*, how much; *khyo*, classical *khyod*, thou; *e* and *yoe*, classical *yod*, is.

Final *n* seems to exercise a similar influence on a preceding vowel. Compare the suffix of the present participle *ken* or *kin*, Ladakhi *mkhan*.

Final *s* is dropped; compare *tham-je*, classical *thams-chad*, all. A preceding vowel is modified, and probably lengthened; thus, *le*, i.e., *lā*, classical *las*, from; *nyi*, classical *gnyis*, two.

In compound consonants containing a subscribed *y* as second component in classical Tibetan, this *y* is dropped before *i* and *e*; thus, *khi*, classical *khyi*, dog; *pe*, classical *byed*, do. In other cases *y* is retained after gutturals; thus, *khyo*, classical *khyod*, thou; *kyap*, classical *rgyab*, back.

By becomes *ch*; thus, *cha*, classical *bya*, bird.

R is dropped after *k*, *g*, and *d*, and probably also after other mutes. *Kr*, *gr* and *dr* become *d* or *t*; thus, *ta*, classical *skra*, hair; *dem-ba*, classical 'agra-m-pa, cheek; *do*, classical 'agro, go; *te*, classical 'adri, ask, etc. In *tuk*, classical *drug*, six, *dr* has been changed to *t*, and it is probable that the *d* and *t* in the other instances just quoted were originally likewise cerebral. Note *prang-bu*, poor.

Zl becomes *d* in *dawa*, classical *zla-ba*, moon, and *lh* is replaced by *lekh* in *lekham*, classical *lham*, shoe.

In other compounds the first consonant is dropped; thus, *lang*, classical *glang*, bull; *lep*, classical *sleb*, arrive; *kang-ba*, classical *rkang-ba*, foot; *ta*, classical *rta*, horse; *che*, classical *lche*, tongue; *ke*, classical *skad*, sound; *tong-bu*, classical *sdong-po*, tree; *nang*, classical *gnang*, give; *ngul*, classical *dnkul*, silver; *tin*, i.e., *tün*, classical *bdun*, seven, and so forth.

Note *sup-tur* instead of *sur-tup*, classical *sor-gdub*, finger ring.

Articles.—The numeral *chik*, one, is used as an indefinite, and the demonstrative pronoun *di*, this, as a definite article; thus, *mi chik*, a man; *angsha-di*, the share.

Nouns—Gender.—Gender is distinguished by using different words or by adding qualifying affixes; thus, *no*, brother; *nu-mu*, sister; *pu*, son; *po-mo*, daughter; *ta-bu*, horse; *ta-mu*, mare; *changre*, he-goat; *ra-ma*, she-goat; *khyesa*, male deer; *khyesa ama*, female deer, etc.

Number.—The usual suffix of the plural is *kya*; thus, *aba-kya*, fathers; compare *cha* in *Dānjong-kā*.

Case.—The suffix of the genitive is *i*, *ki*, or *gi* after vowels, and *i* or *ki* after consonants. The same form is also used as a case of the agent. The final *i* is, however, then probably long. Thus, *aba chik-i*, of a father; *ta-bi*, from *ta-bu-i*, of a horse; *tong-bu-gi*, of a tree; *phak-ki*, by the pigs, etc. The definite article is often added in the genitive; thus, *aba chik-i-di*, of a father. *Di* is used alone as a genitive suffix in *po-mu-di*, of daughters.

Other cases are formed by adding suffixes such as *la*, in, to; *sa-le*, from the place of, from; *minji*, *minjik*, *min-zi*, *min-zik*, from; *dung-la*, before, etc. Note *aba-kei*, to fathers.

Adjectives.—Adjectives sometimes precede and sometimes follow the noun they qualify. The particle of comparison is the Naipālī *bhanda*; thus, *kho-i a-zi bhanda no rim-bu-du*, his sister than brother tall-is, his brother is taller than his sister.

Pronouns.—The following are the personal pronouns:—

<i>nga</i> , I	<i>khyo</i> , thou	<i>kho</i> , he
<i>ngi-kya</i> , <i>o-kya</i> , we	<i>khyo</i> , you	<i>khung</i> , <i>khung-kya</i> , they.

The pronouns are inflected like nouns.

Other pronouns are *di*, this; *o* and *o-di*, that; *su*, who? *chi*, what? *kan-di*, which? etc.

Verbs.—The usual bases of the verb substantive are *e* and *du*. Instead of *e* we also find *ye* and *yoe*; compare classical Tibetan *yod*. In the past tense we find *woe*.

Finite verb.—The verb is still virtually a noun. The subject of transitive verbs is put in the case of the agent, and the plural suffix *kya* can be added. Thus, *kasa-te-*

me-ji kan-di phak-ki sa-gen-kyā, husks-from which pigs-by eating, from the husks which the pigs ate.

Present time.—A present is formed by adding *yin* to a participle ending in *ka*, *pa*, etc.; thus, *ngai rob-ken*, i.e. *rob-ka-yin*, I strike; *nga do-n*, i.e. *do-a-yin*, I go. It is perhaps identical with *ne* in *ong-ne*, they are.

A compound present is formed by adding *gu* or *ku*, or, after vowels, *u*, and the verb substantive; thus, *chho-u-du*, he is feeding; *kho-i rob-ku-du*, he strikes; *te-ku-e*, he lives; *ong-gu du-ba*, he is coming.

Du-ba, is, in the last instance contains the usual suffix of the participle; compare also *ye-ba*, they are. *To* in *rob-to*, they strike, is probably the copula *du*.

Past time.—The participle ending in *ba* or *pa* is commonly also used as a past tense, especially in the second person; thus, *nyo-ba*, I brought, thou broughtest; *kal-pa*, wentest; *se-pa*, killedest.

The most common past tense is formed by adding *song*, or, usually, *sing*, (i.e., probably *süng*); thus, *gal-song* and *kal-sing*, he went. The common present is also used as a past; thus, *e-kin*, i.e. *yod-ka-yin*, was.

A perfect is effected by adding *du*; thus, *nye-sing-du*, has been found.

Future.—The present is also used as a future; thus, *don*, I will go; *lap-ken*, I will say; *ong-do*, I shall be. I do not understand the form *ngai rob-ken dei*, I shall strike. *Dei* is perhaps an attempt at writing *dü*, i.e., *du*, is.

Imperative.—As in classical Tibetan, an *a* is often changed to *o* in the imperative; thus, *song*, go; *so*, eat; *long*, stand. The unaltered base is used in forms such as *shi*, die; *do*, go; *ter*, give. Sometimes we find suffixes added such as *kong*, *tong*, *dung*, and *ter*; thus, *rob-kong* (i.e. perhaps *rob-ka-tong*) and *rob-tong*, beat; *pe-dung* (i.e. perhaps *byed-tong*), make; *ken-ter*, put on.

Note *khusi pe-ga*, let us make merry; *khusi pe-dung pe-kogem*, we should make merry; *ya-bu pe-za-ga*, that I might feast.

Verbal nouns and participles.—The most common verbal noun is formed by adding *che*, or, after vowels, *ze*; thus, *lap-che*, to say; *do-ze*, to go. A suffix *a* occurs in *charai-te-ya-la*, in order to feed.

Relative participles are formed by adding *ken* or *gen* and *ba*. The interrogative pronoun *kan-di*, which? is used as a relative; thus, *kasa-te-meji kan-di phak-ki sa-gen-kyā*, from the husks which the pigs ate; *di pu kan-di khyoi-di chhega-kyā sa-sing-ba*, this son who thy goods devoured.

Adverbial participles are formed by adding postpositions to the base; thus, *lap-na*, saying-in, if you say; *ong-a-te-su*, arriving-after, when he came.

Conjunctive participles are formed by adding *di*, *ti*, or *di-ma-rang*; thus, *rob-sing-di*, having beaten; *kal-di-ma-rang*, having gone. *Ma-rang* is a postposition which governs the genitive. It is therefore also added to the genitive of the base; thus, *sing-i-ma-rang*, having been. *Tha-ma-la*, at the end of, is used instead in *ke-kyap-ti tha-ma-la*, voice-throwing after, having called.

Negative particle.—The negative particle is a prefixed *me* or *ma*; thus, *kal-di me-ken*, going not-were, did not go; *me-ter-ekin*, not-giving-was, did not give; *ma-nyin*,

did not wish. *Mat* is sometimes used instead; thus, *mat-ter*, didst not give; *tor-mat*, I did not transgress. It will be seen that *mat* sometimes precedes and sometimes follows the verb.

For further details the student is referred to the specimen which follows and to the list of words on pp. 142 and ff.

[No. 12.

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

KĀGATE DIALECT.

(DISTRICT DARJEELING.)

Mi chik-i-di pe-za nyi ekin. O-la-thong-di kanchha-ki lap-sing,
Man one-of sons two were. Them-among younger-by said,
 'e a-ba, sampati-min-jik nga-i angsha-di nga-la nang.' O-le kho-i
'O father, property-from my share-the me-to give.' Then him-by
 khung-kei rang-i sampati bo-kep-ter-sing. Nyi-ma mang-bu-rang kal-di
them-to self-of property divided-gave. Days many-even going
 me-ken, kanchha phu tham-je baṭul-ti-di tharung-bu des-la kal-sing;
not-were, young son all gathering distant country-to went;
 o-le o-la ma-ya-ba le-ga pedi-ma-rang kho-i tham-je chij urāi-te-sing.
and there not-good work done-having him-by all property squandered.
 Jab kho-i tham-je urāi-te-sing, o-le kho des-la anikāl kal-sing;
When him-by all squandered, then that country-in famine went;
 o-le kho prang-bu kal-sing. O-le kho kal-di-ma-rang o des-la
and he poor went. And he gone-having that country-in
 te-ken-sa-ke-la chik sa-la te-che pe-sing. Khoi kho-la sing-la phak
inhabitants-in one to living made. Him-by him-to field-in swine
 charai-te-ya-la tang-sing. O-le khoi o kasa-te-me-ji kan-di phak-ki
feeding-for sent. Then him-by those husks-from which swine-by
 sagen-kya, ngāi to-pa kang-je os-te-la. O-le si-nang kho-la chyang
eating-were, own belly fill-to wanted. And anyone-by him-to anything
 me-ter-e-kin. O-le kho-la chet kal-sing, o-le khoi lap-sing, 'nga-i
not-giving-was. And him-to sense went, and him-by said, 'my
 a-ba-di khetālā-kei-di mang-bu-rang sa-je ong-ne, o-le nga to-pa-to-di
father-of servants-of many-even breads are, and I belly-hungering
 siwe. Nga lang-di a-ba-sa-la don, o-le kho-sa-la
die. I arisen-having father's-place-to will-go, and his-place-to
 kal-di-ma-rang lap-ken, "e a-ba, nga-i sarga-ki dung-la o-le rang-i
gone-having say, "O father, me-by heaven-of before and you-of
 tung-la pāp pe-sing. Nga phir-cha rang-i pu lap-che lāik-ki-di me.
before sin did. I again your son say-to worthy not.
 Nga-la rangi khetālā-min-ji chik-pa-rang pedung." O-le kho
Me-to your-own servants-from one-also make." Then he

lang-di-ma-rang rangi a-ba-sa-la gal-song. Tara kho tharung-bu
arisen-having own father's-place-to went. But he far-off
 ekin, khoi a-ba-gi kho-la thong-di dayā pe-sing. O-le chhung-di-ma-rang
was, his father-by him-to seeing mercy made. And run-having
 kho-i dem-ba-la jar-ti-ma-rang kho-la chok-pe-sing. Pu-gi kho-la lap-sing,
his cheek-on adhering him-to kiss-made. Son-by him-to said,
 'e a-ba, nga-gi sarga-di tung-la o-le khyo-i tung-la pāp pe-sing, o-le
'O father, me-by heaven-of before and you-of before sin did, and
 phircha khyo-i pu lap-che-gi hisāb me.' O-le a-ba-gi rangi
again your son saying-of matter not.' And father-by own
 naukār-kya-la lap-sing, 'kap-tar bhandā ya-bu kela ten-di-ma-rang kho-la
servants-to said, 'all than good cloth taken-having him-to
 ken-ter. O-le kho-i lak-pa-la sup-tur o-le kang-ba-la lekham kenter;
put-on. And his hand-on ring and feet-on shoes put;
 o-le kya-ba riu khyung-di-ma-rang set-tong. O-le o-kya sa o-le
and fat kid brought-having kill. And we eat and
 khusi-pegā. Che-le lap-na, di nga-i-di pu si-di eken, phir-cha
merry-make-shall. Why saying-on, this my son dead was, again
 thar-sing; tor-ti-eken, phircha nye-sing.' O-le khung-kya khusi pe-ze
saved-was; lost-was, again found-was.' Then they merry make-to
 kal-sing.
went.

Kho-i jēṭha pu sing-la eken. O-le jab kho onga-te-su
His elder son field-in was. And when he coming
 khim-sa-la lep-sing; o-le bājā nāch-ki ke the-sing. O-le kho-gi
house-place-to arrived; then music dancing-of sound heard. Then him-by
 nya-rangi mi chik-la ke-kyap-ti tha-ma-la te-sing, 'di chum-ba?'
own man one-to voice-throwing after asked, 'this what-is?'
 Kho-i kho-la lap-sing, 'khyo-rangi no wang-di-e, o-le
Him-by him-to said, 'your-own younger-brother come-is, and
 khyo-rangi a-ba-gi kya-ba riu se-sing. Che-le lap-na, kho-la ya-bu
your father-by fat kid killed. Why saying-on, him well
 nye-sing-du.' O-le kho-i sitang-pe-sing, o-le nang-la do-ze ma-nyim.
found-has.' And him-by anger-made, and inside go-to not-wished.
 O-kāran kho-i a-ba phi-la ong-di kho-la samjāi-te-sing. Kho-i
That-reason his father outside coming him entreated. Him-by
 a-ba-la jawāb ter-sing, 'teya, nga o-je lo-minji khyo-rangi hisāb
father-to answer gave, 'lo, I so-many years-from your service
 pewi o-le namang rangi tam namang tor-mat. O-le rangi
do and ever your order ever broke-not. And yourself-by

nga-la namang chig-ang riu mat-ter, nga-i-to mi-kya nyim-bu ya-bu
me-to ever one-even kid not-gave, my friends with well
 pe-za-ga. O-le khyo-gi di pu kan-di chhya-mu-kya nyim-bu
making-for. And your this son who harlots with
 khyo-i-di chhega-kya sa-sing-ba, nam ong-bu, o-te-su khyo-i kho-i vaste-la
your goods wasted, when came, then you-by his sake-for
 kya-ba riu se-pa.' A-ba-gi kho-la lap-sing, 'e pu, khyo nga
fat kid killed.' Father-by him-to said, 'O son, you me
 nyimbu ya-range. O-le chi nga-i-di-cha, o sentha khyo-i-di-rang.
with are. And what mine-is, that all thine-also.
 O-le ya-bu pe-di khusi pedung pe-ko-gem. Che-le lap-na, di khyo-i
And well doing merry make should. Why saying-on, this your
 no sidi-eken, phir-cha thar-sing; tor-te eken, phir-cha
younger-brother dead-was, again saved-was; lost was, again
 nye-sing.'
found-was.'

SHARPA.

The Tibetan word *shar* means 'east,' and *shar-pa* accordingly means 'inhabitant of an eastern country.' The latter word is commonly used to denote the Bhōtiās of north-eastern Nepal and their dialect. They are also found as immigrants outside of Nepal. During the preliminary operations of this Survey their dialect was reported to be spoken in Darjeeling and Sikkim. Estimates of the number of speakers were only forwarded from Sikkim, as follows :—

Sikkim	900
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At the last Census of 1901 the Sharpa dialect was returned from the following districts :—

Darjeeling	3,477
Sikkim	912
Jalpaiguri	18
TOTAL	<u>4,407</u>

AUTHORITIES—

HODGSON, B. H.,—*On the Aborigines of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvi, 1847, pp. 1235 and ff. Reprinted in *Selections from the Records of the Government of Bengal*, No. xxvii, Calcutta, 1857, pp. 126 and ff.; and in *Essays on the Languages, Literature, and Religion of Nepāl and Tibet*. London, 1874, Part ii, pp. 29 and ff. The title of the reprint is *On the Aborigines of the Himalaya*.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from Darjeeling. In addition to these texts I have also made use of some few sentences which were added at the end of the Parable. The spelling of the texts is influenced by the orthography of classical Tibetan, and it does not allow us to judge about all niceties of pronunciation. It is, however, quite possible to get a general idea of the phonetic system.

Sharpa is closely connected with Kāgate and Dānjong-kā. It can, with some correctness, be described as a form of the latter dialect, and it has very few characteristics of its own.

Pronunciation.—The vowels are modified in various ways, usually under the influence of following consonants. Sometimes also concurrent vowels are contracted; thus, *sui* and *si*, i.e., probably *sū*, whose; *ḍi*, classical 'agro-i, of the going; *khi*, thy, from *khyo*, thou, and so forth.

The soft initials of classical Tibetan are sometimes represented by soft and sometimes by hard consonants; thus, *dang* and *tang*, and; *bu* and *pu*, son. The actual pronunciation is probably an aspirated soft consonant as in most dialects of Central Tibetan.

Final *g* and *b* are probably pronounced as *k*, *p*, respectively. They are, however, usually written *g*, *b*, respectively; thus, *chig*, one; *mig*, eye; *shog*, come; *gyab*, back; *lep*, arrive.

Final *d* is often left unchanged; thus, *dod*, sit; *yod*, is. Such forms are due to the influence of the orthography of the classical language, and *d* is dropped or changed to *t* in the actual pronunciation. At the same time a preceding vowel is modified. *A* becomes *e*, i.e., probably *ā*; *o* becomes *oi*, (i.e., *ō*); and *u* probably becomes *ü*. Compare *gye*, classical *brgyad*, eight; *goid-ma*, classical *rgod-ma*, mare; *goi*, classical *bgod*, divide; *khyo* and *khyod*, thou; *gi*, classical *bgyid*, do, and so on. It will be seen that the *d* is often preserved in writing.

Final *n* seems to affect a preceding *a* in a similar way; compare *sem-chen*, classical *sems-chan*, animal; *shing-tab-khen*, cultivator; *ten*, classical *dran*, remember. It is sometimes dropped after *i*; compare the suffix *gi* of the present participle, classical *gin*.

Final *s* is probably always dropped, or rather changed to *i*. This *i* then coalesces with the preceding vowel so that *a* becomes *ā*, for which *i* or *ai* is often written; *os* becomes *oi*, i.e., probably *ō*; *us* becomes *ui* or *ue*, (i.e., probably *ü*); thus, *nā* and *ni*, classical *nas*, from; *goi*, it is wanted, classical *dgos*; *thoi-pai*, on hearing, classical *thos-pas*; *lue*, entreated, classical *bslus*, etc. The final *s* is, however, often retained in writing; thus, *ngas*, by me; *papa-s*, by the father; *yog-pu-s*, by the servant, etc.

Final *gs* is dropped in words such as *cha*, classical *lhags*, iron; *le-mo*, classical *legs-pa*, good; *lho-ba*, classical *ltogs-pa*, hunger. The latter example is not certain, for we also find *tog-ni*, hungering. The interjection *lags*, O, is classical Tibetan.

Compound consonants are mainly simplified in the same way as in Kagate.

Ky, *khy*, and *gy* are commonly retained; thus, *kyid-po* and *kid-po*, merry; *khyod* and *khyo*, thou; *gyab*, back. *Y* is, however, often dropped before *i*; thus, *kyid-po* and *kid-po*, merry; *khi*, dog; *khi*, thy; *gi*, classical *bgyid*, do.

Py, *phy*, and *by* become *ch*, *chh*, and *ch*, respectively; thus, *chod-pa*, classical *spyod-pa*, behaviour; *chhi-la*, classical *phyi-la*, outside; *chung*, classical *'abyung*, became; *ched-pa*, classical *byed-pa*, do. *Y* is however, also in this case, often dropped before *i*; thus, *phin*, classical *phyin*, go; *bin*, classical *sbyin*, give.

Compounds consisting of a mute consonant followed by an *r* are changed to the corresponding cerebral. The cerebrals were not distinguished from the dentals in the original specimen. I have, however, introduced them because it seems probable that Sharpa does not, in this respect, differ from Dänjongkä. Compare *tog*, classical *grogs*, friend; *don*, classical *mgron*, feast; *tug*, classical *drug*, six; *thug*, classical *phrug*, young, etc.

Zl becomes *d* in *da-wa*, classical *zla-ba*, moon.

In most other cases the first consonant is dropped. Compare *lu*, classical *slu*, entice; *lang*, classical *glang*, bull; *lep*, classical *sleb*, arrive; *kang-pa*, classical *rkang-pa*, foot; *gyab*, classical *rgyab*, back; *goid-ma*, classical *rgod-ma*, mare; *na*, classical *rna*, ear; *nga*, classical *lga*, five; *cha*, classical *lhags*, iron; *ter*, classical *ster*, give; *tor*, classical *gtor*, throw; *sos*, classical *gsos*, recover; *shi*, classical *bzhi*, four, and so forth.

Articles.—The numeral *chig*, one, is used as an indefinite, and demonstrative pronouns as a definite article; thus, *mi chig*, a man; *u-ju te*, the elder brother; *papa ti*, the father.

Nouns—Gender.—Gender is distinguished in the usual way by means of affixes or by using different words. Compare *ta*, horse; *goid-ma*, mare: *lang*, bull; *chhung-ma*, cow: *khi*, dog; *khi-mo*, bitch: *ra-pho*, he goat; *ra-mo*, she goat.

Number.—The usual suffix of the plural is *tsho*, classical *tshogs*, multitude; thus, *papa-tsho*, fathers.

Case.—The various cases are, broadly speaking, formed as in classical Tibetan.

The suffix of the genitive is *i*, or, after consonants, *gi* or *ki*; thus, *agu-i*, uncle's; *yul-gi*, of a country; *chig-gi* and *chig-ki*, one's.

The case of the agent, which is also used as an instrumental, is formed by adding *s* to the base or to the genitive. This *s* is probably everywhere pronounced as *i*; compare *pa-ba-s*, by the father; *phag-pa-i*, (eaten) by the pigs; *thag-pa-i*, (bind him) with ropes; *pu-jung-gi*, by the son.

Adjectives.—Adjectives follow the noun they qualify, or, if they precede it, are put in the genitive; thus, *ta karpa*, the white horse; *kun-la phen-pai cha-wa che*, all-to-beneficial work do.

The particle of comparison is *si-na*; thus, *khoi uju te aji si-na ring-po nog*, his brother the sister than tall is, his brother is taller than his sister. *Si-na* literally means 'saying-in,' 'if you compare.'

Numerals.—The numerals are given in the list of words. *Khal-jig*, score-one, twenty, occurs in the sentence *nga lo khal-jig song*, I years twenty went, I am twenty years old. Compare Sunwar *khal-kā*; Khambu *ikkhālo*; Róng *khā-kāt*, etc.

Pronouns.—The following are the personal pronouns:—

<i>nga</i> , I	<i>khyod</i> , <i>khyed</i> , <i>khyo</i> , thou	<i>kho</i> , he
<i>nga-i</i> , my	<i>khyod-ki</i> , <i>khyed-ki</i> , <i>khi</i> , thy	<i>kho-i</i> , his
<i>dak-pu</i> , <i>nga-tsho</i> , we	<i>khyod-tsho</i> , <i>khyod-rang</i> , you	<i>kho-tsho</i> , they

Demonstrative pronouns are *de*, *te*, that; *di*, this.

Interrogatives are *su*, who? *sui*, *si*, whose? *gang*, *kang*, what?

Verbs.—The verb substantive is formed from various bases such as *yin*, *yod*, *od*, *nok*, *yong*, *chung*, etc. *Nok* is probably derived from *in-nok*.

Present time.—The base alone is used as a present; thus, *shi*, I die.

The participle ending in *pa* is sometimes used in a similar way; thus, *yod-pa*, is.

The most common present is formed by adding *gi*, classical *gin*, and *yot* in the first, and *nog* in the second and third persons. Thus, *ngas dung-gi-yod*, I beating am; *khyod do-gi nog*, thou goest; *tsho-gi nog*, he is feeding.

Past time.—The past base alone is used in forms such as *nang*, classical *gnang*, gavest; *tor*, classical *gtor*, he threw; *ma doe*, classical *ma 'agros*, he did not go; *lue*, classical *bslus*, he entreated.

The participle ending in *pa*, *ba*, etc., is also used as a past; thus, *shus-pa*, he said; compare *nyo-b*, i.e., *nyo-ba*, boughtest.

Yin is often added to this form; thus, *ong-wa yin*, I have come; *dung-ba-yin*, I struck; *son-pa-yin*, he has revived.

The suffix *song* is added in forms such as *dung-song*, you struck, they struck; *gal-song*, wentest, went. *Chung*, became, is used in the same way in *nyed-chung*, he was found.

Another past tense is formed by adding *up* and doubling a final consonant; thus, *gal-lup*, we went; *yot-tup*, they were. In *gal-lup-bin*, I went, *bin* has been added to this form.

Future.—The suffix of the future is *yong*; thus, *ngas dung-yong*, I shall strike. *Shu-gyu-yin*, I will say, literally means 'saying-for-is.' *Chidub-bin*, we should make (merry) is the same form as that just mentioned under the head of past time.

Imperative.—The imperative is regularly formed; thus, *kon*, put; *so*, eat; *khur-shog*, take-come, bring. Note the suffix in *so-ro*, make (me your servant).

Verbal nouns and participles.—The base alone is used as a verbal noun; thus, *tsho-la*, in order to feed; *tor-rung*, throwing-though, though he wasted; *si-na*, saying-in, if you say.

A conjunctive participle is formed by adding *nä*, or *ni* to this noun; thus, *dung-nä*, having beaten; *khur-ni*, having taken.

Another verbal noun is formed by adding *gyu*, compare classical *rgyu*. Thus, *dung-gyu*, to beat; *che-gyu-la*, to make; *nga-la nor thob-gyu-di*, me-to property getting-the, the property which I shall get.

The suffix *pa*, *ba* is used in the same wide way as in classical Tibetan. Compare *phag-pai sa-wai sowas*, pigs-by eaten husks-by, by means of the husks which the pigs ate; *thoi-pai*, on hearing.

The suffix *gi* in *dung-gi nog*, beating, has already been mentioned. It is identical with the *i* in *di-nog*, going.

The suffix *up* which has been mentioned under the head of past time, is also used to form a participle; thus, *khi lag-pa-la yod-tup di gang yin*, your hand-in being the what is? what is it that you have in your hand?

Negative particle.—The negative particle is a prefixed *ma*; thus, *ma ter*, he did not give; *ma nang*, didst not give. In compound tenses *ma* is inserted between the base and the auxiliary; thus, *a-ring chhar-pa gyab-ma-song*, to-day rain strike-not-went, it has not rained to-day. *Ma* is probably replaced by *mi* in the present and future.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows, and to the list of Standard Words and Phrases on pp. 143 and ff.

[No. 13.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

SHARPA DIALECT.

(DISTRICT DARJEELING.)

Mi chig-la bu-jung nyi yot-tup. Bu-jung chhung-na de pa-ba-la
Man one-to sons two were. Son younger that father-to
 shus-pa, 'pa-ba lags, nga-la nor thob-gyu di goi-nang.' Pa-bas
asked, 'father O, me-to property getting-for the divide-give.' Father-by
 nor goi-bin. Mang-po ma-chhin bu-jung chhung-na nor te-ri
property divided-gave. Much not-elapsed son younger property all
 khur-ni yul thag-ring-po-la gal-song. Yul te-la nor te-ri chod-pa
taking country far-to went. Country that-in property all behaviour
 ngan-pa che-ni tor. Nor te-ri tor-tshar-ni mu-ge
bad done-having threw. Property all throwing-finishing-after famine
 chhen-po yul te-la chung-ni, kho lho-ba-lang-ni yul te-yi yul-mi
big country that-in happening, he reason-rising country that-of country-man
 chig-ki tsa-la phin-ni, kho yul-mi shing-la phag-pa tsho-la tang.
one-of near gone-having, that country-man field-in swine feed-to sent.
 Kho phag-pa-i sa-wai so-was rang-gi khog-pa kang-ga-kyang mi
Those swine-by eaten husks-from own belly fill-glad-though man
 sus-kyang kho-la ma ter. Te-ni kho ten-sos-ni, 'ngai papa-la la-pa
anyone-by him-to not gave. Then he thought-restoring, 'my father-to workers
 mang-po-la sa-gyu yod-pa, mo-zed lhag-pa yang yod. Nga tog-ni shi.
many-to food is, besides more also is. I hungering die.
 Nga lang-ni papa-i tsa-la do-yin, te-ni papa-la di-da shu-gyu-yin, "papa
I arising father-of near go-will, then father-to thus say-will, "father
 lags, khyed tang nam-kha tung-du nyed-pa ched-pa-yin. Nga ta-nā
O, thee and heaven before sin done-have. I now-from
 khyed-ki bu-jung os-pa med. Nga khyed-ki la-pa chig tang-da-wa so-ro."
thy son worthy not. Me thy servant one like make."
 Kho lang-ni papa-i dung-du gal-ni, kho thag-ring-po-la yod, kho-i
He arising father-of near gone-having, he distance-at was, his
 papas thong-ni chhong-ni pu-jung jing-ba-la sim-ni pu-ka-kyal-song. Te-ni
father-by seeing jumping son neck-on holding kissed. Then

pu-jung-gi, 'papa lags, ngas nam-kha tang khyed-ki tung-tu nyed-pa
 son-by, 'father O, me-by heaven and thee-of before sin
 che-ni khyed-ki pu-jung-gi os med,' shus-pas, papa tes yog-po-tsho-la,
 done-having thee-of son-of worthy not,' saying-on, father that-by servants-to,
 'chhu-ba tshang-ma si-na le-mo chig khur-shog kon; lag-pa-la sor-dub,
 'cloth all than good one bring put; hand-on ring,
 kang-pa-la katsa yang kon. Te-ni peu gya-mo chig se-ni kid-po chidub-bin.
 feet-on boots also put. Then calf fat one killing merry make-should.
 Gang-la si-na, nga-i pu-jung di shi-ni, son-pa-yin; tor-ni, yang
 Why saying, my son this died-having, alive-is; lost-being, also
 nyed-chung,' si-ni kyid-po ched-pa.
 found-became,' saying merry made.

Tang u-ju te shing-nä log-ni ong-ni khang-pa-i tsa-la
 And elder-brother the field-from returning coming house-of near
 lep-pa tang dam-nyeng tang shap-ro thoi-pai yog-po chig ked-tang-ni,
 arrived and music and dancing hearing servant one call-giving,
 'di ton-dag kang yin?' di. Yog-pus, 'khyod-ki nu-o leb-ni,
 'this reason what is?' asked. Servant-by, 'thy younger-brother coming,
 papas kho natsa med-pa log-pa-i ton-la peu gya-mo se-ni don
 father-by he sickness without returning-of sake-for calf fat killing feast
 tang-song.' Kho di thoi-ni tshig-pa sos-ni khang-pa-la ma doe. Papa-ti
 gave.' He this hearing anger eating house-into not went. Father-the
 chhi-la thon-ni bu-jung-la lue. Pu-jung-gi, 'papa, ngas lo di-dzo
 outside coming son-to enticed. Son-by, 'father, me-by years so-many
 khyed-ki ka ma gal. Khyed-ki ngai tog-po kyid-po che-gyu-la
 thee-of word not transgressed. Thee-by my friends merry making-for
 ra-thug chig yang ma-nang. Khyed-ki bu-jung di nor te-ri
 goat-young one even not-gavest. Thee-of son this property all
 chod-pa ma-le che-ni tor-rung, kho-la peu gyag-pa nang.' Papas,
 behaviour not-good doing threw-though, him-to calf fat gavest.' Father-by,
 'pu-jung, khyo-rang nga tang nyam-bu yod. Nga-la kang yod, khyod-ki
 'son, thou me and with art. Me-to what is, thine
 yin. Khyod-ki nu-o di shi-ni, son-pa-yin; tor-ni, nyed-pa
 is. Thee-of younger-brother this died-having, alive-is; lost-being, found
 yin-pas kyid-po ched-pai os yin.'
 being-by merry making-of worthy is.'

6

Sikkim is the Gurkha name of the State. The indigenous denomination is *Dā-njong*, i.e., rice-district. The Rev. Graham Sandberg, who has written a manual of the characteristic Tibetan dialect of the State, has therefore proposed to call it *Dā-njong-kā*, the language of Dānjong.

531

TOTAL	.	8,825
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SANDERS G.

I am indebted to Mr. David MacDonald for a number of the *Booths of the British*

Pronunciation.—Final vowels are apt to be dropped. Compare *pum*, classical *bu-mo*, daughter; *lem*, classical *legs-mo*, good; *nyim*, classical *nyi-ma*, day; *gom*, classical *sgo-mo*, door, etc. It will be seen that the dropped vowel is in all these cases preceded by an *m*.

The initial consonant of the suffixes *pa*, *ba*, *po*, *bo*, is often assimilated to a preceding consonant; thus, *phak-ko*, a pig; *yok-ku*, a servant; *lak-ka*, a hand; *tshil-lu*, fat. It is dropped after vowels; thus, *ga-u*, classical *dga-ba*, glad; *tse-o*, classical *tse-po*, basket.

Final *b* is pronounced as *p*; thus, *kyap*, classical *rgyab*, beat.

Final *b* is pronounced as *p* ; thus, *kyap*, classical *rgyab*, beat.

Final *d*, *n*, and *l* modify the sound of a preceding vowel, *a* to *ä*, *o* to *ö*, and *u* to *ü*. *D* and *l*, and occasionally also *n*, are dropped. Compare *kä*, classical *skad*, sound; *chhō*, classical *khyod*, thou; *sa-rü*, classical *sa-rud*, landslip; *nyän-she*, classical *nyan-pa*, to hear; *sō*, classical *gson*, alive; *tön-lo*, classical *don-la*, on account of; *tshön*, classical, *tshon*, colour; *dün*, classical *mdun*, before; *gä*, classical, 'agal, transgress; *gyä-po*, classical *rgyal-po*, king; *ngü*, classical *ngul*, silver, etc.

Final *s* is dropped, and the preceding vowel is modified in the same way as in the case of final *d*; thus, *nä*, classical *nas*, barley; *ngō*, classical *ngos*, real. Sometimes also final *s* is changed to *i*; thus *shei*, classical *shes*, know; *toi*, classical *dos*, a load; *thui*, classical *khrus*, bath. In *go-pe*, classical *dgos-pa*, it is necessary, it is simply dropped.

The preceding vowel is probably lengthened; compare *di-kyi*, by him, classical 'adi-is.

S after consonants is simply dropped, and the preceding consonant is treated as final; thus, *lep*, classical *bslebs*, arrive; *tok*, classical *ltogs*, hunger; *sung*, classical *gsungs*, called. *Tik-chhi*, pity, corresponds to classical *thugs-rje*, and is apparently incorrect.

Compound consonants containing a subscribed *y* as second component in classical Tibetan are commonly retained if the following vowel is *a*, *i*, or *e*. *Y* is, however, in such cases often dropped. It should be noted that *e* and *ya* are often interchangeable. Compare *kyi-po*, classical *skyid-po*, merry; *kil-tu*, classical *dkiil-tu*, in the middle; *khim*, classical *khyim*, house; *khek*, classical *khyags*, ice; *kyap*, classical *rgyab*, beat; *kel-she*, classical *sgyel-ba*, put on; *phye*, classical *phyed*, half; *phya*, classical *bya*, bird; *phya* and *be*, classical *byed*, do, etc. Sometimes, however, such compounds are changed to the palatal corresponding to the initial component; thus, *chhō*, classical *khyod*, thou; *chil-bu*, classical *spyil-po*, hut.

As regards compounds ending in *r*, *kr*, *khr*, and *gr* are apparently regularly changed to *ky*, *khy*, *gy*, respectively. Compare *kyok-she*, classical *dkrog-pa*, to churn; *kya*, classical *skra*, hair; *gyo-ma*, classical *grog-ma*, ant; *khyak*, classical *khrag*, blood. We also find the common change into cerebrals; compare *dib-ma*, classical *grib-ma*, shade; *dik-e*, classical 'agrig-pa, it is enough. In the specimen we find *gra*, classical *sgra*, sound; note also *ro*, classical *grogs*, assistance.

Other compounds ending in *r* are regularly changed to cerebrals; thus, *te*, classical *dre*, mule; *den-she*, classical *dren-pa*, to pour; *di-she*, classical 'adri-la, to ask; *thel-tik*, classical *phral-grig*, ready; *the-lo*, classical *phred-la*, across; *dä*, classical 'abras, rice; *tak*, classical *brag*, rock, etc. Note *phugu*, classical *phrugu*, child; *trin*, classical *sprin*, cloud; *dün-tra*, classical *bdun-phrog*, week, etc.

Sr become *s*; thus, *sap-chak*, classical *srab-lchags*, bit; *sek-she*, classical *sreg-pa*, burn; *sim-pa*, classical *srin-bu*, leech.

Zl become *d*; thus, *da-u*, classical *zla-la*, moon. Other compounds ending in *l* become *l* or *lh*; thus, *lep* and *llep*, classical *sleb*, arrive; *lhō-she*, classical *glod-pa*, to loosen.

In other compounds the first component is dropped; thus, *kang-pa*, classical *rkang-pa*, foot; *pyap*, classical *rgyab*, back; *je-she*, classical *rjed-pa*, forget; *ta*, classical *rta*, horse; *tok*, classical *ltogs*, hunger; *ke*, classical *ske*, neck; *gom*, classical *sgo-mo*, door;

chi, classical *gchig*, one; *ser*, classical *gser*, gold; *da-nyi*, classical *bda-ba*, to drive; *go*, classical *mgo*, head, and so forth.

Article.—The numeral *chi*, one, is used as an indefinite and the pronoun *di*, this, as a definite article.

Nouns.—The inflexion of nouns in most characteristics agrees with the Tibetan of Lhasa. The suffix *la* of the dative is, however, pronounced *lo*; thus, *khim-lo*, to the house. The suffix of the genitive is *kyi*, *ki*, or, if the word in classical Tibetan ends in a vowel, *i*; thus, *khim-kyi* or *khim-ki*, of a house; *phyai* or *phye*, of a bird. The suffix *kyi*, *ki* is, however, often also used after vowels. The case of the agent is formed by lengthening the final *i* of the genitive.

The suffixes of the plural are *cha* and *tsho* or *tshu*.

Adjectives.—Adjectives follow the noun they qualify. The particle of comparison is, *lä*, from, *i.e.*, the suffix of the ablative; thus, *tshim phi-di gñn-lä tho-bä*, peak that all from high-is, that peak is the highest.

Pronouns.—The following are the personal pronouns:—

<i>nga</i> , I	<i>chhö</i> , thou	<i>kho</i> , <i>khu</i> , he
<i>nga-kī</i> , by me	<i>chhö-kī</i> , by thee	<i>khoyi</i> , <i>khö</i> , by him
<i>nge</i> , my	<i>chhö-kyi</i> , thy	<i>khoi</i> , his
<i>nga-cha</i> , we	<i>chhö</i> , you	<i>khong</i> , <i>kho-cha</i> , they.

Other pronouns are *di*, this, that; *ä-di*, this; *te*, *phi-di*, that; *ka*, *ke*, who? *kan*, what? etc.

Verbs.—The verb substantive is usually *in* or *yin* in the first person, and *bä*, *pä*, or *mä*, in the second and third. Other bases such as *du*, *yö*, etc., are also used.

Present time.—The usual present tense is formed by adding *do* or *do-in* in the first, and *bä* or *do*, *do-bä*, *to-bä*, in the second and third persons; thus, *nga sa-do-in*, I eat; *nga shi-do*, I die; *kho dü-to-bä*, he sits; *chhö ta-ring tsang mam tam-pä*, you to-day clean very look. In the second and third persons *du* or *bä* are also often added to a participle ending in *chen*; thus, *khu ong-chen-du*, he is coming.

Past time.—A common past tense is formed by adding *zhe*, *che*, or *jhe*; thus, *phi-zhe*, he wrote. A past is also formed by adding *song*; thus, *shi-song*, he died. *Du* or *zhe* can be added; thus, *phi-song-du*, he has written; *shi-song-du*, he did die.

In the Parable the past is usually formed by adding the verb substantive to a participle ending in *po*, *bo*, *u*; thus, *yö-po-mä*, they were; *thop-po-in*, he is found, I found him; *be-u-in*, I made; *shu-u-mä*, he said, etc.

Future.—The usual future is formed by adding the verb substantive to the verbal noun ending in *she* or *nyi*; thus, *nga thung-she-in*, I shall drink; *kho thung-she-bä*, he will drink.

Imperative.—The base alone is used as an imperative; thus, *sa*, eat. Words such as *tang*, *nang*, *nya*, *chuk*, *mä*, etc., can be added; thus, *to tso-tang*, cook food; *lam di ten-nang*, please show the way; *gyop bä-mä*, be quick; *be-chuk*, make. Note *bya-ge*, let us make (merry), where *ge* corresponds to classical Tibetan *dgos*, it is necessary.

Verbal nouns and participles.—The usual verbal noun is formed by adding *she* or *nyi*; thus, *kap-she* or *kap-nyi*, to cover. *Nyi* is common in the Darjeeling district. The classical verbal noun ending in *pa*, *ba*, etc., is of course also used.

The most common relative participle is formed by adding *khen*; thus, *chhō tasing nyo-khen om di nga-lo nang*, you this-morning bought milk the me-to give, give me the milk you bought this morning. In the Parable we also find the usual classical relative participle ending in *pa*, etc.; thus, *nga-lo thop-she yō-pai kyu-chha*, me-to to-be-got being goods, the goods which I shall get.

Conjunctive participles are formed by adding *ti*, *di*, etc.; thus, *song-ti* and *song-di*, having gone.

Negative particle.—The negative particle is a prefixed *ma* in the past and imperative, and a prefixed *mi* in the present and future. The negative is usually inserted before auxiliaries; thus, *ma lap*, don't say; *phin ma che*, he did not give; *ong-nyā m-in*, he will not come; *kho shi-ma-song*, he has not died; *mang-gā*, classical *ma 'agal*, I did not transgress.

Interrogative particle.—The interrogative particle is *bo*, *mo*, or *o*; thus, *chhō song-bo*, did you go? *chhō luk phidi tshong-she-mo*, will you sell that sheep?

For further details the student is referred to Mr. Sandberg's Manual and to the version of the Parable of the Prodigal Son which follows. An incomplete list of Standard Words and Phrases based on Mr. Sandberg's Manual will be found on pp. 143 and ff.

TIBETAN.

* DĀNJONG-KĀ DIALECT.

(SIKKIM.)

ཨ་དི་ཆེ་བྱ་གྱི་བྱ་གན་པེ་ཞིང་ལེ་ཡིད་པོ་སྤང་། ཁུ་ཤེངས་དེ་ཁྱིམ་གྱི་བོ་ལོག་བསྐྱེལས་པོ་དང་། ཁུ་གྱིས་སྒྲ་
སྒྲན་དང་འཆས་ཀྱང་བོ་ཐོ་བོ་ཡིན། ཁྱིམ་གྱིས་གཡོག་ཀྱང་ལས་གཅིག་པོ་དེ། འདི་གྱི་དོན་གསལ་མོ་རྒྱ་སྤང་།
ཁྱིམ་གྱིས་ཁུ་ལེ་ལཔ་པོ་སྤང་། ཆོད་གྱི་རྒྱ་བོ་ཤེངས་པོ་ཡིན། ཁྱིམ་གྱིས་ཁུ་ལེ་གཞུགས་བཟང་པོ་ཐོབ་པེ
དོན་ལེ་མགྱོན་གཅིག་བཟང་པོ་ཡིན། ཁྱིམ་གྱིས་ཁུ་ལེ་གཞུགས་བཟང་པོ་ཐོབ་པེ
ལང་ཁུ་ཤེངས་དེ་ཁུ་ལེ་སྤང་། ཁྱིམ་གྱིས་ཁུ་ལེ་སྤང་། ཁྱིམ་གྱིས་ཁུ་ལེ་སྤང་། ཁྱིམ་གྱིས་ཁུ་ལེ་སྤང་།

འདི་ཐོད་ཅིག་ང་གིས་ཚོད་ལོ་ཞབས་ཕྱི་ཞུ་ཡིན། ང་གིས་ཚོད་གི་བཀའ་ནམ་མོ་མང་ག། །ཡིན་ཅང་སྤྲུམ་པོ་ང་དི་གི་
 རོགས་ཀྱི་ཚུ་མཉམ་པོ་སྦྱིད་པོ་བེ་བེ་དོན་ལོ་ཚོད་གིས་ང་ལོ་ར་གྱུ་གཅིག་ནམ་མོ་མ་གནང་། ཡིན་ཅང་ཚོད་གི་བྱ་འདི་ཚེས་
 ཚུ་དང་ཚོད་གི་འཚོ་ཆས་ཟད་ཅི་ལོག་འོངས་པོ་ད་ར་ཚོད་གིས་མགྲོན་གཅིག་བཏང་བོ་སྤྲད། །དེ་ཨ་བ་གིས་ཁྱ་ལོ་
 གསུངས་བོ་སྤྲད། བྱ། ཚོད་ང་དང་མཉམ་པོ་ཨ་དང་མ་ཆད་ཡོད། ང་ལོ་གང་ཡོད་པོ་ཐམས་ཅད་ཚོད་དི་གི་སྤྲད།
 ང་ཅག་སེམས་དགའ་དི་སྦྱིད་པོ་བེད་འོས་པོ་ཡིན། ཚོད་གི་ལྷ་བོ་འདི་འདི་ལོག་གསོན་པོ་ཡིན། བེའང་སོང་དི་ལོག་
 ཐོབ་པོ་ཡིན།།

[No. 14.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

DÄNJONGKÄ DIALECT.

(STATE SIKKIM.)

(Mr. David MacDonald and Major Waddell, 1899.)

TRANSLITERATION AND TRANSLATION.

Mi	gchig-lo	bu	gnyis	yod-po-smad.	Khong-gnyis-kyi	nang-las	chhung-sho
<i>Mi</i>	<i>chi-lo</i>	<i>pu</i>	<i>nyi</i>	<i>yö-po-mä.</i>	<i>Khong-nyi-kyi</i>	<i>nang-lä</i>	<i>chhung-sho</i>
Man	one-to	sons	two	were.	Them-two-of	among-from	younger
'adi-kyis	khu-ri-kyi	a-pa-lo	zhuu-smad,	'a-po,	nga-lo	thob-she	yod-pai
<i>di-kyi</i>	<i>khu-ri-kyi</i>	<i>a-pa-lo</i>	<i>shu-u-mä,</i>	<i>'a-po,</i>	<i>nga-lo</i>	<i>thop-she</i>	<i>yö-pai</i>
the-by	his	father-to	said,	'father,	me-to	get-to	being
rgyu-chha-kyi	skeu	nga-lo	gnang.'	A-po	'adi-kyis	khu-ri-kyi	'atsho-chhas
<i>kyu-chha-i</i>	<i>keu</i>	<i>nga-lo</i>	<i>nang.'</i>	<i>A-po</i>	<i>di-kyi</i>	<i>khu-ri-kyi</i>	<i>tsho-chhä</i>
goods-of	share	me-to	give.'	Father	the-by	his	living
khong-tshu-lo	bgo-bsha-brgyab-bo-smad.	Te-'adi-las	zhag	mang-po	ma	song-bai	
<i>khong-tshu-lo</i>	<i>go-sha-kyap-po-mä.</i>	<i>Te-di-lä</i>	<i>shak</i>	<i>mang-po</i>	<i>ma</i>	<i>song-wai</i>	
them-to	division-share-made.	That-from	days	many	not	going-of	
'ajug-lo	bu	chhung-sho	'adi-kyis	thams-chad	mnyam-po	bsdu-di	yul
<i>juk-lo</i>	<i>pu</i>	<i>chhung-sho</i>	<i>di-kyi</i>	<i>tham-chä</i>	<i>nyam-po</i>	<i>du-di</i>	<i>yü</i>
after	son	young	the-by	all	together	gathered-having	country
thag-ring	gchig-lo	song-di	o-na-lo	khu-ri-kyi	'atsho-chhas	spyod-po	ma legs-po
<i>thak-ring</i>	<i>chi-lo</i>	<i>song-di</i>	<i>o-na-lo</i>	<i>khu-ri-kyi</i>	<i>tsho-chhä</i>	<i>pyö-po</i>	<i>ma le-po</i>
far	one-to	gone-having	there	his	living	behaviour	not good
bes-di	brlags-btang-bo-smad.	Khu-kyis	thams-chad	brlags-tsha-u-da	o-na	yul	
<i>be-di</i>	<i>lak-tang-bo-mä.</i>	<i>Khu-yi</i>	<i>tham-chä</i>	<i>lak-tsha-u-da</i>	<i>o-na</i>	<i>yü</i>	
done-having	destroy-gave.	Him-by	all	destroyed-when	then	country	
o-'adi-lo	mu-gu	sbom-po	gchig	thon-po-smad.	Te	khu	za-she med-pa
<i>ä-di-lo</i>	<i>mu-gu</i>	<i>bom-po</i>	<i>chi</i>	<i>thon-bo-mä.</i>	<i>Te</i>	<i>khu</i>	<i>sa-she me-pa</i>
that-in	famine	big	a	occurred.	And	he	eating without
lu-po-smad.	Te-'adi-las	khu	song-di	yul	a-'adi-kyi	yul-mi	gchig da
<i>lu-po-mä.</i>	<i>Te-di-lä</i>	<i>khu</i>	<i>song-di</i>	<i>yü</i>	<i>ädi-kyi</i>	<i>yü-mi</i>	<i>chi ta</i>
left-was.	That-from	he	gone-having	country	that-of	inhabitant	one with
chhags-di	sdod-po-smad.	Mi	'adi-kyis	khu	phag-ko	blta-pa	khu-ri-kyi
<i>chhak-ti</i>	<i>dö-po-mä.</i>	<i>Mi</i>	<i>di-kyi</i>	<i>khu</i>	<i>phak-ko</i>	<i>tä-pa</i>	<i>khu-ri-kyi</i>
joining	lived.	Man	the-by	him	pigs	feed-to	his

zhing-lo btang-bo-smad. Te khu phag-ko 'adi-tshu-gyis za-bai pa-kog za-di
shing-lo tang-bo-mä. Te khu phak-ko di-tshu-yi sa-wai pa-kok sa-di
 field-to sent. And he pigs the-by eaten husks eating
 khu-ri-kyi pho 'agang-bar dga-u-smad. Mi ka-gi-yang khu-lo ma bin.
khu-ri-kyi pho kang-war ga-u-mä. Mi ka-gi-yang khu-lo ma phin.
 his belly filling-for glad-was. Man anyone him-to not gave.
 O-'adi-las khu dran-gso-di lded lab-po-smad, 'ngai a-pa-i gla-thob-pa-i
A-di-lä khu tan-so-di de lap-po-mä, 'nga-i a-pa-i la-thop-pa-i
 That-from he sense-recovering thus said, 'my father-of wages-getting
 gyog-ku mang-po o-dzod-lo bza-she yod-po-lo bzhag-she yang yod. Nga
yok-ku mang-po o-dzö-lo sa-she yö-po-lo shak-she yang yö. Nga
 servants many so-many-to eat-to being-in save-to also is. I
 ltogs-di shi-do. Nga longs-di nga-i a-pa-i sku-mdun-lo song-di lded
tok-di shi-do. Nga long-di nga-i a-pa-i ku-dün-lo song-di de
 hungering die. I risen-having me-of father-of presence-to gone-having so
 zhu-she-yin, "a-po, nga-kyis nam-mkha dang chhod-kyi sku-mdun-lo sdig-ko
shu-she-in, "a-po, nga-kī nam-kha tang chhö-kyi ku-dün-lo dik-ko
 say-will, "father, me-by heaven and thee-of presence-in sin
 be-u-yin. Da-las-pha chhod-kyi bu lab os-po med. Nga chhod-kyi
be-u-in. Ta-lä-pha chhö-kyi pu lap ö-po me. Nga chhö-kyi
 done-is. Now-from thy son say worthy not. Me thy
 gla-thob-pai gyog-ku gchig 'adrau bed-bchug." O-'adi-las khu longs-di
la-thop-pa-i yok-ku chi tau be-chuk." A-di-lä khu long-di
 wages-getting servant one like make." That-from he arising
 khu-ri-kyi a-pa-i rtsa-lo song-bo-smad. Yin-rung a-pa-kyis khu thag-ring-lo
khu-ri-kyi a-pa-i tsa-lo song-bo-mä. Yin-rung a-pa-i khu thak-ring-lo
 his father-of near went. But father-by him distance-at
 ong-bo mthong-di stig-chhi-di (sic.) mehhongs-song-di khu-kyi ske-lo pham-btab-
ong-bo thong-di tik-chhi-di chhong-song-di khu-i ke-lo pham-tap-
 coming seen-having pitying run-gone-having his neck-on embrace-struck.
 di khu skyeu-smad. Te bu-kyis khu-lo zhu-u-smad, 'a-po, nga-kyis
di khu kye-u-mä. Te pu-kyi khu-lo shu-u-mä, 'a-po, nga-kī
 having him kissed. And son-by him-to said, 'father, me-by
 nam-mkha dang chhod-kyi sku-mdun-lo sdig-ko be-u-yin. Da-las-pha chhod-kyi
nam-kha tang chhö-kyi ku-dün-lo dik-ko be-u-in. Ta-lä-pha chhö-kyi
 heaven and thee-of before sin done-is. Now-from thy
 bu lab os-po med.' Yin-rung a-po 'adi-kyis khu-ri-kyi gyog-ko-tshu-lo
pu lap ö-po me.' Yin-rung a-po di-kyi khu-ri-kyi yok-ko-tshu-lo
 son to-say worthy not-am.' But father the-by his servants-to
 gsungs-bo-smad, 'go-lag thams-chad-las lem 'abag-shog, khu-lo gon-bin;
sung-bo-mä, 'ko-lak tham-chä-lä lem bak-shok, khu-lo kön-bin;
 called, 'cloth all-from good bring, him-to put-on;
 lag-ka-lo mdzug-rkyi gchig dang rkang-pa-lo lham gon-bin. Te nga-chag
lak-ka-to dzuk-kyi chi tang kang-pa-lo lham kön-bin. Te nga-cha
 hand-on ring one and feet-on shoes put. And we

zam za-di sems-skyid-po bya-ge; nga-i bu 'adi shi-di, log gson-po yin;
sam sa-di sem-kyi-po bya-ge; nga-i pu di shi-di, lok sō-po yin;
 food eating mind-merry make-should; my son this died-having, again alive is;
 kho be'ang song-di log thob-po-yin.' Te khong-tshu skyid-po bed-nyi
kho beang song-di lok thop-po-in.' Te khong-tshu kyi-po be-nyi
 he lost gone-having again found-is.' And they merry make-to
 mgo-btsugs-ko-yin.
go-dzuk-ko-in.
 began.

O-di-tshi khu-kyi bu rgan-po zhing-lo yod-po-smad. Khu ongs-di
A-di-tshi khu-i pu kan-po shing-lo yō-po-mā. Khu ong-di
 Now his son elder field-in was. He coming
 khyim-gyi bo-log bslebs-po dang khu-kyis sgra-snyan dang 'achham-rkyab-po
khim-ki bo-lok lep-po tang khu-yi gra-nyan tang chham-kyap-po
 house-of near-back coming with him-by sound-well-sounding and dance-making
 tho-po-yin. Te khu-kyis gyog-ku nang-las gchig bo-di, 'adi-kyi don
tho-po-in. Te khu-yi yok-ku nang-lā chi bo-di, 'di-kyi dōn
 heard. And him-by servants in-from one calling, 'this-of meaning
 gam-mo?' dri-u-smad. Te khu-kyis khu-lo lab-po-smad, 'chhod-kyi nu-bo
kam-mo?' ti-u-mā. Te khu-yi khu-lo lap-po-mā, 'chhō-kyi nu-wo
 what-is?' asked. And him-by him-to said, 'thy younger-brother
 ngs-bo-yin, te chhod-kyi a-pa-kyis khu-lo gzugs-bzang-po thob-pa-i don-lo
ong-bo-in, te chhō-kyi a-pa-kyi khu-lo zuk-zang-po thop-pa-i tōn-lo
 come-is, and thy father-by him-to body-good found-being-of account-on
 mgron gchig btang-bo-yin.' Te khu rtsig-ko za-di nang-sha rgyu-nyi ma
ton chi tang-bo-in.' Te khu tsik-ko sa-di nang-sha gyū-nyi ma
 feast one given-is.' And he anger eating inside go-to not
 dga-u-smad. O'adi-kyi don-lo khu-kyi a-po pang-kha ongs-di khu-lo
ga-u-mā. A-di-kyi tōn-lo khu-yi a-po pang-kha ong-di khu-lo
 wished. That-of account-on his father outside coming him-to
 lhu-u-smad. Te khu-kyis lan-btab-di khu-ri-kyi a-pa-lo zhu-u-smad,
lhu-u-mā. Te khu-yi lān-tap-di khu-ri-kyi a-pa-lo shu-u-mā,
 entreated. And him-by answering his father-to said,
 'gzigs-dang, lo mang-po 'adi-dzod-chig nga-kyis chhod-lo zhabs-phyi
'zik-tang, lo mang-po di-dzō-chi nga-ki chhō-lo shap-phyi
 'lo, years many so-much me-by you-to servant
 zhu-u-yin; nga-kyis chhod-kyi bka nam-mo mang-ge. Yin-rung-sum-po
shu-u-yin; nga-ki chhō-kyi ka nam-mo mang-gā. Yin-rung-sum-po
 worked; me-by your word ever not-transgressed. Yet
 nga-ri-kyi rogs-ku-tshu mnyam-po skyid-po be-ba-i don-lo chhod-kyis nga-lo
nga-ri-kyi rok-ku-tshu nyam-po kyi-po be-wa-i tōn-lo chhō-kyi nga-lo
 my friends with merry making-of sake-for you-by me-to
 ra-gu gchig nam-mo ma gnang. Yin-rung chhod-kyi bu 'adi chhem-tshu
ra-gu chi nam-mo ma nang. Yin-rung chhō-kyi pu di chhem-tshu
 kid one ever not gave. But your son this harlots

dang	chhod-kyi	'atsho-chhas	za-di	log	ongs-bo	da-ra	chhod-kyis	mgron
tang	chhō-kyi	tsho-chhā	sa-di	lok	ong-bo	ta-ra	chhō-kyi	don
with	your	living	eaten-having	back	coming	immediately	you-by	feast
gchig	btang-bo-smad.'	Te	a-pa-kyis	khu-lo	gsungs-bo-smad,	'bu,	chhod	
chi	tang-bo-mā.'	Te	a-pa-yi	khu-lo	sung-bo-mā,	'pu,	chhō	
one	given-is.'	And	father-by	him-to	said,	'son,	you	
nga	dang	mnyam-po	a-tang-ma-chhad	yod;	nga-lo	gang	yod-po	thams-chad
nga	tang	nyam-po	a-tang-ma-chhā	yō;	nga-lo	kang	yō-po	tham-chā
me	with	together	always	are;	me-to	what	being	all
chhod-ri-kyi	smad.	Nga-chag	sems-dga-di	skyid-po	bed	os-po	yin.	
chhō-ri-kyi	mā.	Nga-cha	sem-ga-di	kyi-po	be	ō-po	yin.	
yours	is.	We	mind-glad-being	merry	to-make	proper	is.	
Chhod-kyi	nu-bo	'adi	shi-di,	log	gson-po	yin;	be'ang-song-di,	log
Chhō-kyi	nu-wo	di	shi-di,	lok	sō-po	yin;	beang-song-di,	lok
Your	younger-brother	this	died-having,	again	alive	is;	lost-gone-having,	again
thob-po	yin.'							
thop-po	yin.'							
found	is.'							

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A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Lhoke have been received from Darjeeling. The remarks on Lhoke grammar which follow are entirely based on them, and their correctness depends on the reliability of the materials.

Pronunciation.—The Lhoke dialect possesses the vowels *ä*, *ö*, and *ü*, i.e., the sounds of *ai* in 'hair' and of *ö* in German 'bö*s*' and of *ü* in German 'Sün*de*' respectively. The marking of these sounds is, however, very inconsistent. I have restored them as best I could in the Parable following the indications of the original manuscript. It is, however, very probable that some mistakes have crept in.

Final vowels are often dropped; compare *bum*, classical *bu-mo*, daughter; *kam*, classical *skar-ma*, star; *byap*, classical *bya-pho*, cock. When the final vowel of the suffixes *ba*, *bo*, etc., is dropped its initial consonant is usually assimilated to the final consonant of the base in various ways; thus, *phab*, classical *phag-pa*, swine; *dum*, classical *rdung-ba*, beating; *im*, classical *yin-ba*, being; *shab*, classical *bshad-pa*, telling, etc.

Soft initial consonants are apparently pronounced with a strong aspiration so that the actual sound is almost that of the corresponding hard consonant. Compare *bha*, classical *ba*, cow, in Hodgson's vocabulary; *ghyob*, classical *grod-pa*, belly; *ghyong*, classical *grong*, village. The soft initials are often preserved in the specimens, or else they are replaced by the corresponding hard sounds; compare *bu-tsho*, child; *zhing*, field; *tü*, classical *dus*, time.

Final soft consonants are hardened; thus, *chik*, classical *gchig*, one; *lok*, classical *log*, return; *khyot*, classical *khyod*, thou. The soft sound is, however, often retained in writing; thus, *mig*, eye; *geb*, back. This is always the case when a vowel is dropped after the consonant. Compare the examples quoted above.

Final *d*, *n*, *l*, and *s* modify a preceding *a*, *o*, and *u*, so that they become *ä*, *ö*, and *ü*, respectively. Final *s* is always, final *d* commonly, and final *l* and *n* sometimes, dropped. Thus, *gyet*, i.e., *gyät*, Hodgson *gye*, classical *rgyad*, light; *döt* and *dö*, classical *sdod*, sit; *lhöt*, classical *lhod*, to loose; *thön*, classical *mthon*, arise, happen; *tshün*, classical *tshun*, till; *käl-wa*, classical *skal-ba*, share; *ngü*, classical *ngul*, silver; *ül-po*, classical *dbul-pa*, poor; *shü-la*, classical *shus-las*, behind; *näm*, classical *gnas-mo*, wife; *nyi*, classical *gnyis*, two; *tü*, classical *dus*, time.

The original vowel sometimes remains unchanged or is followed by an *i*; thus, *go*, classical *dgos*, it is necessary; *goym*, classical *rgod-mo*, mare, etc.

Final *r* is occasionally dropped; thus, *sey*, classical *gser*, gold; *tsha*, classical *tshar*, finish.

Compound consonants of which the last component in classical Tibetan is a subscribed *y* are left unchanged; thus, *khyöt*, classical *khyod*, thou; *gyu-tshan*, classical *rgyu-mtshan*, reason; *bya*, a bird. *Y* is, however, often dropped before *i* and *e*; thus, *bili*, classical *byi-li*, cat; *be*, classical *byed*, do; *geb*, classical *rgyab*, back.

There are also some instances of the change of such compounds into palatals which is so common in connected forms of speech; thus, *chhot* and *khyöt*, thou; *long-chöt*, classical *longs-spyod*, enjoy.

R after gutturals is replaced by *y*; with other consonants it coalesces into a cerebral; thus, *kya*, classical *skra*, hair; *ghyob*, classical *grod-pa*, belly; *ghyong*, classical

grong, village; *dhug*, classical *drug*, six; *de*, classical 'ad^{re}, devil; *da*, classical 'ad^{ra}, like; *di*, classical 'ad^{ri}, ask; *thuk*, classical *phrug*, young.

Sr remains unchanged; thus, *sring-mu*, sister.

Zl becomes *da*; thus, *dau*, classical *zla-ba*, moon.

In other compounds the first consonant or consonants are dropped. Compare *lang*, classical *glang*, bull; *che*, classical *leche*, tongue; *zim-pön*, classical *gzim-dpon*, servant; *na*, classical *sna*, nose; *nang*, classical *gnang*, give; *yok*, classical *gyog*, work; *kang-pa*, classical *rkang-pa*, foot; *zhi*, classical *bzhi*, four, etc.

Article.—The numeral *chik*, one, is used as an indefinite, and the demonstrative pronouns *di*, this; *de* and *te*, that, as a definite article.

Nouns—Gender.—Gender is distinguished by using different words or by adding affixes such as *pho*, male; *mo* and *ma*, female; thus, *lang*, bull; *ba*, cow: *pho-khyi*, a dog; *khyi-mu* and *mo-khyi*, a bitch: *ra-pho*, a he-goat; *ra-ma*, a she-goat.

Number.—The usual suffix of the plural is *tsu*, classical *tshogs*, multitude; thus, *yok-be mi-tsu*, work-doing man-multitude, servants.

Case.—The case suffixes are, broadly, the same as in Dänjongkä; dative *lo*, *lu* or *la*; ablative *lä*, *nä*; locative *na*; terminative *r*, *tu*, etc.; genitive *kyi*, *ki*, *gyi*, *gi*, *i*, etc. The case of the agent is written like the genitive; the final vowel is probably long. The *i* of the genitive and agent is sometimes contracted into one sound with a preceding vowel. Compare *mi chik-lu*, to a man; *za-nor-lä*, from the property; *shi-za-nä*, from death's place; *khyim-na*, in the house; *tsa-r*, near, to; *ap-tsu-gi*, of fathers; *ser-kyi*, of gold; *abpai*, by the father; *bui* and *bü*, by the son.

Adjectives.—Adjectives follow the noun they qualify. The particle of comparison is the ablative suffix *lä*; thus, *khui nuchung di sring-mu di-lä thowat*, his brother the sister the-from tall-is, his brother is taller than his sister.

Pronouns.—The following are the personal pronouns:—

<i>nga</i> , I	<i>khyöt</i> , <i>khyö</i> , <i>chhot</i> , <i>chho</i> , <i>kho</i> , <i>khu</i> , he
	thou
<i>ngä</i> , by me	<i>chhoi</i> , by thee
<i>nga-i</i> , <i>ngä</i> , my	<i>khyöt-kyi</i> , <i>khyoi</i> , thy
<i>nga-chag</i> , we	<i>khyöt-tsho</i> , you
<i>nga-chä</i> , <i>nga chagi</i> , our	<i>khong</i> , <i>khong-tsho</i> , they
	<i>khong-gi</i> , their

Other pronouns are *di*, this; *te*, *de*, *aphi*, that; *gag*, who? *ga-chi*, *gang-chi*, what? and so forth.

Verbs.—The conjugation of verbs is broadly the same as in Dänjong-kä.

The verb substantive is formed from the bases *in* or *yin*; *yot*, *yöt*, or *yö*; *bet* or *bä*, *mä*; *wat* or *wä*, *pä*. The bases *bet*, etc., are apparently formed from the suffix *ba*, *pa*, etc., by adding *id* (-*yod*), which is in its turn dropped after having changed the preceding *a* to *ä*.

Present time.—A present tense is formed by adding *do* or *do-yin*; thus, *gyo-do-yin*, (I) go; *gyo-do*, (thou) goest. *Do* is perhaps contracted from *dao*; compare *nga dum-dao-yin*, I am beating. Compare also the verb substantive *gda-ba* in Khams.

Instead of *yin* we sometimes find *wat* added; thus, *kho gyo-do-wat*, he goes; compare *tho-wat*, he is tall. Compare Balti and Ladakhī *at*.

The base *yot* (i.e., *yöt* or *yō*), is, is also added in order to form a present; thus, *dot-yot* (i.e., *döt-yöt*), he is sitting. It can also be added to a form ending in *ni*; compare the suffix *nyi* of the verbal noun in *Dänjong-kä*. Thus, *za-ni-yöt*, they eat.

The base alone is also used as a present; thus, *nga dung*, I strike.

Past time.—The simple base, or the past base, is commonly used as a past tense; thus, *kye*, classical *skyes*, he became; *song*, he went.

A common past tense is formed by adding various forms of the verb substantive to a verbal noun or participle, which must originally have ended in *pa*, *ba*, or *wa*. The final vowel of this participle is usually dropped, and the initial sound assimilated to the preceding sound in various ways. Compare *nga dum-yin*, I went; *be-u yim-pä*, made become-is, has been made; *shab-mä*, said; *nyo-yin*, boughtest. In the last example the verb substantive is perhaps added directly to the base. The same is the case in forms such as *song-yi*, went.

The participle alone is used in forms such as *di-wa*, asked; *nang-wa*, gave, if the final vowel of such forms is not properly an *ä*.

Song is used as a suffix in *tha-song*, he became.

Note also compound forms such as *dum tsha-di yin*, beating having-finished am, I had beaten.

Future.—The common future is formed as in *Dänjong-kä* by adding *yin* to a verbal noun ending in *ni*; thus, *dung-ni-yin*, I shall strike. The common Tibetan suffix *ong* is also used; thus, *kho dung-ong*, he will strike. *Nga thä-gyu*, I shall be, contains the suffix *gyu* corresponding to classical Tibetan *rgyu*, matter, cause.

Imperative.—The base is often used as an imperative; thus, *gyo* and *song*, go. Suffixes such as *chik*, *shok*, etc., can be added; thus, *gyo-chik*, go; *bak-shok*, bring.

Verbal nouns and participles.—The base alone is used as a verbal noun; thus, *za-rung*, eating-though, though he ate. The most common suffix is *ba*, *pa*, or *wa*, which is modified in the usual way. Thus, *zhu-u-zhin-tu*, saying-according, as he said; *tsho-wa*, to feed; *muge thön-pa tang*, famine arising with, when a famine had arisen; *im-lä*, being-from, because he is; *song-wa-i*, going-by, when he had gone.

The same form is also used as a relative participle; thus, *nga-lu thob-pa-i kälwa*, me-to getting-of share, the share which I shall get.

Conjunctive participles are formed by adding *di*, *te*, *nä*, *wä*, etc.; thus, *dung-di-gi*, having beaten; *bak-te*, carrying; *len-nä*, taking; *song-wä*, going, etc. Note also *zer*, saying.

Negative particle.—The negative particle is a prefixed *mi* in the present and future, and a prefixed *ma* in the past and imperative; thus, *zhego bin-mi mi-n-duk*, food giving-man not-is, nobody gives him; *mi-go*, it is not wanted; *zhum ga-ni ma-ya*, good-behaviour any not-did; *tsib ma za*, anger not eat, don't be angry.

Interrogative particle.—The classical form ending in *am* occurs in *gang-chi be-do-yin-nam*, what do they do? The characteristic interrogative of the dialect is, however, probably *mo*; thus, *gag-i bu-tshu ong-bo-mo*, whose boy coming-is? whose boy is coming? *Mo* is probably the interrogative verb substantive as in *Dänjong-kä*, though it is not usual in Tibetan to add interrogative verbs or particles if there is an interrogative pronoun.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows, and to the list of Standard Words and Phrases on pp. 143 and ff. It should be remarked that most of the rules laid down in the preceding pages are subject to exceptions, usually in such a way that the language of Tibetan literature, which is also used in Bhutan by the educated classes, has influenced the writer.

[No. 15.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LHOKE OR BHŌTĪA OF BHUTAN.

(DISTRICT DARJEELING.)

Mi chik-lu bu nyi yō-pā, bu chhung-ku dē ab-lu lo-gyu
Man one-to sons two being, son younger the-by father-to subject
 shab-mä, 'ab-pai za-nor-lä nga-lu thob-pai kälwa gob-sha-chab-nang,'
having-told, 'father-of property-from me-to getting-of portion divide-split-cut-give,'
 bu chhung-ku-ki lab-zhin-tu kho-rai za-nor kälwa len-nä
son younger-by said-as his-own property share taken-having
 chab-chha-ka bak-te yū thak-ring-sa chik-lu song, tä bum
things carried-having country far one-to went, then women
 a-ro-ga-ro-tsu nyam-tu dö-te tä za-nor tang chab-chha-ka ga-yöt-ra
sweethearts with living then property and things what-was
 the-kha-ra lak-te kho-rang du-thä me-par ül-po tha-song.
there squandered-having he anything not-being poor became.
 Di-i gang-lu lung-pa di-kha yang mu-ge thön-pa tang kha-thuk-chab-nä
This-of meantime-in country this-in also famine arising with met-having
 za-wa to me, kab-pa go me. Tä de-lä kho yū
eating food not, covering cloth not. Then that-after he country
 zhan-kha yok gyuk-te za-wai sem-no-te song-wä mi chiki tsar
other work doing eating-of mind-making-up going man one-of near
 tö-pa tang mi de-i, 'nga-i sa-zhing-kha-lu phab tsho-war song,'
staying when man that-by, 'my field-in-to pigs feeding-for go,'
 zer-lap-pä, kho phab tsho-war song-wä, di-i tshe kho-kha
having-said-told, he pigs feeding-for having-gone, this-of time him-of
 kom-to-kye, be-ma-tshu-par phab chok-thak-pa sa
thirst-hunger-grew, to-put-up-not-able-being-on pigs like earth
 long-nä za-rung man-tshöt-man-pa no-döt-rung kho-lu zhe-go bin-mi
turning ate-though unfit-not thought-though him-to food giver
 mi-n-duk. Yang kho-rai sem-lu, 'rang-gi a-pai tsa-lu yok-be-mi-tsu
not-was. And his mind-in, 'my-own father-of near servants
 nyin-re-lu nyin-za-tü zhi bab-lhöt-me-pa za-ni-yöt. Ta nga
daily day-food-times four neglecting-without feeding-are. Now I
 lok-te a-pai tsar gyo-go-pä, no-te song-wai, kho lok-ong-wa
returning father-of near to-go-wanted-is, thinking going, him back-coming

apa-ki thong-te apai sem-lu bu-lo dik-chhi-te bu-i ke-lu
father-by seen-having father's mind-in son-to pitying son's neck-on
 pham-tab u-kyel. Tā di-lā bu-i apa-lu lab-mā, 'ta tshün nam-kha
embraced kissed. And then son-by father-to having-said, 'now till heaven
 tang apai tha-kha-lu rang-gi zhum gani ma-ya. Ta nga,
and father-of before myself-by good-behaviour any not-did. Now I,
 "apai bu in," zer shat ngo-yang-tsha,' si-te lab-pā,
"father's son am," to-say to-declare ashamed,' saying having-said,
 ab-pa-ki, 'bu ngo-tsha mi-go,' yang ab-pa-i kho-ra-i zim-pön-lu
father-by, 'son shamefulness not-wanted,' again father-by his-own servant-to
 ka-sā nang-wa, 'go le-zhib chik tang sha-mo le-zhib chik, ser-kyi
order gave, 'cloth good a and hat good a, gold-of
 dzu-kyi-chha chik, lham-chha chik tön-te bak-shok.' Ka nang-wa
finger-ring-pair a, shoe-pair a taking bring.' Order given
 zhin-tu kap-gö-bā, yong-nā zab-tö-ṭik-dik-te tā pha-bu nyi
as put-on-clothed-having, come-having clothed-having then father-son two
 dzom-pai ga-tsho be-wā; di be-go-pai gyu-tshan, bu di shi-sa-nā
meeting-of joy made; this making-of reason, son this dead-place-from
 lok-pa-tang da-wo; biang-sa-lā heb-tang da-wo im-lā.
returning-with like; lost-place-from found-with like being-from.

Tā di-i gang-lu pho-gem te zhing-kha-lā lok-ong-wa-i khyim
And that time-at brother-elder the field-place-from back-coming house
 te-i bo-lo-kha lhō-pa-tang khyim nang-lu lu-ga zhe-ga tsim-tsi-wai
the-of near coming-when house within singing dancing playing-of
 wur-da go-nā pho-gem te-i khyim-tsang-mi chik-lu ḍi-wa, 'khyim
noise hearing elder-brother the-by neighbour one-to asked, 'house
 nang gang-chi be-do-yin-nam?' zer-wā, 'khyö-rai nu-wo-chung te
in what doing-are?' having-said, 'your-own younger-brother the
 khyim nang lok-lhō-pai ga-tshor-zhi-len be-u yim-pā,' zer-shat-pā, tho-lā
house in back-coming-of joy-feast made is,' having-said, thereupon
 pho-gem te tsib za-nā khyim nang gyo ma tub-par
elder-brother the anger eating house into to-go not willing-being
 döt-tang-wā, ab te khyim nang-lā ong-te bu gan-pa-i lak-pa-lā
having-remained, father the house from coming son elder-of hand-by
 zung-nā, 'khyöt tsib-ma-za; khyim nang gyo-chik,' zer-lap-pā, bū,
seizing, 'you anger-not-eat; house into go,' having-said-told, son-by,
 'ta-tshün apa-i tha-kha sem-ma-set-pa-lu ga-tā dak-dak
'now-till father-of against mind-not-offending-in in-every-way best
 bā-bin-rung, nga-i to-tshang ga-thün-tsu tang, "dza-chum chik
doing-giving-though, my friends companions with, "feast one

be-te za-chik," zer ra-ṭhuk chik yang lo-ma-pho.
making eat," saying goat-young one even were-not-pleased-to-give.
 Tha-re-bā-tshe khyōt-kyi bu za-nor chab-chha-ka mang-rab-zhig
But-now your son property things many
 zhang-tshong-ma tang nyam-tu dōt-te lak, ta-rung kho ngo-tsha-nō
harlots with together living wasted, and he shameful-ness
 met-pa lok-ong-wa tsam-lu zhe-go mang-rab phang-sem me-pa lak
without back-coming when feast great frugally without spent
 go-pa-i tōn-me.' Apa bu di-i lan-lu, 'bu, khyōt
necessity-of cause-without.' Father son the-of answer-in, 'son, you
 a-tang nga tang chha-te dōt-pa-lā nga-i za-nor yōt-tshat khye-rai
always me with being-attached living-from my property all your-own
 in. Khyo-rang ga-tā ga-ga be-te long-chōt. Khyōt-kyi nu-wo-chung
is. Yourself in-any-way merry making feast. Your younger-brother
 te shi-sa-lā lob-tang ḍa-wo; biang-sa-lā heb-tang ḍa-wā.
the dead-place-from returned-with like-is; lost-place-from found-with like-is.
 Ta-lā phar khyō-rang pūn-chha-tsu chham-tok-tok be-te dōt.'
Now-from onward you brothers friendship doing live.'

KHAMS DIALECT.

The eastern division of Tibet, between the province of Ü and China, is known as **Khams** or **Khams-yul**. It extends from the frontier of China to about 95° east longitude. We are not sufficiently informed about the dialect spoken in Khams, and it does not fall within the scope of this Survey. It is, however, of considerable interest and it will therefore be useful to collect some information about it in this place. The Rev. H. A. Jaeschke has long ago published a short specimen which will be reproduced below.

AUTHORITIES—

- JAESCHKE, H. A.,—*Über die Phonetik der Tibetischen Sprache. Monatsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin. Aus dem Jahre 1867, pp. 148 and ff.*
 „ „ *A Tibetan-English Dictionary with special reference to the prevailing dialects. To which is added an English-Tibetan Vocabulary. London, 1881. The introduction contains notes on Tibetan dialects.*

The Khams dialect in two important points agrees with Western as against Central Tibetan. There is no tone system and the various compound consonants are not so generally simplified as in Central Tibetan.

Phonology.—The vowels *i* and *u* are changed to *e* and *ö*, respectively; thus, *teb-rel*, classical *tib-ril*, tea-pot; *wö*, classical *bu*, son.

The two vowels ʼa, and ʼa are distinguished in Khams. The former is the vowel *a* pronounced with the audible opening of the throat which is indicated by means of the spiritus lenis in Greek and the Hamza in Arabic. 'A is the mere vowel without that audible opening. In Khams it has developed into a *gh*, the soft sound corresponding to the hard *ch* in German 'doch'; thus, *ghar-po*, classical 'ar-po, angry; *ghug-pa*, classical 'ug-pa, owl; *gho-ma*, classical 'o-ma, milk; *ghod*, classical 'od, light, and so forth.

The pure vowel 'a is often used as a prefix before consonants. In such cases it has developed into the nasal corresponding to the following consonant; thus, *ngkhol-ba*, classical 'akhol-ba, to boil; *nggul-wa*, classical 'agul-ba, to move; *nychham-pa*, classical 'achham-pa, to agree; *ndod-pa*, classical 'adod-pa, to like; *mphur-wa*, classical 'aphur-ba, to fly, etc.

The vowels of the base are sometimes modified by a following consonant, not however to the same extent as in Central Tibetan.

U becomes *ü* before *d* and *n*; thus, *lūd*, classical *lud*, manure; *kün*, classical *kun*, all.

A is changed to *e* before *ng*; thus, *kheng-pa*, classical *khang-pa*, house.

Before *s*, *a* is changed to *e*, *o* to *ö*, and *u* to *ü*. Final *s* is dropped and the vowel lengthened; thus, *khē*, classical *khas*, with the mouth; *gō*, classical *gos*, cloth; *dū*, classical *dus*, time.

Initial non-compound consonants are mostly left unchanged. The initial *b* of classical Tibetan is, however, changed to *w*; thus, *wa*, classical *ba*, cow; *wö*, classical *bu*, son; *wö-mo*, classical *bu-mo*, daughter.

Final *s* is always dropped, and the preceding vowel is lengthened; thus, *rī*, classical *ris*, form; *gū*, classical *gus*, respect. If *s* is preceded by a consonant, the preceding vowel is

only lengthened if the consonant in question is a *g*; thus, *nāg*, classical *nags*, forest; *rīg*, classical *rigs*, class; but *pheb*, classical *phebs*, came; *tham-chad*, classical *thams-chad*, all.

Compound consonants ending in a subscribed *y* in the literary dialect are left unchanged if the first consonant is a guttural, and become palatals if it is a labial; thus, *kyeng*, classical *kyang*, even; *khye*, classical *khyi*, dog; *gyon-pa*, to wear; *chhag*, classical *phyag*, hand, etc. *By* also becomes *wsh*.

Mute consonants and *r* become cerebrals; *sr* is replaced by the original *str*, and *hr* becomes *shr*; thus, *them*, classical *khrims*, right; *thū*, classical *khrus*, bath; *don-mo*, classical *dron-mo*, warm; *thō-gō*, classical *phrugū*, child; *string-mo*, classical *sring-mo*, sister; *shrul-po*, classical *hrul-po*, rags.

Compounds ending in *l* are treated in different ways. *Gl* is changed to *ghl*; *bl* to *wl*; *zl* becomes *ld*, and *rl* and *sl* remain unchanged. Thus, *ghlog*, classical *glog*, lightning; *wla-ma*, classical *bla-ma*, a Lama; *lda-wa*, classical *zla-ba*, moon; *rleng-pa*, classical *rlangs-pa*, vapour, steam; *sla-mo*, thin.

The prefixed *r*, *l*, and *s* remain unchanged; thus, *rkeng-pa*, classical *rkang-pa*, foot; *rnga*, drum; *rta*, horse; *lga*, five; *ltad-mo*, a sight; *sna*, nose.

Skr becomes *shtr*; *sgr* becomes *zdr*; *spy* becomes *shw*; *spr* becomes *shtr*; *sb* and *sby* become *zu*; *sbr* becomes *d*; *smr* becomes *shn*, and so forth. Thus, *shtra*, classical *skra*, hair; *zdra*, classical *sgra*, sound; *shwod-pa*, classical *spyod-pa*, action; *shtre-gho*, classical *spreu*, monkey; *zual-wa*, classical *shal-ba*, frog; *zuar-wa*, classical *sbyar-ba*, to fasten; *dāng-wo*, classical *sbrang-bu*, fly; *shna-wa*, classical *smra-ba*, to say.

A prefixed *g* becomes *gh*; the same is the case with the prefixed *d*; *db* becomes *ghw*, or *w* if a *u* follows; a prefixed *b* becomes *v* or *b*; and a prefixed *m* remains unchanged. Thus, *ghdung-wa*, classical *gdung-ba*, desire; *ghser*, classical *gser*, gold; *ghyog-po* and *yog-po*, classical *gyog-po*, a servant; *ghkar-po*, classical *dkar-po*, white; *ghngul*, classical *ngul*, silver; *ghweng*, classical *dbang*, might; *wō*, classical *dbu*, head; *wug*, classical *dbugs*, breath; *ghwōl-po*, classical *dbul-po*, poor; *vgo-wa*, classical *bgo-ba*, to put on; *vrgyad*, classical *brgyad*, eight; *vdun*, classical *bdun*, seven; *btōm-pa*, classical *btum-pa*, to envelop; *mgo*, head, etc. Note *khshid*, classical *dpyid*, spring.

For further details the student is referred to the short specimen which follows. It has been reprinted from the Rev. H. A. Jaeschke's paper mentioned above. The stress has been marked by means of a ' over the accented syllable.

[No. 16.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

KHAM DIALECT.

(H. A. Jaeschke, 1866.)

Dé-skad wdág-gī thō-pa, Dū chig-na Wchom-ldan-dā Nyan-yód-na
This-word myself-by heard. Time one-in the-Exalted-one Śrāvastī-in
 Rgyál-wō-rgyal-jéd-kye-tshal Nggon-med-zā-zwén-gye kün-ghga-rá-wa-na wzhug-so.
Jētavana Anāthapiṇḍada's pleasure-grove-in lived.
 Di-tshé rgyál-po Ghsal-rgyál-la wlón-po chhén-po mkhā-pa rig-pa deng
That-time king Prasēnajit-to minister great great knowledge with
 ldán-pa zhig yód-de, dī chhung-ma sém-chan deng ldán-par gyúr-nā
possessed one being, his wife child with be-to coming
 khyeu mtshan deng ldan-pa wshad-ghzúg lág-pa ghpe-wshád
child marks with possessed shape-good good secondary-marks
 ldá-med-pa zhig btshā-te, mtshan-mkhan wō-nā wō wstán-pa
incomparable one having-been-born, astrologer called-having son showing
 deng mtshan-mkhan-gyi ghgá-wē mdang-kyi dé-skad chī shnā-so.
on astrologer-by happy look-with this-word thus said.

FREE TRANSLATION OF THE FOREGOING.

Thus I have heard. The Blessed one was once staying at Śrāvastī, in the Jētavana, in Anāthapiṇḍada's pleasure. Now at that time King Prasēnajit had a prime minister of great knowledge. His wife became with child, and a son was born who possessed all the lucky marks, great beauty, and all the secondary lucky marks. An astrologer was summoned, and when the child had been shown to him, he said with a happy look.

LIST OF STANDARD WORDS AND SENTENCES IN THE
DIALECTS OF THE TIBETAN LANGUAGE.

LIST OF STANDARD WORDS AND SENTENCES

English.	Balti (Baltistan).	Purik (Purik).	Ladakhī (Ladakh).
1. One	Chik	Chik	Chik
2. Two	Nyis	Nyis	Nyis
3. Three	Sum	Sum	Sum
4. Four	Ibzhī	Zhbi, sbyī	Zhi
5. Five	Ghā	Ghā	Shnga; rga; gha
6. Six	Truk	Truk	Druk; ruk
7. Seven	Rdun	Rdun	Rdun
8. Eight	Rgyat	Rgyat	Rgyat
9. Nine	Rgu	Rgū	Rga
10. Ten	Schū	Schū	Schu
11. Twenty	Nyishū	Nyī-shū	Nyi-shu
12. Fifty	Ghāfchū	Ghāpchū	Ngapchu
13. Hundred	Rgyā	Rgiā	Rgya
14. I	Ngā	Ngā	Nga
15. Of me	Ngī	Nga-rī, ngī	Ngai, ngā
16. Mine	Ngī	Nga-rī, ngī	Ngai, ngā
17. We	Nga-yā	Nga-chā, nga-tang	Nga-zha; nga-tang
18. Of us	Nga-yē	Ngiti, nga-chi	Nga-zhā; nga-tang-ngi
19. Our	Nga-yē	Ngiti, nga-chi	Nga-zhā; nga-tang-ngi
20. Thou	Khiang	Khye-rang, khyot	Khyot; khyo-rang
21. Of thee	Khye-rī	Khye-rī	Khyo-rang-ngi; khyod-di
22. Thine	Khye-rī	Khye-rī	Khyo-rang-gi; khyod-di
23. You	Khye-tang	Khyen-tang	Khyo-zha
24. Of you	Khye-tī	Khyen-tī	Khyo-zhā
25. Your	Khye-tang-i, khye-tī	Khyen-tī	Khyo-zhā

Central Dialect (Sandberg and Henderson).	
Written.	Spoken.
Gchig	Chik
Gnyis	Nyi
Gsum	Sum
Bzhi	Shi
Lnga	Ngā
Drug	Dhuk
Bdun	Dūn
Brgyad	Gyā
Dgu	Gu
Bchu	Chu-thamba
Nyi-shu	Nyi-shu
Lnga-bchu	Ngap-chu-thamba
Brgya	Gya-thamba
Nga	Nga
Nga-i	Ngā
Nga-i	Ngā
Nga-tsho	Nga-tsho; ngan-tsho
Nga-tsho-i	Nga-tsho-i
Nga-tsho-i	Nga-tsho-i
Khyod; khyed	Kkyö; khye
Khyod-kyi	Khyö-kyi
Khyod-kyi	Khyö-kyi
Khyed-tsho	Khye-tsho; khyen-tsho
Khyed-tsho-i	Khye-tsho-i
Khyed-tsho-i	Khye-tsho-i

Spiti (Spiti).	Kagate (Darjeeling).
Chig	Chik
Nyi	Nyl
Sum	Sum
Shi	Tshi
Nga	Nga
Duk	Tuk
Dun	Tin
Gyat	Ke
Gu	Gu
Chu	Chu
Nyishu	Nyi-shu
Ngapchu	Ngapchu
Gya	Gya thamba
Ngā	Nga
Ngā̃	Nga-i-di
Ngā̄	Nga-i-di
Nga-zha	Ngi-kya
Nga-zhā	Ngi-kye-i-di
Nga-zhā	Ngi-rang-kye-i-di
Khyut	Khyo
Khyoi	Khyo-i-di
Khyoi	Khyo-i-di
Khyo-zha	Khyo-rang
Khyo-zhā	Khyo-rang-i
Khyo-zhā	Khyo-rang-i

IN THE DIALECTS OF THE TIBETAN LANGUAGE.

Sharpa (Darjeeling).	Danjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Chik	Chi	Chik	1. One.
Nyi	Nyi	Nyi	2. Two.
Sum	Sum	Sum	3. Three.
Shi	Zhi	Zhi	4. Four.
Nga	Nga	Nga	5. Five.
Tuk	Tuk	Dhuk	6. Six.
Dun	Duin	Dun	7. Seven.
Gye	Gye	Gyet	8. Eight.
Gu	Gn	Gu	9. Nine.
Chu	Chu-thamba	Chu-thamba	10. Ten.
Nyishu ; khal-jik	Khe-chik	Nyi-shu-thamba	11. Twenty.
Nga-chu	Ngabchu	Nga-chu-thamba	12. Fifty.
Gya	Gya	Gya-thamba	13. Hundred.
Nga	Nga	Nga	14. I.
Nga-yi	Nge	Nga-yi	15. Of me.
Nga-yi	Nge	Nga-yi	16. Mine.
Dak-pu	Nga-cha	Nga-chak	17. We.
Dak-pu-yi	Nga-chi	Nga-chä	18. Of us.
Dak-pu-yi	Nga-chi	Nga-chagi	19. Our.
Khyot	Chhō	Khyot	20. Thou.
Khyot-rang-gi	Chhō-kyi	Khyot-kyi	21. Of thee.
Khyot-rang-gi	Chhō-kyi	Khyot-kyi	22. Thine.
Khyot-rang	Chhō	Khyot	23. You.
Khyot-rang-gi	Chhō-kyi	Khyot-kyi	24. Of you.
Khyot-rang-gi	Chhō-kyi	Khyot-kyi	25. Your.

English.	Balti (Baltistan).	Purik (Purik).	Ladākhī (Ladakh).
26. He	Khō	Khō	Kho
27. Of him	Khō-i	Khu-rī, khō-i	Khoi
28. His	Khō-i	Khu-rī, khō-i	Khoi
29. They	Khong, khō-tang	Khong, khon-tang	Kho-gun
30. Of them	Khong-i, khō-tang-i	Khong-i, khon-tang-i, khun-ti. . . .	Kho-gun-ni
31. Their	Khong-i, khō-tang-i	Khong-i, khon-tang-i, khun-ti. . . .	Kho-gun-ni
32. Hand	Lak-pa	Lakpa	Lak-pa
33. Foot	Rkang-ma	Rkang-ma	Rkang-pa
34. Nose	Snam-tshul	Snam-tshul	Sna
35. Eye	Mik	Mik	Mik
36. Mouth	Khā; khā-kor	Khā	Kha
37. Tooth	Sō	Sō	So; so-ga
38. Ear	Snā	Snā	Nam-chhok
39. Hair	Gō-r'al	Skrā	Spu, shra
40. Head	Gō	Gō	Go
41. Tongue	Lchē	Lchē	Lche
42. Belly	Ltō-a	Ltō-a	Drot-pa; phoa
43. Back	Shul	Rgyap	Rgyap
44. Iron	Lchakhs	Lchakhs	Lchaks
45. Gold	Ser	Ser	Ser
46. Silver	Shmul	Shmul	Shmul; mul
47. Father	Atā	Atā	A-ba
48. Mother	Amō	Amā	A-ma
49. Brother	Kakā (elder); phōnō (younger). . . .	Phō-nō	A-jo (elder); no (younger); ming-po (brother of a female person). . . .
50. Sister	String-mō; ashē (elder); string-mō tsun-tsē (younger.)	String-mō, a-chē (elder), nō-mō (younger). . . .	A-chhe, a-je (elder); no-mo (younger); sring-mo (sister of a male person). . . .
51. Man	Mi	Mi	Mi
52. Woman	Būstring	Bō-mō	Bo-mo

Central Dialect (Saniberg and Henderson).	
Written.	Spoken.
Kho	Kho
Kho-i	Kho-i
Kho-i	Kho-i
Khong-tsho	Khong-tsho
Khong-tsho-i	Khong-tsho-i
Khong-tsho-i	Khong-tsho-i
Lag-pa	Lak-pa
Rkang-pa	Kang-pa
Sna	Na-kkung
Mig	Mik
Kha	Kha
So	So
Rna	Namohhok
Skra	Ta
Mgo	Go
Lche	Che
Grod-pa	Dhō-pa
Rgyab	Gyap
Lchags	Chak; chā
Gser	Ser
Dngul	Ngül
Pha; -yab	A-pha; yap
Ma	Ma
A-jho (elder); nu-bo (younger).	A-jho; nu-wo
Sring-mo; a-chhe (elder); nu-mo (younger).	Sing-mo; a-chhe; nu-mo
Mi	Mi
Bud-med	Bhū-me

Spiti (Spiti).	Kagate (Darjeeling).
Kho	Kho
Khoi	Kho-di
Khoi	Khodi
Kho-ba	Khung-kya
Kho-bä	Khu-rang-rang
Kho-bä	Khung-kei-di
Lak-pa	Lak-pa
Kang-pa	Kang-ba
Na	Na-sum
Mik	Mi
Kha	Kha
So	So
Nam-chok	Nam-jo
Sha	Ta
Go	Go
Che	Che
Dot-pa	To-pa
Gyap	Kyap
Chaks	Cha
Ser	Ser
Ngul	Ngul
A-pha	A-ba
A-ma	A-ma
A-cho	No
Shring-mo	Nu-mu
Mi	Mi
Bo-mo	Pemi

Sharpa (Darjeeling).	Dänjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Kho	Kho	Kho	26. He.
Kho-yi	Kho-i	Khoyi	27. Of him.
Kho-yi	Kho-i	Khoyi	28. His.
Kho-taho	Khong; kho-cha	Khong	29. They.
Kho-taho-yi	Khong-kyi	Khong-gi	30. Of them.
Kho-taho-yi	Khong-kyi	Khong-gi	31. Their.
Lak-pa	Lak-ka	Lak-pa	32. Hand.
Kang-pa	Kang-pa	Kang-pa	33. Foot.
Na-khuk	Na	Na	34. Nose.
Mik	Mi-do	Mik	35. Eye.
Kha	Kha	Kha	36. Mouth.
So	So	So	37. Tooth.
Na	Nam-cho	Namchok; nawa	38. Ear.
Ta	Kya	Kya	39. Hair.
Go	Go	Gu	40. Head.
Che-lak	Che	Che	41. Tongue.
Khok-pa	To-ko	Ghyop	42. Belly.
Gyap	Gyap	Gep	43. Back.
Cha	Chak	Cha	44. Iron.
Ser	Ser	Sey	45. Gold.
Ngul	Ngü	Ngü	46. Silver.
Papa	A-pho	Ap	47. Father.
A-ma	A-mo	Ayi	48. Mother.
Pun	A-cho (<i>elder</i>); pün-gya (<i>younger</i>).	Pünchha	49. Brother.
A-ji (<i>elder</i>); nu-mo (<i>younger</i>).	A-ji (<i>elder</i>); num (<i>younger</i>)	Azhim	50. Sister.
Mi	Mi	Mi	51. Man.
Per-me	Mohi	Amtsu	52. Woman.

English.	Baltī (Baltistan).	Parik (Parik).	Ladākhī (Ladakh).
53. Wife	Zanzos; chhng-mā	A-nē	A-ne
54. Child	Phrū	Phrū	Thru-gu
55. Son	Bū, bū-tshā	Bū, bū-tshā	Bu-tsha
56. Daughter	Bō-ngō	Bō-mō	Bo-mo
57. Slave	Byis-ba; sgō-yāl	Yok-pō; sgō-yal	Gho-yal, yok-po
58. Cultivator	Chhun-pa	Chhun-pa	Zhing-pa; zhing-dak
59. Shepherd	Lurzi, luk-rzi	Ra-rzi, luk-rzi	Rdzi-o; luk-rdzi
60. God	Khudā	Khudā	Kon-chhok
61. Devil	Shētān	Shētān	Rdut
62. Sun	Nyi-ma	Nyi-ma	Nyi-ma
63. Moon	Lzōd, ldzōd (=moon-light)	Lzai-mō	Lda-va
64. Star	Skar-ma	Skar-ma	Skar-ma
65. Fire	Mē	Mē	Me
66. Water	Chhū	Chhū	Chhu
67. House	Nang, khang-ma	Khang-ma, nang	Khang-pa
68. Horse	Rstā	Rstā	Sta
69. Cow	Bang	Bā	Ba-lang
70. Dog	Khyi	Khyi	Khyi
71. Cat	Bi-la	Bi-la	Bi-la
72. Cock	B'yā-pō	B'yā-pō	Ja-po
73. Duck	Batik	Chhū-strok, byā-long	Chhu-shrak; ngur-va
74. Ass	Bong-bu	Bong-bū	Bong-ngu
75. Camel	Shngā-bong	Shngā-bong	Shnga-bong
76. Bird	Bū-u	Bi	Chi-pa
77. Go	Chhā-chas	Chhā-chas	Chha-ches (<i>infinitive</i>)
78. Eat	Zā-chas	Zā-chas	Za-ches
79. Sit	Duk-chas	Duk-chas	Duk-ches

Central Dialect (Sandberg and Henderson).	
Written.	Spoken.
Chhung-ma	Chhung-ma ; kyē-men
Phrugu	Thugu ; phugu
Bu	Bhu
Bu-mo	Bhu-mo
Tshe-gyog	Tshe-yok
.....
Lug-rdzi	Luk-rdzi
Dkon-mehhog	Kōn-chhok
'Adre	Dhe
Nyi-ma	Nyi-ma
Zla-ba	Da-wa
Skar-ma	Kar-ma
Me	Me
Chhu	Chhu
Khyim	Khyim
Rta	Ta
Ba	Bha
Khyi	Khyi
Zhi-mi	Shi-mi
Bya-po	Jha-po
Ya-tse	Ya-tse
Bong-bu	Pong-ghu
Rnga-bong	Nga-bong
Bya	Jha
Song	Song
Zo	So
Sdod	Dō

Spiti (Spiti).	Kagate (Darjeeling).
Jan-mo	Chhung-ma
Thu-gu (phru-gu)	Pi-za
Bu-tsa	Pu
Bu-mo	Po-mo
Go-yal	Yok-po
Shim-pa	Shing
<u>Dzi</u> -o	Karālu
Kon-chhok	Sang-gye (= Buddha)
Dut	Henḍi
Nyi-ma	Nyi-ma
Da-wa	Da-wa
Kar-ma	Kar-ma
Me	Me
Chhu	Chhu
Kham-pa	Khim
Ta	Ta-bu
Ba-lang	Pa-lang
Khi	Khi
Pi-shi	Guri
Ja-pho	Cha-bu
Ngang-pa	Hangsa
Bum-bu	Panggu
Nga-bong	Ama-koma
Ja	Cha
Song	Song
Zo	So
Dot	Te

Sharpa (Darjeeling).	Dänjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Cher-mu	Khim-me	Näm	53. Wife.
Pi-dza	Phugu	Bu-taho	54. Child.
Pu-jung	Pu	A-lo	55. Son.
Pu-mu	Pum	Bum	56. Daughter.
Yok-pu	Yok-ku	Gyowu	57. Slave.
Shing-tap-khen . . . .	.....	Zhing-la-pa	58. Cultivator.
Luk-tso-khen . . . .	.....	Luk-taho-mi	59. Shepherd.
Kun-chok	Könchho	Lha	60. God.
Dut . . . .	.....	De	61. Devil.
Nima	Nyim	Nyim	62. Sun.
Dawa	Dau	Dau	63. Moon.
Karma	Kam	Kam	64. Star.
Me	Mi	Mi	65. Fire.
Chhu	Chhu	Chhu	66. Water.
Khang-pa	Khim	Khyim	67. House.
Ta	Ta	Ta	68. Horse.
Chhung-ma	Bhachu	Ba	69. Cow.
Khi	Khyi	Pho-khyi	70. Dog.
Ber-me	A-lü; shim	Bili	71. Cat.
Cha-bu . . . .	.....	Byap	72. Cock.
Dam-cha . . . .	.....	Dam-bya	73. Duck.
Pung-bu	Bong-gu	Bom	74. Ass.
Nga-mong . . . .	.....	Ngamo-gyet-pa	75. Camel.
Cha-chhung-ma	Phya	Bya	76. Bird.
Gyuk	Song	Gyo	77. Go.
So	Sa	Za	78. Eat.
Dot	Dö	Dot	79. Sit.

English.	Balti (Baltistan).	Purik (Purik).	Ladakhi (Ladakh).
80. Come	Ong-chas	Yong-chas	Yong-ches
81. Beat	Tang-chas	Rdung-chas	Rdung-ches
82. Stand	Lang-shas	Lang-shas	Langs-te duk-ches
83. Die	Shi-chas	Shi-chas	Shi-ches
84. Give	Min-chas	Tang-chas	Tang-ches; sal-ches (<i>respectful</i>).
85. Run	Rgyuk-chas	Rgyuk-chas, bang tang-chas.	Rgyuk-ches
86. Up	Yar, khathok	Kha-thot	Gyen, kha-thok
87. Near	Nyā-bō	Nyē-mō	Nye-mo
88. Down	Thurn	Yok-pō, yok-la	Thur, yok-la
89. Far	Thagh-ring	Thaghring	Thak; ring
90. Before	Dunu, shiti-a, dunuk	Shiti-a	Dunla
91. Behind	Rgyap-la	Rgyap-na	Rgyap-la
92. Who	Sū	Sū	Su
93. What	Chī	Chī	Chi
94. Why	Chī-phari; chī phares	Chī-la	Chii-phi-la
95. And	Nang, yang	Yang, nang, dang	Dang, yang
96. But	Dō-in-na-sē, ama-ō	Ama-ō, in-na-yang	Yin-na-yang (<i>being-in-even</i>)
97. If	-na	-na	-na
98. Yes	In, o-ngā	In, ō-na, yot, duk	O-na; yin; yot; duk
99. No	Met, men, min-duk	Men, met, min-duk	Man; met
100. Alas	La, le	Wa	Wa
101. A father	Atā chik	Atā chik	A-ba-zhik
102. Of a father	Atā chig-i	Atā chig-i	A-ba-zhig-gi
103. To a father	Atā chik-la	Atā-chik-la	A-ba-zhik-la
104. From a father	Atā chik-nā	Atā chik-nā	A-ba-zhik-nā
105. Two fathers	Atā nyis	Atā nyis	A-ba nyis
106. Fathers	Atā-un, atā-rgun, atā-chök	Atā-gun	A-ba-gun

Central Dialect (Sandberg and Henderson).	
Written.	Spoken.
Shog	Shok
Rdung	Dung
Long	Long
Shi	Shi
Ster	Ter
Rgyug	Gyuk
Yar	Yar
Nye-po	Nye-po
Mar	Mar
Thag-ring-po	Thak-ring-po
Gdong-la	Dong-la; ngān-la
Gzhug-la	Zhuk-la
Su	Su
Gang; ga-re; chi	Ghang; gha-re; chi
Gang-la	Ghang-la
Dang	Dhang
On-kyang	Ōn-kyang
Na	Na
Lags	Lā
Min	Min
.....
A-pha zhig	A-pha shik
A-pha-i	A-pha-yi
A-pha-la	A-pha-la
A-pha-nas	A-pha-nā
A-pha-gnyis | . . . . .	A-pha nyi
A-pha-tsho	A-pha-tsho

Spiti (Spiti).	Kagate (Darjeeling).
Shok	Sho
Dung	Rop-che
Long	Long
Shi-tong	Shi
Tong	Nang
Gyuk	Chhong
Khan-tok	Tho-la
Nyi-mo	Tha-ma
Yo	Cha-la
Thak-ring	Tharing-bu
Dun-nā	Nge-la
Gyap-nā	Ting-la
Su	Su
Chi	Chi
Chi-la	Che-la
Yang	Yang
Yin-kyang	Lap-na
Yang-na	Lap-ken, lap-sing, lap-na
O-na	Yin
Man	Min
.....
A-pha shik	A-ba chik
A-pha shig-gi	A-ba chik-i-di
A-pha shik-la	A-ba chik-la
A-pha shik-nā	A-ba sale
A-pha nyi	A-ba nyi
A-pha gun	A-ba kya

Sharpa (Darjeeling).	Dänjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Shok	Shok	Shok	80. Come.
Dung	Tip	Dung	81. Beat.
Lang . . . .	.....	Long	82. Stand.
Shi	Shi	Shi	83. Die.
Bin	Phin	Byin	84. Give.
Gyuk	Chhong	Chhong	85. Run.
Yar	Yaki	Tak-li	86. Up.
Tsa-la	Tsaka	Bo-lo	87. Near.
Mar	Mar	Ma	88. Down.
Thak-ring-bo	Thak-ring	Thak-ring	89. Far.
Dong-la, dung-la	Hen-lä	Ngan-lä	90. Before.
Gyap-la	Se-lo	Shü-lä	91. Behind.
Su	Ka	Gak-me-po	92. Who.
Gang	Kan	Ga-chi-mo	93. What.
Gang-la	Kambe	Gan-chi-bewo	94. Why.
Ta-rung	Ta-rung	Tarura	95. And.
Yin-na-yang . . . .	.....	Ying-rung	96. But.
-na	-nä; nu	Gal-te	97. If.
Yin	Las	Yin	98. Yes.
Min	Mem-bä; men	Men	99. No.
A-kha . . . .	.....	Akha	100. Alas.
Papa chik	A-pho chi	Ap chik	101. A father.
Papa chig-gi	A-pho-i	Ap chigi	102. Of a father.
Papa chik-la	A-pho-lo	Ap chik-lo	103. To a father.
Papa chik-nä	A-pho-nä	Ap chik-lä	104. From a father.
Papa nyi	A-pho-nyi	Ap nyi	105. Two fathers.
Papa-tsho	A-pho-tsho	Ap-tau	106. Fathers.

English.	Balti (Baltistan).	Purik (Parik).	Ladakhī (Ladakh).
107. Of fathers . . .	Aton-1 (i.e., ata-un-1), atō-ngun-1.	Atā-gun-1 . . .	A-ba-gun-ni . . .
108. To fathers . . .	Atō-ngun-la . . .	Atā-gun-la . . .	A-ba-gun-la . . .
109. From fathers . . .	Atō-ngun-nā . . .	Atā-gun-nā . . .	Aba-gun-nā . . .
110. A daughter . . .	Bo-ngō chik . . .	Bō-mō chik . . .	Bo-mo-zhik . . .
111. Of a daughter . . .	Bo-ngō chig-1 . . .	Bō-mō chig-1 . . .	Bo-mo-zhig-gi . . .
112. To a daughter . . .	Bo-ngō chik-la . . .	Bō-mō chik-la . . .	Bo-mo-zhik-la . . .
113. From a daughter . . .	Bo-ngō-chik-nā . . .	Bō-mō chik-nā . . .	Bo-mo-zhik-nā . . .
114. Two daughters . . .	Bo-ngō nyis . . .	Bō-mō nyis . . .	Bo-mo nyis . . .
115. Daughters . . .	Bo-ngō-ngun . . .	Bō-mō-gun . . .	Bo-mo-gun . . .
116. Of daughters . . .	Bo-ngō-ngun-1 . . .	Bō-mō-gun-1 . . .	Bo-mo-gun-ni . . .
117. To daughters . . .	Bo-ngō-ngun-la . . .	Bō-mō-gan-la . . .	Bo-mo-gun-la . . .
118. From daughters . . .	Bo-ngō-ngun-nā . . .	Bō-mō-gun-nā . . .	Bo-mo-gun-nā . . .
119. A good man . . .	L'agh-mō mi chik . . .	Nōrō mi-chik . . .	Mi rgyal-la zhik . . .
120. Of a good man . . .	L'agh-mō mi chig-1 . . .	Nōrō mi-chig-1 . . .	Mi rgyal-la zhig-gi . . .
121. To a good man . . .	L'agh-mō mi chik-la . . .	Nōrō mi-chik-la . . .	Mi rgyal-la zhik-la . . .
122. From a good man . . .	L'agh-mō mi chik-nā . . .	Nōrō mi-chik-nā . . .	Mi rgyal-la zhik-nā . . .
123. Two good men . . .	L'agh-mō mi nyis . . .	Nōrō mi nyis . . .	Mi rgyal-la nyis . . .
124. Good men . . .	L'agh-mō mi-un . . .	Nōrō mi-gun; rgyala mi-gun.	Mi rgyal-la-gun . . .
125. Of good men . . .	L'gha-mō mi-un-1 . . .	Nōrō mi-gun-1 . . .	Mi rgyal-la-gun-ni . . .
126. To good men . . .	L'agh-mō mi-un-la . . .	Nōrō mi-gun-la . . .	Mi rgyal-la-gun-la . . .
127. From good men . . .	L'gha-mō mi-un-nā . . .	Nōrō mi-gun-nā . . .	Mi rgyal-la-gun-nā . . .
128. A good woman . . .	L'agh-mō bū-string chik . . .	Nōrō bō-mō chik . . .	Bo-mo rgyal-la zhik . . .
129. A bad boy . . .	Shrē-shrik bū chik . . .	Rtsok-pō-bu . . .	Bu-tsha rtsok-po zhik . . .
130. Good women . . .	L'agh-mō bū-string-gun . . .	Nōrō bō-mō-gun . . .	Bo-mo rgyal-la sak . . .
131. A bad girl . . .	Shrē-shrik bo-ngō chik . . .	Rtsok-pō bō-mō chik . . .	Bo-mo rtsok-po zhik . . .
132. Good . . .	L'agh-mō . . .	Nōrō; rgyal-a . . .	Rgyal-la; zang-po; jak-po . . .
133. Better . . .	Dō-o-batsek (better than that). L'agh-mō	Dī-u-vasang nō-rō (better than this)	-sang rgyal-la . . .

Central Dialect (Sandberg and Henderson).

Written.	Spoken.
A-pha- <u>ts</u> ho-i . . .	A-pha- <u>ts</u> ho-i . . .
A-pha- <u>ts</u> ho-la . . .	A-pha- <u>ts</u> ho-la . . .
A-pha- <u>ts</u> ho-nas . . .	A-pha- <u>ts</u> ho-nã . . .
Bu-mo z <u>h</u> ig . . .	Bhu-mo shik . . .
Bu-mo-i . . .	Bhu-mo-i . . .
Bu-mo-la . . .	Bhu-mo-la . . .
Bu-mo-nas . . .	Bhu-mo-nã . . .
Bu-mo gnyis . . .	Bhu-mo nyi . . .
Bu-mo- <u>ts</u> ho . . .	Bhu-mo- <u>ts</u> ho . . .
Bu-mo- <u>ts</u> ho-i . . .	Bhu-mo- <u>ts</u> ho-i . . .
Bu-mo- <u>ts</u> ho-la . . .	Bhu-mo- <u>ts</u> ho-la . . .
Bu-mo- <u>ts</u> ho-nas . . .	Bhu-mo- <u>ts</u> ho-nã . . .
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Yag-po; legs-pa . . .	Ynk-po; lã-pa . . .
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Spiti (Spiti).	Kagate (Darjeeling).
A-pha nam-ki . . .	A-ba-hari-ki . . .
A-pha gun-la . . .	A-ba-kei (Aba-kya-la) . . .
A-pha-gun-nā . . .	A-ba-sale . . .
Bu-mo shik . . .	Po-mu chik . . .
Bu-mo shig-gi . . .	Po-mu chik-i-di . . .
Bu-mo shik-la . . .	Po-mu chik-la . . .
Bu-mo shik-nā . . .	Po-mu chik minji . . .
Bu-mo nyi . . .	Po-mu nyi . . .
Bu-mo nam . . .	Po-mu-kya . . .
Bu-mo nam-ki . . .	Po-mu-kya-gi-di (ke-i-di) . . .
Bu-mo gun-la . . .	Po-mu kya-la . . .
Bu-mo gun-nā . . .	Po-mu kya minjik . . .
Mi gyala shik . . .	Ya-bu mi chik . . .
Mi gyala shig-gi . . .	Ya-bu mi chik-i-di . . .
Mi gyala shik-la . . .	Mi ya-bu chik-la . . .
Mi gyala shik-nā . . .	Mi ya-bu chik-le . . .
Mi gyala nyi . . .	Mi ya-bu nyi . . .
Mi gyala gun . . .	Mi ya-bu kya . . .
Mi gyala gun-gi . . .	Mi ya-bu ke-i-di . . .
Mi gyala gun-la . . .	Mi ya-bu kya-la . . .
Mi gyala nam-nā . . .	Mi ya-bu kya-sa-le . . .
Bo-mo gyala shik . . .	Pe-mi ya-bu chik . . .
Thu-gu sok-po shik . . .	Piza ma-ya-ba chik . . .
But-met gyala . . .	Ya-bu pe-mi-kya . . .
But-met sok-po shik . . .	Po-mu ma-ya-ba chik . . .
Gyala . . .	Ya-bu . . .
De-sang gyala . . .	Ya-bu . . .

Sharpa (Darjeeling).	Dänjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Papa-tsho-yi . . .	A-pho-tsho-i . . .	Ap-tsu-gi . . .	107. Of fathers.
Papa-tsho-la . . .	A-pho-tsho-lo . . .	Ap-tsu-lo . . .	108. To fathers.
Papa-tsho-nā . . .	A-pho-tsho-nā . . .	Ap-tsu-lā . . .	109. From fathers.
Pu-mo chik . . .	Pum chi . . .	Bum chik . . .	110. A daughter.
Pu-mo chig-gi . . .	.....	Bum chigi . . .	111. Of a daughter.
Pu-mo chik-la . . .	.....	Bum chik-lo . . .	112. To a daughter.
Pu-mo chik-nā . . .	.....	Bum chik-lā . . .	113. From a daughter.
Pu-mo nyi . . .	.....	Bum nyi . . .	114. Two daughters.
Pu-mo-tsho . . .	.....	Bum-tsu . . .	115. Daughters.
Pu-mo-tsho-yi . . .	.....	Bu-mo-i . . .	116. Of daughters.
Pu-mo tsho-la . . .	.....	Bu-mo-la . . .	117. To daughters.
Pu-mo tsho-nā . . .	.....	Bum-tsu-lā . . .	118. From daughters.
Mi le-mo chik . . .	Mi lem chi . . .	Mi lek-zhim chik . . .	119. A good man.
Mi le-mo chig-gi . . .	.....	Mi lek-zhim chigi . . .	120. Of a good man.
Mi le-mo chik-la . . .	.....	Mi lek-zhim chik-lo . . .	121. To a good man.
Mi le-mo chik-nā . . .	.....	Mi lek-zhim chik-lā . . .	122. From a good man.
Mi le-mo nyi . . .	.....	Mi lek-zhim nyi . . .	123. Two good men.
Mi le-mo-tsho . . .	.....	Mi lek-zhim-tsu . . .	124. Good men.
Mi le-mo-tsho-yi . . .	.....	Mi lek-zhim-tso-i . . .	125. Of good men.
Mi le-mo-tsho-la . . .	.....	Mi lek-zhim-tsu-lo . . .	126. To good men.
Mi le-mo-tsho-nā . . .	.....	Mi lek-zhim-tsu-lā . . .	127. From good men.
Per-me le-mo chik . . .	.....	Am lek-zhim chik . . .	128. A good woman.
Pi-dza ma-le-pa . . .	.....	Bu-tsho zep chik . . .	129. A bad boy.
Per-me le-mo-tsho . . .	.....	Am lek-zhim-tsu . . .	130. Good women.
Pu-mo ma-le-pa . . .	.....	Bu-mo zok chik . . .	131. A bad girl.
Le-mo . . .	Lem . . .	Lek-zhim . . .	132. Good.
Si-na le-mo . . .	Te-lā lem . . .	.....	133. Better.

English.	Balti (Baltistan).	Purik (Purik).	Ladākhī (Ladakh).
134. Best . . .	Chök-batsek l'agh-mō	Thsang-ma-vasang nōrō	Tshang-mā sang rgyal-la
135. High . . .	Thon-mō	Thon-mō	Thon-po
136. Higher . . .	Dē-o-batsek thon-mō.	Di-u-vasang thon-mō	-sang thon-po
137. Highest . . .	Chök-batsek thon-mō	Thsang-ma-vasang thon-mō	Tshang-mā sang thon-po
138. A horse . . .	Rstā chik	Rstā chik	Sta zhik
139. A mare . . .	Rgun-mā chik	Rgunmā chik, ghun-mā chik	Rgot-ma, ghot-ma
140. Horses . . .	Rstā-ngun	Rstā-gun, (-un)	Sta-gun, sta-sak
141. Mares . . .	Rgun-mō-ngun (chök)	Ghun-mā-un (-gun)	Rgot-ma-sak
142. A bull . . .	Ghlang chik, ghlang-tō chik	Ghlang-tō chik	Hlang-to chik
143. A cow . . .	Bā chik	Bā chik	Ba-lang chik
144. Bulls . . .	Ghlang-gun; Ghlang-ngun	Ghlang-tō-un	Hlang-to-sak
145. Cows . . .	Bā-ngun	Bā-un, bā-gun	Ba-lang-sak
146. A dog . . .	Khyi chik	Khyi chik	Khyi zhik
147. A bitch . . .	Khyi-mō chik	Khyi-mō chik	Khyi-mo zhik
148. Dogs . . .	Khyi-ngun	Khyi-un, khyi-gun	Khyi-gun
149. Bitches . . .	Khyi-mō-ngun	Khyi-mō-gun	Khyi-mo-gun
150. A he goat . . .	Rā-skyes chik	Rā-skyes chik	Ra-po chik
151. A female goat . . .	Rā chik	Rābak chik	Ra-ma chik
152. Goats . . .	Rā-bak-gun	Rābak-gun	Ra-ma-sak
153. A male deer . . .	Shā-phū-rang chik	Rōpō tsē-phō chik	Sha-po
154. A female deer . . .	Shā mō-rang chik	Rōpō tsē-mō chik	Sha-mo
155. Deer . . .	Shā, shā-ba, ri-daghs	Shā, ri-daghs	Sha-ba
156. I am . . .	Ngā yot	Nga-rang in	Nga iu
157. Thou art . . .	Khiang yot	Khye-rang in	Khyot in
158. He is . . .	Kho yot	Khō in	Kho in
159. We are . . .	Ngayā yot	Nga-tang in	Nga-zha in
160. You are . . .	Khye-tang yot	Khye-tang in	Khyo-zha in

Central Dialect (Sandberg and Henderson).	
Written.	Spoken.
.....
Mthon-po	Thom-po
.....
.....
Rta-po	Ta-po
Rgod-ma	Gö-ma
Rta-tsho	Ta-tsho
Rgod-ma-tsho	Gö-ma-tsho
Glang	Lang
Ba-mo	Bha-mo
Glang-tsho	Lang-tsho
Ba-mo-tsho	Bha-mo-tsho
Pho-khyi	Pho-khyi
Mo-khyi	Mo-khyi
Pho-khyi-tsho	Pho-khyi-tsho
Mo-khyi-tsho	Mo-khyi-tsho
.....	Ra-thong
Ra-ma	Ra-ma
Ra-tsho	Ra-tsho
.....
.....
.....
Nga yod	Nga yö
Khyod 'adug	Khyö duk
Kho 'adug	Kho duk
Nga-tsho yod	Nga-tsho yö
Khyod-tsho 'adug	Khyö-tsho duk

Spiti (Spiti).	Kāgate (Darjeeling).
Tshang-mā sang gyala .	.....
Thon-po	Rung-bu
De-sang thon-po . .	.....
Tshang-mā sang thon-po .	Mang-bu rung-bu chik (-much high one).
Ta shik	Ta-bu chik
Gotma shik	Ta-ma chik
Ta nam	Ta-bu kya
Gotma nam	Ta-mu kya
Lang-to shik	Lang uhik
Ba-lang shik	Pa-lang chik
Lang-to nam	Lang kya
Ba-lang nam	Pa-lang kya
Khi shik	Khi chik
Mo khi shik	Khi-mu chik
Khi nam	Khi-kya
Mo-khi nam	Khi-mu kya
Ra-wo shik	Changre chik
Ra-ma shik	Ra-ma chik
Ra-rigs nam	Ra-kya
Sha-pho shik	Khyesa chik
Sha-mo shik	Khyesa a-ma (deer-mother)
Sha-wa-rigs nam	Khyesa kya
Nga yin	Nga e
Khyut yin	Khyo e
Kho yin	Kho e
Nga-zha yin	Ngi-kya e
Khyo-zha yin	Khyo e

Sharpa (Darjeeling).	Dänjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Te-ri si-na le-mo . . .	Gün-lä lem . . .	.....	134. Best.
Thon-bu . . .	Tho . . .	Tho-wo . . .	135. High.
Si-na thon-bu . . .	Te-lä tho . . .	.....	136. Higher.
Te-ri si-na thon-bu . . .	Gün-lä tho . . .	.....	137. Highest.
Ta chik . . .	Ta chi . . .	Ta chik . . .	138. A horse.
Goid-ma . . .	.....	Goym chik . . .	139. A mare.
Ta-tsho . . .	.....	Ta-tsu . . .	140. Horses.
Goid-ma-tsho . . .	.....	Goym-tsu . . .	141. Mares.
Lang chik . . .	.....	Lang chik . . .	142. A bull.
Chhung-ma chik . . .	Bhachu chi . . .	Ba chik . . .	143. A cow.
Lang-tsho . . .	.....	Lang-tsu . . .	144. Bulls.
Chhung-ma-tsho . . .	.....	Ba-tsu . . .	145. Cows.
Ki chik . . .	.....	Pho-khyi chik . . .	146. A dog.
Ki-mo chik . . .	.....	Khyi-mu chik . . .	147. A bitch.
Ki-tsho . . .	.....	Pho-khyi-tsu . . .	148. Dogs.
Ki-mo-tsho . . .	.....	Mo-khyi-tsu . . .	149. Bitches.
Ra-pho chik . . .	Ra-po . . .	Ra-pho chik . . .	150. A he goat.
Ra-mo chik . . .	.....	Ra-ma chik . . .	151. A female goat.
.....	.....	Ra-tsu . . .	152. Goats.
Kha-sha-pho chik . . .	.....	Sha-pho chik . . .	153. A male deer.
Kha-sha-mo chik . . .	.....	Sha-mo chik . . .	154. A female deer.
Kha-sha . . .	.....	Sha-u . . .	155. Deer.
Nga yin . . .	Nga in . . .	Nga yin . . .	156. I am.
Khyot-rang yin . . .	Chhō bā . . .	Khyot yin-bet . . .	157. Thou art.
Kho yin . . .	Kho bā . . .	Kho bet . . .	158. He is.
Dak-pu yin . . .	Nga-cha in . . .	Nga-chak yin . . .	159. We are.
Khyot-rang yin . . .	Chhō bā . . .	Khyot yin-bet . . .	160. You are.

English.	Balti (Baltistan).	Purik (Purik).	Ladakhi (Ladakh).
161. They are . . .	Khong yot . . .	Khong in . . .	Kho-gun in . . .
162. I was . . .	Ngā yot-pa . . .	Nga-rang yot-pin . . .	Nga yot-pin . . .
163. Thou wast . . .	Khiang yot-pa . . .	Khye-rang yot-pin . . .	Khyot yot-pin . . .
164. He was . . .	Khō yot-pa . . .	Khō yot-pin . . .	Kho yot-pin . . .
165. We were . . .	Ngayā yot-pa . . .	Nga-tang yot-pin . . .	Nga-zha yot-pin . . .
166. You were . . .	Khye-tang yot-pa . . .	Khyen-tang yot-pin . . .	Khyo-zha yot-pin . . .
167. They were . . .	Khong yot-pā . . .	Khong yot-pin . . .	Kho-gun yot-pin . . .
168. Be . . .	Yot, duk, in . . .	Yot, duk, in . . .	Yot, duk, in . . .
169. To be . . .	Yot-chas . . .	Yot-chas . . .	Yot-ches . . .
170. Being . . .	Yot-pa, yot-tē . . .	Yot-tē . . .	Yot-te; yot-khan . . .
171. Having been . . .	Yot-pa in-tē . . .	Yot-khan in-tē . . .	Yot-khan in-te . . .
172. I may be . . .	Ngā yot-na (if I be) . . .	Ngā yot-na (if I be) . . .	Nga yot dro . . .
173. I shall be . . .	Ngā dug-nuk . . .	Ngā dug-in . . .	Nga dug-in . . .
174. I should be . . .	Ngā duk rgos . . .	Ngā duk rgos . . .	Nga duk-rgos (ghos) . . .
175. Beat . . .	T'ong, rdung . . .	Rdung . . .	Rdung . . .
176. To beat . . .	T'ang-chas . . .	Rdung-chas . . .	Rdung-ches . . .
177. Beating . . .	T'ang-sē . . .	Rdung-sē . . .	Rdung-ste . . .
178. Having beaten . . .	T'ang-sē yot-pa . . .	Rdung-sē yot-pa . . .	Rdung-tshar-te . . .
179. I beat . . .	Ngā-se t'ang-nuk . . .	Nga-s rdung-duk . . .	Ngā rdung-at . . .
180. Thou beatest . . .	Khiang-se t'ang-et . . .	Khye-rang-is rdung-duk . . .	Khyod-dis rdung-at . . .
181. He beats . . .	Khō-se t'ang-et . . .	Khō-s rdung-duk . . .	Kho-e rdung-duk . . .
182. We beat . . .	Ngaya-se t'ang-nuk . . .	Nga-tang-is rdung-duk . . .	Nga-zhā rdung-at . . .
183. You beat . . .	Khyetang-se t'ang-et . . .	Khyen-tang-is rdung-duk . . .	Khyo-zhā rdung-at . . .
184. They beat . . .	Khong-se t'ang-et . . .	Khun-t-is rdung-duk . . .	Kho-gun-nis rdung-duk . . .
185. I beat (<i>Past Tense</i>) . . .	Ngā-se t'angs, t'angs-pa . . .	Nga-rang-is rdung-s . . .	Ngā rdungs-pin . . .
186. Thou beatest (<i>Past Tense</i>). . .	Khiang-se t'angs-pa . . .	Khye-rang-is rdung-s . . .	Khyod-dis rdungs-pin . . .
187. He beat (<i>Past Tense</i>) . . .	Khō-se t'angs-pa . . .	Khō-s rdung-s . . .	Kho-e rdungs-song . . .

Central Dialect (Sandberg and Henderson).	
Written.	Spoken.
Kho-tsho 'adug . . .	Kho-tsho duk . . .
Nga yod-pa-yin . . .	Nga yō-pa-yin . . .
Khyod yod-pa-red . . .	Khyō yō-pa-re . . .
Kho yod-pa-red . . .	Kho yō-pa-re . . .
Nga-tsho yod-pa-yin . . .	Nga-tsho yō-pa-yin . . .
Khyod-tsho yod-pa-red . . .	Khyō-tsho yō-pa-re . . .
Kho-tsho yod-pa-red . . .	Kho-tsho yō-pa-re . . .
.....
Yod-pa . . .	Yō-pa . . .
.....
.....
.....
.....
.....
Rdung . . .	Dung . . .
Rdung-ba . . .	Dung-wa . . .
Rdung-ba . . .	Dung-wa . . .
.....
.....	Nga-rang-ghi dung-ghi yō .
.....	Khyō-tang-ghi dung-ghi du
.....	Kho-rang-ghi dung-ghi du
.....	Nga-tsho-ghi dung-ghi yō .
.....	Khyō-tsho-ghi dung-ghi du
.....	Kho-pa-l dung-ghi du .
.....	Nga-rang-ghi dung-wa-yin
.....	Khyō-tang-ghi dung-wa-re
.....	Kho-rang-ghi dung-wa-re .

Spiti (Spiti)	Kagate (Darjeeling)
Kho-ba yin . . .	Khung-kya e . . .
Ngã yod-din . . .	Nga woe . . .
Khyud yod-din . . .	Rang woe . . .
Kho yod-din . . .	Kho woe . . .
Nga-zha yod-din . . .	Ngi-kya woe . . .
Khyo-zha yod-din . . .	Rang-kya woe . . .
Kho-ba yod-din . . .	Khung-kya woe . . .
Yot . . .	.....
Yot-che . . .	.....
Yot-te . . .	.....
.....
Chi she ngã yin-do . . .	Nga-i ong-do . . .
.....
.....
Gyop . . .	Rop-kong . . .
Gyap-che . . .	Rop-che . . .
Gyab-bin shik dang . . .	Rop-di . . .
Gyab-te . . .	Rop-sing-di . . .
Ngã gyab-ba yot . . .	Ngai rop-ken . . .
Khyoi gyap duk . . .	Khyo-i rop-ken . . .
Khoi gyap duk . . .	Kho-i rop-ku-du . . .
Nga-zhã gyab-ba yot . . .	Ngi-kya-i rop-ken . . .
Khyo-zhã gyab-ba dut . . .	Khyo rop . . .
Kho-bã gyap-duk . . .	Khung-e rop-to . . .
Ngã gyab-ban . . .	.....
Khyut-ki gyap-song . . .	.....
Khoi gyab-ban . . .	.....

Sharpa (Darjeeling).	Danjongka (Sandberg).	Lhoke (Darjeeling).	English.
Kho-tsho yin	Khong bā	Khong bet	161. They are.
.....	162. I was.
.....	163. Thou wast.
.....	164. He was.
.....	165. We were.
.....	166. You were.
.....	167. They were.
Yot	Yin-ba	168. Be.
.....	Yin-ba	169. To be.
Chung-ni	Yin-ba	170. Being.
Chung-de	171. Having been.
Nga yin-do	Nga yin-gyu	172. I may be.
Nga yong	Nga thā-gyu	173. I shall be.
Nga yong goi	Nga yin-pa thā-gyu	174. I should be.
Dung	Dung-che	175. Beat.
Dung-gyu	Dung-bo	176. To beat.
Dung-gi nok	Dung-bo	177. Beating.
Dung-nā	Dung-di-gi	178. Having beaten.
Ngas dung-gi yot	Nga dung	179. I beat.
Khi dung-gi nok	Khyot dung	180. Thou beatest.
Khoi dung-gi nok	Khu dung	181. He beats.
Dak-pui dung-gi yok	Nga-chag-gi dung	182. We beat.
Khi dung-gi nok	Khyot dung	183. You beat.
Kho-tshoi dung-gi nok	Khong-gi dung	184. They beat.
Ngas dung-ba yin	Nga dum-yin	185. I beat (<i>Past Tense</i>).
Khi dung-gi nok	Khyot dum-yin	186. Thou beatest (<i>Past Tense</i>).
Khoi dung-song	Kho dum-yi	187. He beat (<i>Past Tense</i>).

English.	Balti (Baltistan).	Purik (Purik).	Ladākhī (Ladakh).
188. We beat (<i>Past Tense</i>).	Ngaya-se t'angs-pa .	Ngarē-s rdung-s .	Nga-zhā rdungs-pin .
189. You beat (<i>Past Tense</i>)	Khyetang-se t'angs-pa .	Khyen-ti-s rdung-s .	Khyo-zhā rdungs-pin .
190. They beat (<i>Past Tense</i>)	Khong-ise t'angs-pa .	Khong-is rdang-s .	Kho-gun-nis rdungs-pin .
191. I am beating . . .	Ngā t'ang-ma duk .	Ngā-rang rdung-gin duk .	Nga rdung-gin duk .
192. I was beating . . .	Ngā t'ang-ma duk-pa .	Ngā-rang rdung gin duks- pa.	Nga rdung-gin yot-pin .
193. I had beaten . . .	Ngā-se t'ang-s-et-pa .	Ngā-res rdung-s-et-pa .	Ngā rdungs-pin .
194. I may beat . . .	...	...	...
195. I shall beat . . .	Ngā-se t'ang-uk .	Nga-rā-s rdung-uk, or rdung-in.	Ngā rdung-in .
196. Thou wilt beat . . .	Khiang-se t'ang-uk .	Khye-r-is rdung-uk .	Khyod-dis rdung-in .
197. He will beat . . .	Khō-se t'ang-uk .	Khō-s rdung-uk .	Kho-i rdung-in .
198. We shall beat . . .	Ngaya-se t'ang-uk .	Nga-tē-s rdung-uk .	Nga-zhā rdung-in .
199. You will beat . . .	Khye-tang-se t'ang-uk .	Khyen-ti-s rdung-uk .	Khyo-zhā rdung-in .
200. They will beat . . .	Khong-ise t'ang-uk .	Khong-is rdung-uk .	Kho-gun-nis rdung-in .
201. I should beat . . .	Ngā-se t'ang-rgos-uk .	Nga-s rdung-rgos .	Ngā rdung-ghos .
202. I am beaten . . .	Ngā t'ang-ma song-s-et .	Ngā rdung-se duk .	Nga-la rdung-duk .
203. I was beaten . . .	Ngā t'ang-ma song-s-et-pa .	Ngā rdung-se duk-s-pa .	Nga-la rdungs-pin .
204. I shall be beaten . . .	Ngā t'ang-ma-gik (gik- will go).	Ngā-la rdung-chas yong-uk .	Nga-la rdung-in .
205. I go . . .	Ngā gō-et . . .	Ngā-rang chhēt (=chhā-et)	Nga-chha-at . . .
206. Thou goest . . .	Khiang gō-et . . .	Khye-rang chhēt . . .	Khyot chha-at . . .
207. He goes . . .	Khō gō-et . . .	Khō chhēt . . .	Kho chha-ruk . . .
208. We go . . .	Ngayā gō-et . . .	Nga-tang chhēt . . .	Nga-zha chha-at . . .
209. You go . . .	Khye-tang gō-et . . .	Khyen-tang chhēt . . .	Khyo-zha chha-at . . .
210. They go . . .	Khong gō-et . . .	Khong chhēt . . .	Kho-gun chha-ruk . . .
211. I went . . .	Ngā song, song-pa .	Ngā-rang song-m-in, or, song- bin.	Nga song-pin . . .
212. Thou wentest . . .	Khiang song . . .	Khye-rang song-m-in .	Khyot song-pin . . .
213. He went . . .	Khō song . . .	Khō song-m-in . . .	Kho song . . .
214. We went . . .	Ngayā song . . .	Nga-tang song-m-in . . .	Nga-zha song-pin . . .

Spiti (Spiti).	Kāgate (Darjeeling).
Nga-zhā'gyab-ban . .	.....
Khyo-zhā gyab-ban . .	.....
Kho-bā gyab-ban . .	.....
Ngā gyab-bin shik dang yot .	Nga-i rop-ken
Ngā gyab-bin yod-din . .	Nga-i rop-rang-rop-ku-ye-ken.
Ngā gyap tshar-ban . .	Nga-i rop-sing
Chi she ngā gyab-in . .	.....
Ngā gyab-in . . . .	.....
Khyod-ki gyab-in . . . .	.....
Khoi gyab-in . . . .	.....
Nga-zhā gyab-in . . . .	.....
Khyo-zhā gyab-in . . . .	.....
Kho-bā gyab-in . . . .	.....
.....	Nga-i rop-kong
Ngā-la gyab-in chha-ruk . .	Nga-la rop-lang-sing . .
Ngā-la dung duk-pin	Nga-la rop-lang-sing . .
.....	Nga-la rop-lang-gue . .
Ngā chha-a yot	Nga don
Khyut chha-ruk	Khyo don
Kho chha-ruk	Kho don
Nga-zha chha-a yot . . . .	.....
Khyo-zha chha-ruk . . . .	.....
Kho-ba chha-ruk . . . .	.....
Ngā song-ban	Nga kal-sing
Khyut song-ban	Khyo kal-pa
Kho song-ban	Kho kai-sing
Nga-zha song-ban . . . .	.....

Sharpa (Darjeeling).	Dänjongkä (Sandberg).	Lhoke (Darjeeling).	English.
Dak-poi dung-pa-yin	Nga-chag-gi dum-yi . .	188. We beat (<i>Past Tense</i>).
Khi dung-song	Chot dum-yi . .	189. You beat (<i>Past Tense</i>).
Kho-tshoi dung-song	Khong-gi dum-yi . .	190. They beat (<i>Past Tense</i>).
Ngas dung-gi yot	Nga dum da-o-yin . .	191. I am beating.
Ngas dung-gi yot-pa yin	Nga dum da-o gang-yin . .	192. I was beating.
Ngas dung-pa yin	Nga dum tsha-di yin . .	193. I had beaten.
Ngas dung-chhok	Nga dum go ong . .	194. I may beat.
Ngas dung-yong	Nga dung-ni yin . .	195. I shall beat.
Khi dung-yong	Chhot dung-ni yin . .	196. Thou wilt beat.
Khoi dung-yong	Khu dung-ong . .	197. He will beat.
Dak-poi dung-yong	Nga-chak dung-ni-yin . .	198. We shall beat.
Khi dung-yong	Chhoy dung-ong . .	199. You will beat.
Kho-tshoi dung-yong	Khong dung-ong . .	200. They will beat.
Ngas dung-goi	Nga dung-go . .	201. I should beat.
Nga-la dung-song	Nga dung-do-yin . .	202. I am beaten.
Nga-la dung-chung	Nga dum-yin . .	203. I was beaten.
Nga-la dung-yong	Nga dung-ong . .	204. I shall be beaten.
Nga do-gi yot	Nga gyo-do-yin . .	205. I go.
Khyo do-gi nok	Chhot gyo-do . .	206. Thou goest.
Kho do-gi nok	Kho gyo-do-wat . .	207. He goes.
Dak-po do-gi yot	Nga-chak gyo-do . .	208. We go.
Khyo do-gi nok	Chho gyo-do . .	209. You go.
Kho-tsho do-gi nok	Khong gyo-do . .	210. They go.
Nga gal-bin	Nga song-yi . .	211. I went.
Khyo gal-lup-song	Chhot song-yi . .	212. Thou wentest.
Kho gal-song	Kho song-yi . .	213. He went.
Dak-po gal-lup	Nga-chak song-yi . .	214. We went.

English.	Baltī (Baltistan).	Purik (Purik).	Ladākhi (Ladakh).
215. You went . . .	Khye-tang song . . .	Khyen-tang song-m-in . . .	Khyo-zha song . . .
216. They went . . .	Khong song . . .	Khun tang song-m-in . . .	Kho-gun song . . .
217. Go . . .	Song . . .	Chhen-zhik . . .	Song shik . . .
218. Going . . .	Song-sē . . .	Song-sē . . .	Chha-khan . . .
219. Gone . . .	Song-sē . . .	Song-sē . . .	Song-khan . . .
220. What is your name ?	Yar-rī ming-taghs chi zer-et ?	Khyer-i ming chi yot ?	Khyo-rang-ngi ming-la chi zer-duk ?
221. How old is this horse ?	Rstā dū-i nasō tsam-tsē in ?	Diū rstā-la nasō tsamtsē duk ?	I sta na-so tsam duk ?
222. How far is it from here to Kashmir ?	Khachul-la tsam-tsē lam yot ?	Di-khā-nā Khachul tsamtsē thagh-rings duk ?	I-nas Kha-chbul tsamtsē thagh-rings duk ?
223. How many sons are there in your father's house ?	Khyed-i atā-i khangma-la bū tsam yot ?	Khye-rī at-i khang-ma-la bū tsam duk ?	Khyo-rang-ngi a-bā khang-pa-la bu-tsha tsam duk ?
224. I have walked a long way to-day.	Di-ring thagh-ring lam-la song-s-et-pa.	Diring ngā thagh-rings drul-s-pin.	Di-ring nga thak-ring-nas yong-s-pin.
225. The son of my uncle is married to his sister.	Ngari nēnēi bū-la rang-i string-mō nang bakhston bayas.	Nga-rī atā bū-tsha-s rang-i a-chē nang bagh-stonb'yas.	Ngā a-zhang-ngi bu-tshā rang-ngi shring-mo a-ne-la khyer-s.
226. In the house is the saddle of the white horse.	Nang-na karfō rstā-bō-i sgā yot.	Khang-ma-la karpō rstā sgā yot.	Khang-pā nang-na sta kar-po-i sga yot.
227. Put the saddle upon his back.	Khu-rī shul-i khā sgā stot.	Sgā-stan khu-rī shul-i khā tong.	Gha stot . . .
228. I have beaten his son with many stripes.	Ngā-se khoi phrū-la thur mā mot-pō t'ang-s . . .	Nga-s khu-rī bū-la mang-mō stal-chak tang-s.	Ngā kho-i bu-tsha-la stal-chags mang-po tang-s.
229. He is grazing cattle on the top of the hill.	Khō-esi bang-nor-gun brog-la tsā-in yot.	Khō rī-gō thon-mō-la nor-gun tsā-in duk.	Kho-e ring-go-la dut-dro tsho-va-la khyers.
230. He is sitting on a horse under that tree.	Khō rstā-khā stagh chig-i ogtu duk-sē yot.	Khō rstā khā zhon-ne lchang-mī yok duk.	Kho a bu-drā yok-la stā-kha zhon-te duk-duk.
231. His brother is taller than his sister.	Khō phō-nō khurī string-mō-batsek rgō-bongs thon-mō yot.	Khu-rī phō-nō khu-rī a-chē vasang thon-mō duk.	Kho-i shring-moi sang a-cho gho-bo ring-mo duk.
232. The price of that is two rupees and a half.	Dēbi rin-pō dabal nyis nang phet in.	Dū-i rin-la gir-mō phed-ang-sum duk.	I rin-po gir-mo phed-ang sum yot.
233. My father lives in that small house.	Ngī atā dē tsuntsē nang-po duk-sē yot.	Nga-rī atā ē tsuntsē khang-ma-la duk-si yot.	Ngā a-ba a khang-ngu-i nang-na duk-duk.
234. Give this rupee to him	Di shmul-pō khō-la min . . .	Diū shmul-pō khō-la tong . . .	I gir-mo kho-la tong . . .
235. Take those rupees from him.	Yā shmul-pō-ngun khō-nā len.	Ē shmul-gun khu-rī kha-nē len.	A gir-mo sak kho-i kha-nā nen-shik.
236. Beat him well and bind him with ropes.	Khō l'agh-mō bya-sē rdang-sē l'akh-pi-khā ching.	Khō-la nōrō basē rdung yang thag-pa-ching-sē bor.	Kho-la shran-te rdung-s-te thak-pa dang nyam-po kyigs-shig.
237. Draw water from the well.	Chhūdong nang-nā chhū phyung.	Chhū-mik-nā chhū khyong	Chhu-dong-nā chhu zhik chhus.
238. Walk before me . . .	Ngī dunuk song . . .	N gā snā drul . . .	Ngā dun-la drul-chik . . .
239. Whose boy comes behind you ?	Su-i phrū yari rgyab-la ong-et ?	Su-i bū khye-rī rgyap-na yong-duk ?	Khyo-rang-ngi sting-la drul-khan-po su-i bu-tsha in ?
240. From whom did you buy that ?	Diū su-i shiti-a-nā len-s ?	Khye-ris diū su-i kha-nē nyōs-yot ?	A-wo su-i kha-nā nyos-pin ?
241. From a shopkeeper of the village.	Drong-i dukān-i shiti-a-nā lens.	Yul-i hatri-pa chig-i khā-nē	I yul-li tshong-pa zhik-nā . . .

Central Dialect (Sandberg and Henderson).

Written.	Spoken.
...	...
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.....
.....
.....	Khyō-kyi ming-la ghang ser?
.....
.....	Di-nā (Kha-chül-) la tha- ring-thung gha-tsho re?
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.....	Khyō-rang ngā ngān-la gyuk.
.....
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.....

Spiti (Spiti).	Kagate (Darjeeling).
Khyo-zha song-ban
Kho-ba song-ban
Song
Chha-yin shig dang
Song-khan	Kal-sing
Khiut-ki ming chi yin ?	Chimba khyoi ming ?
Di ta-i lo tsam song ?	Ta-bi lo kazai di ?
Di-nā Khachhul ga-tsam thak-ring yot ?	Ka-ze tharing-bu di-le Kashmir ?
Khyo-zhā a-phā khang-pa- ru bu-tsa tsam yot ?	Khyo a-ba-sa-la pu ka-ze ye-ba ?
De-ring ngā mā-lam thak- ring dūl-ban.	Nga tharing-bu kal-sing
Ngā a-khui bu-tsa kho-bā a-chi ba-ma-la chhong-de yot.	Nga-i agu-i pu khu-i nu-mu nimbu yarka kal-song.
Ta kar-poi ta-ga de khang- pa-ru yot.	Ta-bu karumgi kā khim-la yoe.
Ta-ga khoi gyab-bi kharu bor.	Kā khoi kyap-la kal
Ngā khoi bu-tsa-la ta-chak mang-po gyab-ban.	Ngai rob-sing khoi pu-la kyakche shuk-pu-ki.
Rigā go-ru kho-i dud-dō tsho-ruk.	Khoi kang-la bastu-kyā tshou-du.
Kho bu-ta shig-gi yok-tu tai kha-ru dat-duk.	Kho ta-bu kha-la za-di tong-bu-gi wā-lā du.
Khoi a-cho khoi a-chi sang thon-po duk.	Khoi a-zi bhanda no rim-bu du.
Dei rin ngul chhed dang sum yin.	Khoi ring sika nyi dang tanga chik.
Ngā a-pha de khang-pa chungun-du dad-da yot.	Ngai a-ba o khim chhung- la te-kue.
Di ngul kho-la tong	Di nor kho-la ter
De ngul kho-nā len-tong	Kho-sale nor-kyā kher-chu
Kho-la pu-sang gyop-de rashi dang ching-tong.	Kho-la rop-tong yang thak- pa-gi bes pedi tong.
Chhu-dong-nā chhu ton	Kuwa-le chhu ten
Ngā sang ngun-la dūl	Ngai nge-la do
Khyot-ki gyap-nā sui bu- tsa yong-duk ?	Sui pi-za khyoi ting-la onggu duba ?
Khyot-ki de sui kha-nā nyos-pin ?	Su-sale nyo-ba o-di ?
Yul-gi haṭi-pa shik-nā	Yul-gi dokandar-sa-le nyoba

Sharpa (Darjeeling).	Dānjongkā (Sandberg).	Lhoke (Darjeeling).	English.
Khyod-rang gal	Chho song-yi . . .	215. You went.
Kho-tsho gal	Khong song-yi . . .	216. They went.
Gyug	Song; gyu . . .	Gyo; song . . .	217. Go.
.....	Gyo-do . . .	218. Going.
Gal-song	Long-song-yi . . .	219. Gone.
Khi ming kang yin ? .	Chhō ming kam bo ? .	Khyot ming ga-chi yin ? .	220. What is your name ?
Ta di ga-dzu gal ? . .	Di ta di-lo ka-dzu som-bo ?	Ta di na ga-tā chik yin ? .	221. How old is this horse ?
Kha-ji-lung-ba-la di-nā thak-ring-bu ka-dzu ot ?	Nai-le Kashmir san-te tha- ring-tung ka-dzō-mo ?	Na-lā-Kha-chhi-yol tha- ring-thung ga-tā-chik yin ?	222. How far is it from here to Kashmir ?
Khi papa-i khang-ba-la pu- jung ka-dzu yot ?	Khyoi apha-i khyim-na bu ga-tshō yot ?	223. How many sons are there in your father's house ?
A-ring nga thak-ring-po-nā ong-wa yin.	Ngā de-ring tha-ring-chik shel tang zin.	224. I have walked a long way to-day.
Ngai a-gu-i pu-jung kho-i nu-mo tang gyan kus ot.	Ngā a-zhang budi khui sring-mo dang nyan kyab- yin.	225. The son of my uncle is married to his sister.
Khang-ba-la ta kar-pa-i ka od.	Ta kap-di gadi khyimai nang-lu yot.	226. In the house is the sad- dle of the white horse.
Ka di gyap-la kal	Gadi khui gā-pa kyap .	227. Put the saddle upon his back.
Ngas khoi pu-jung-la a-la dung-pa-yin.	Ngā khui budi bik-ko mam kyap-ti dung-yin.	228. I have beaten his son with many stripes.
Kho ri-teng-la sem-chen tsho-gi nok.	Kho ri-tse-lu no tsho-do .	229. He is grazing cattle on the top of the hill.
Kho ta-i ting-la dong-bu-di og-la nok.	Khu aphi shing-di ok-lā ta-lo zhon-bā dot-yot.	230. He is sitting on a horse under that tree.
Khoi u-ju te a-ji si-na ring- po nok.	Khui nu-chung di sring-mu di-lā thowat.	231. His brother is taller than his sister.
Te-yi rin-ma tang nyi tang phet yin.	Di rin di matang phedang sum yin.	232. The price of that is two rupees and a half.
Ngai papa khang-ba tuk-pe te-la dot-gi yot.	Ngā ap di khim chung aphi nang-lu yot.	233. My father lives in that small house.
Tang-ga di kho-la bin	Khu-lu matang di bin-chik	234. Give this rupee to him.
Tang-ga de-tsho kho-nā len	Matang di-tsho khui nang- lā len-chik.	235. Take those rupees from him.
Kho-la le-mo dung-ni thak- pai ching.	Kho zhak-pa bā dung-ching tak kyap zak.	236. Beat him well and bind him with ropes.
Tomba-nā chhu ling	Om-chung nang-lā chhu ok-chik.	237. Draw water from the well.
Ngai dong-la do	Ngā dun-lu gyo-chik .	238. Walk before me.
Khi gyap-la si pi-dza ong- gi nok ?	Chhoi gyap-lā ga-gi bu-tshu ong-bo-mo ?	239. Whose boy comes be- hind you ?
Khi sui tsa-nā nyep ?	Chhoi di gag-lā nyo-yin ? .	240. From whom did you buy that ?
Yul-gi tshong-pa chik-nā	Ghyong nang-lu tshong- khang-dak-pa chik-lā yin.	241. From a shopkeeper of the village.

HIMALAYAN LANGUAGES.

The northern region of the Himalayas is inhabited by Bhōtiās or Tibetans. To the south we find a long series of tribes speaking dialects which all belong to the Tibeto-Burman family. Hodgson divided those tribes 'into two groups, distinguished by the respective use of simple or non-pronominalized, and of complex or pronominalized languages.' He made an especial study of the dialects spoken in Nepal, which State was not included in the operations of this Survey. Some of the hill-dialects of Nepal are spoken within British territory. They will be dealt with in the ensuing pages. No new materials have been forwarded about the bulk of those forms of speech, and we cannot therefore add anything to our knowledge concerning them. The remarks which follow will therefore be principally restricted to the Himalayan dialects spoken within the territory included under the operations of this Survey, and to such Nepalese languages as are also spoken within British territory. The remaining dialects will only be dealt with as a kind of appendix.

Proceeding from the west, the dialects to be considered are as follows :—

Name of the dialect.	NUMBER OF SPEAKERS.	
	Local estimates.	Census of 1904.
Manchāṭī	2,995	2,441
Chamba Lāhulī	1,387	1,543
Bunān	2,987	5,529
Ranglōī		
Kanāshī	980	...
Kanāw*ri	13,099	19,525
Rangkās	614	...
Darmiyā	1,761	...
Chaudāngsi	1,485	...
Byāngsi	1,585	...
Jangali	200	...
Sunwār	5,356	5,265
Gurung . . . . .	...	7,481
Māgarī	16,979	18,476
Thāmī	100	319
Nēwārī	5,979	7,873
Pahri . . . . .	...	268
Murmi	36,848	32,167
Carried over	92,355	100,887

Name of the dialect.	NUMBER OF SPEAKERS.	
	Local estimates.	Census of 1904.
Brought forward	92,355	100,887
Yākhā	1,250	1,366
Limbu	24,045	23,200
Khambu and Rai	41,490	43,954
Róng	34,894	19,291
Dhimāl . . . . .	...	611
Toto	200	170
TOTAL	194,234	189,479

The above figures do not include the speakers of the various dialects in Nepal. Several of them being properly Nepalese languages, the figures can only give an imperfect idea of the number of speakers.

Speakers of three other Nepalese dialects have turned up at the last Census of 1901 within British territory. The details are as follows:—

Name of dialect.	Where spoken.	Number of speakers.
Kāmi	Assam	11
Bhrāmu	Assam	15
Vāyu	Assam (90), Bengal (24)	114
Mānjhi	Bengal (515), Assam (387)	902
	TOTAL	1,042

Sixty-four speakers were further returned under the head of Kirānti, *viz.*, fifty-eight from Assam and six from the United Provinces. It is not stated which of the so-called Kirānti dialects is meant. The number of speakers of the dialects under consideration within British territory at the last Census was accordingly 190,585.

The dialects spoken by the Kāmīs and Mānjhīs do not fall within the scope of this Survey, and nothing is known about them. They will not, therefore, be dealt with in what follows.

The Kāmīs are the blacksmiths of Nepal. According to Sir Herbert Risley they are probably immigrants from India, who have intermarried freely with some of the indigenous races of Nepal. No information is available about their language. It is not, however, probable that they speak a separate dialect.

Mānjhi.

The Mānjhīs are the fishers of Western Nepal. No information is available about their dialect, if they have any.

The remaining dialects will be dealt with in the ensuing pages. They are all Tibeto-Burman forms of speech. In many of them, however, we can observe several features which are not in accordance with Tibeto-Burman principles. Thus a difference is often made between such words as denote animate beings and inanimate things, respectively; higher numbers are often counted in twenties and not in tens as is the case in Tibetan, Burmese, Chinese, Siamese, etc.; the personal pronouns often have a dual in addition to the ordinary plural, and double sets of the dual and plural of the first person, one including and the other excluding the person or persons addressed; there is in many dialects a tendency to distinguish the person of the subject by adding pronominal suffixes to the verb, so that a kind of regular conjugation is effected, and so forth.

In such characteristics the dialects in question have struck out lines of their own, in thorough disagreement with Tibeto-Burman, or even Indo-Chinese, principles. They have accordingly become modified in their whole structure. It is difficult to help inferring that this state of affairs must be due to the existence of an old heterogeneous substratum in the population, which has exercised an influence on the language. That old population must then have spoken dialects belonging to a different linguistic family, and the general modification of the inner structure of the actual forms of speech must be due to the fact that the leading principles of those old dialects have been engrafted on the language of the tribes in question. Now it will be observed that all those features in which the Himalayan dialects differ from other Tibeto-Burman languages are in thorough agreement with the principles prevailing in the Muṇḍā forms of speech. It therefore seems probable that Muṇḍās, or tribes speaking a language connected with those now in use among the Muṇḍās, have once lived in the Himalayas and left their stamp on the dialects spoken at the present day.

The non-Tibeto-Burman characteristics mentioned above are seldom found together in one and the same form of speech, and some of the dialects under consideration have few, if any, traces of them. On the other hand, some of these features, such as the distinction between an inclusive and an exclusive plural of the first personal pronoun, have penetrated much further and are *e.g.* found in the Western dialects of Tibetan. If we only consider the formation of verbs, the most interesting feature of Tibeto-Burman languages, it will be found that Hodgson's classification into non-pronominalized and pronominalized languages holds good for the whole field of Himalayan philology. We shall therefore adhere to it in the ensuing pages and consider the Himalayan dialects under two different headings, non-pronominalized and pronominalized dialects.

The latter group we shall further sub-divide into two sub-groups, one comprising several dialects spoken to the east of the valley of Nepal, and the other consisting of some forms of speech in Almora and farther towards the west.

NON-PRONOMINALIZED DIALECTS.

The dialects spoken in the central region of the Himalayas in Sikkim and in the valley of Nepal and to the east of it are all characterized by a great simplicity in their grammatical system. Some of them, such as Gurung and Murmī, are closely related to the Tibetan dialects. Murmī has, however, abandoned the Tibeto-Burman method of counting higher numbers in tens and reckons them in twenties. There also seems to be a tendency to distinguish the subject of verbs by adding pronominal suffixes. The negative verb is formed in Gurung and Murmī by prefixing an *ā* and often, besides, suffixing a *na*. A similar double negative is also used in Róng.

The dialect spoken by the Sunwārs is apparently now characterized by the same simplicity as in the case of Gurung and Murmī. Higher numbers are counted in twenties. There are short forms of the personal pronouns which are frequently used as prefixes. The person of the subject does not appear to be distinguished in the verb. The negative particle is a prefixed *mā*. Hodgson describes Sunwār as a complex pronominalized dialect. So far as we can judge from the unsatisfactory materials at our disposal, that is no more the case at the present day.

Māgarī is a dialect of the same type. The pronoun of the second person is *nang* as in Nepalese dialects such as Chēpāng and Bhrāmu, and in numerous dialects of Assam and Further India, especially (for instance) in the Kuki-Chin forms of speech. Compare also *kān-ko*, we, with *kān*, our, in most Kuki-Chin dialects. Compare further the numerals Māgarī, *kat*, Lushēi *pa-khat*, one; Māgarī *bu-li*, Lushēi *pa-li*, four; Māgarī *ba-nga*, Lushēi *pa-nga*, five. In most respects, however, Māgarī agrees with Gurung, Murmī, etc., in general principles, and, to a great extent, also in details of vocabulary and grammar. The negative particle is a prefixed *mā*.

Māgarī often also agrees with Nēwārī, the old State language of Nepal. In that form of speech we again find a distinction between nouns denoting animate beings and inanimate objects respectively. The numerals and the personal pronouns have forms which agree with those in use in the western, pronominalized, group of Himalayan languages. Compare *chhi*, Pahrī *thiki*, one, with Bunān *tiki*; *nasi*, Pahrī *nhisi*, two, with Byāngsī *nisi*; *pi*, four, with Bunān, etc., *pi*; *ji*, I, with Byāngsī, etc., *ji*, and so forth. Nēwārī is not, however, a pronominalized dialect, but is characterized by the same simplicity as Māgarī and connected forms of speech.

Pahrī can be considered as a sub-dialect of Nēwārī.

There still remains one important language of the non-pronominalized type, *viz.*, Róng or Lepcha. We here again find the tendency to distinguish between such nouns as denote animate beings and such as are the names of inanimate things. The numerals often agree very closely with those in use in the Kuki-Chin group. Compare *kāt*, Lushēi *pa-khat*, one; *nyet*, Ngentē *pa-nhit*, two; *fa-lí*, Lushēi *pa-li*, four; *ta-rok*, Meithei, etc., *ta-rūk*, six, and so forth. The prefix *ā*, which is very common in nouns and adjectives, should be compared with the corresponding *a* in Kuki-Chin, while the *ka*-prefix in *ka-lūt*, bare, etc., is very common in dialects of the Nāgā and Bodo group. It will be seen that the old prefixes have been preserved as independent syllables in Róng, and that language in this respect forms one of the links which connect Tibetan and the Himalayan dialects with the Tibeto-Burman languages of Assam and Further India.

Higher numbers are counted in twenties. The person of the subject is not indicated in the verb, and Róng is thus a typical dialect of the non-pronominalized type. The negative verb is formed by prefixing *ma* and suffixing *ne*; compare Gurung and Murmī.

The Toto dialect will be dealt with after Róng because it does not make any use of pronominal suffixes. Our materials are, however, so imperfect that it is impossible to say anything for certain about its affiliation. The numerals are almost pure Tibetan. The personal pronouns are almost the same as in Dhīmāl. Higher numbers are counted in twenties.

It has already been remarked that Hodgson classed Sunwār as a pronominalized dialect. Several characteristic features of the pronominalized group of Himalayan languages have also been traced in other dialects such as Murmī and Nēwārī. It is perhaps allowable to infer that all, or most, of the non-pronominalized Himalayan dialects have once belonged to the pronominalized group, but have, in the course of time, given up most of the characteristic features of the group, under the influence of the neighbouring Tibetan dialects.

GURUNG.

The Gurungs are one of the best fighting tribes of Nepal. They are classed together with the Khas, the Māgar, and the Sunwār castes as *mukhya*, or chief. Their old home is a tract of country between the Bheri and Marsyandi rivers, to the north of the Māgars. In modern times they have spread all over Nepal, and also to Darjeeling and Sikkim. Speakers have also been returned from Assam.

No local estimates of the number of speakers have been forwarded for the purposes of this Survey. At the last Census of 1901, Gurung was returned as follows:—

Assam	1,339
Bengal and Feudatories:—	
Jalpaiguri	224
Darjeeling	4,132
Chittagong Hill Tracts	4
Sikkim	1,782
	<hr/> 6,142
TOTAL	<hr/> 7,481

In Assam the Gurungs were most numerous in Lakhimpur (501) and in the Naga Hills (266). We have no information regarding the number of speakers in Nepal.

The Gurungs of Western Nepal are still Buddhists. Elsewhere they are gradually being Hinduized, and there is, at the same time, a distinct tendency among them to abandon their old dialect in favour of Khas. Thus 2,721 out of a total of 4,502 Gurungs in Sikkim returned their language as Khas at the last Census.

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The Nepal Darbar has been kind enough to supply a version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Gurung. The remarks which follow are based on them.

In vocabulary and phonetical system, and also in grammatical principles, Gurung is more closely related to Tibetan than are most Himalayan languages.

Pronunciation.—It is often difficult to decide whether a vowel is long or short, the spelling of the specimens being inconsistent. It seems probable that Gurung in this respect agrees with Central Tibetan.

The diphthong *ou* is often written *eu* after *y*; thus, *yeoũ-ba*, getting.

We have no information regarding the pronunciation of the sound which I have transliterated as an Anunāsika. It sometimes interchanges with *n*; thus, *dhō* and *dhon*, beat.

The consonantal system is apparently nearly the same as in Aryan dialects such as Hindi. The aspirated soft consonants have apparently developed from older unaspirated sounds. Compare *gho*, classical Tibetan *rgyab*, back; *dhō*, classical Tibetan *rdung*, beat. The aspiration is so marked that such sounds are commonly pronounced as the corresponding hard unaspirated letters. Compare *pra* and *bhra*, hundred; *kō-ye*, classical Tibetan *gon*, cloth; *cha*, classical Tibetan *za*, eat; *sa-ba*, classical Tibetan *bzang-ba*, good.

The final consonants of classical Tibetan have usually been dropped. Compare *phe*, classical *pheb-pa*, to come; *mi*, classical *mig*, eye; *gho*, classical *rgyug*, run; *ā-gu*, classical *grog*s, friend; *pre*, classical *brgyad*, eight; *so*, classical *gson*, alive; *pī*, classical *sbyin*, give; *dhō*, classical *rdung*, beat, and so on.

There are several compound consonants such as *ghr*, *kr*; *bhr*, *pr*; *ghl*, *kl*; *bhl*, *pl*; *mr*; *mn*, and so on. Compare *ghrī* and *kri*, one; *bhre* and *pre*, eight; *ghlo*, place; *kli*, divide, and so on. Our materials are not, however, sufficient for a full description of the relationship between Gurung and classical Tibetan in this respect. In most cases, it is true, old compounds have been simplified; thus, *ta*, classical *rta*, horse; *so*, classical *gson*, alive; *dhō*, classical *rdung*, beat; *na*, classical *sna*, nose; *nha*, classical *rna*, ear; *pī*, classical *sbyin*, give; *le*, classical *lche*, tongue, etc. In other cases the assimilation is only partial. Thus, *pra*, classical *brgya*, hundred; *pre*, classical *brgyad*, eight; *kurā*, classical *sgra*, word. Various changes have taken place during this process of assimilation. Compare *ghrī*, classical *gchig*, one; *bhlī*, classical *bzhi*, four, etc.

It is not, in this place, possible to do more than to draw attention to the existence of a series of phonetical laws regulating the relationship between Gurung and classical Tibetan. It would be necessary to have at our disposal much fuller materials in order to trace those laws in detail.

Tones and accent are probably the same as in other Nepal languages.

Article.—There is no article. The numeral *ghrī*, one, is used as an indefinite article; thus, *mhī ghrī*, a man.

Nouns.—The prefix *ā* is common before nouns of relationship. Thus, *ā-ba*, father; *ā-mā*, mother; *ā-lī*, brother. It also occurs in other words such as *ā-gu*, companion.

Gender.—The natural gender is distinguished by using different words or else by adding suffixes such as *bokya*, *dho*, *dārhyā*, male; *mama*, *me*, *murli*, female. Thus, *ā-lī*, younger brother; *ā-ngā*, younger sister; *bā-sat-lhyā*, bull; *mhe*, cow; *jha*, son; *jha-me*, daughter; *ta*, horse; *ta ma-ma*, mare; *na-ki dho*, dog; *na-ki ma-ma*, bitch; *ra bokya*, he goat; *ra ma-ma*, she goat; *fo dārhyā*, male deer; *fo murli*, female deer.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. In other cases words such as *mae*, many, *jaga*, all, and so on, are added. Thus *ā-ba-mae*, fathers; *na-ki jaga*, dogs. Forms such as *kō-ye*, clothes; *ma-ye*, kisses, perhaps contain another plural suffix *ye*.

Case.—The subject of intransitive verbs and the object are not distinguished by adding any separate suffix.

The subject of transitive verbs is put in the case of the agent, which is formed by adding a suffix *ji* or *di*; thus, *ā-ba-di bī-di*, the father said; *ki-ji hoā-ji*, thou struckest.

This suffix is sometimes also written *de*, and in that case it looks like the postposition *dē* or *de*, classical Tibetan *dang*, with which, in its turn, is sometimes written *di*. The initial *d* of the suffix of the agent is often pronounced as a *th*. Compare the remarks under the head of pronunciation above.

In *chhu-ba-si*, with ropes, the instrument has been indicated by adding a suffix *si*.

The suffix of the dative is *lā-di* or *lāi*; thus, *ā-ba-lādi*, to a father. Such forms are sometimes also used to denote the object of transitive verbs; thus, *cha-e jha-lā-di nga-di dhon-di*, his son-to me-by struck, I have beaten his son.

The usual suffix of the genitive is *e* or *ye*; thus, *dhī-ye*, of the house. After *i* we sometimes find *a* instead; thus, *ā-ba ghri-a*, of a father. An *a* preceding the genitive suffix is often dropped; thus *ṭi-be ghlo-ri*, living-of place-in, in the place where he stayed.

Another genitive suffix is *la*; thus, *ā-ba-mae-la*, of fathers. It is probably originally a dative suffix; compare *chiti-la*, to senses. Such forms can also be considered as terminatives. The usual terminative-locative suffix is, however, *rī* or *re*; thus, *mno-rī*, in the field, to the field. Instead of *rī* we also find *reyā*; thus, *yo-reyā*, on his hands.

The suffix *na* in forms such as *pho-de-pho-de-na*, with hunger; *rhe-gū-na*, from a distance; *saba-na*, safely, is probably an ablative suffix.

Other relations are indicated by means of postpositions. Such are *dē*, *de*, and *di*, with, to; *hā-rī*, near, with; *huinle*, *hundi*, from; *jara-rī*, under; *lidi*, after, behind; *mā*, in, among; *nī*, before; *nu-rī*, inside, into; *pherī*, on; *thum-rī*, on the top of, and so on.

Adjectives.—Adjectives usually follow the noun they qualify, or precede it in the genitive; thus, *mhi sa-ba*, a good man; *the-be anikāl*, a heavy famine. Sometimes, however, we find forms such as *ā-sa-ba puin-jha-jha ghri*, bad boy one, a bad boy; *tārgyā ta-e kathī*, white horse's saddle.

Adjectives usually take the suffix *ba*; thus, *sa-ba*, good; *sim-ba*, cold; *kro-ba*, hot; *mī-va*, ripe.

The particle of comparison is *bhandā*; thus, *cha-ma-e ring bhandā cha-ma-e ā-lī nu-ba mu-lā*, his sister than his brother tall is, his brother is taller than his sister. *Bhandā* is a Naipālī loan-word.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify. Higher numbers are counted in tens; thus, *bhlī-chyu*, forty; *ṭu-chyu*, sixty; *nī-chyu*, seventy; *bhre-chyu*, eighty; *ku-chyu*, ninety.

Pronouns.—The following are the personal pronouns:—

<i>nga</i> , I.	<i>ki</i> , thou.	<i>cha</i> , <i>ocha</i> , he.
<i>nga-ji</i> , <i>nga-di</i> , <i>ngai</i> , by me.	<i>ki-ji</i> , <i>ki-di</i> , by thee. <i>ki-ye</i> , <i>ki-la</i> , thy.	<i>cha-ji</i> , <i>cha-di</i> , <i>cha-i</i> , by him.
<i>nga-e</i> , <i>nga-la</i> , my.	<i>nha-mae</i> (<i>jaga</i>), you.	<i>cha-ye</i> , <i>cha-maye</i> , his.
<i>ngi-jag</i> , <i>nheo-jaga</i> , we.	<i>nhamae-ji</i> , <i>nha-me</i> <i>jaga-di</i> , by you.	<i>cha-mae</i> , <i>cha jaga</i> , they.
<i>ngi-ji</i> , <i>nheō-di</i> , by us.	<i>nhamae</i> , <i>nhamae jaga</i> - <i>la</i> , your.	<i>cha-mae jaga-di</i> , by them.
<i>nheo jaga-la</i> , our.		

The list of words contains several other forms. Thus, *cha-man*, we, in No. 165; *ki-n*, thou; *cha-n*, he; *kyā-mae*, they, and so on. *Oha-man* is probably due to a mistake. The form seems to mean 'they.' *Kyā-mae* is probably only another way of writing *cha-mae*. The final *n* in some of the forms just quoted is probably an intensifying particle. Compare Tibetan *ni*.

Reflexive pronouns are *khi-ye*, own; *thama*, *thama-ye*, *thame*, own.

Demonstrative pronouns are *chu*, this; *cha*, that.

Interrogative pronouns are *khæ-pa-chā*, who? lit. who that? *to* and *to-cha*, what? *ta-le*, why? *kati*, how much? Hodgson also gives *sū*, who? The indefinite pronouns are formed from the same bases; thus, *khæ-ba-de*, by anybody; *tayī*, anything, and, according to Hodgson, also *sū-yāng*, anybody; *ta-yāng*, anything. The two last mentioned pronouns contain an indefinite particle *yā* or *yāng*. Compare *ghrī-yā*, one even; *khayō-yā*, ever; *lhā-so-yā*, still.

Verbs.—The conjugation of verbs is relatively simple. There is no change for person or number, and the verb is, on the whole, still virtually a noun.

Verb substantive.—The most common verb substantive is *mu*. Another base *na* is used in form such as *tō-si na-bu*, am, art, or is, beating. A third base is *ta* or *tu* in *ta-di*, is; *tū-di*, am; *tab-mu*, shall be; *nga lāla tum-mu*, I should be, and so forth. In *ā-gi-lā*, I am not, we apparently have a fourth base *gi*.

Finite verb.—The verb substantive is, to some extent, used in the conjugation of finite verbs.

Present time.—The base alone is used as a present tense; thus, *nha-me jaga-di tō*, you strike. *M* or *ma*, i.e., probably the verb substantive *mu*, is, however, very commonly added. Thus, *ngai tō-ām*, I strike; *nga hyā-m*, I go; *ngi hyā-ma*, we go. Forms such as *chha-se-m*, he is grazing; *ti-si-m*, he lives; *kha-si-m*, he comes, are formed by adding the same *m* to the conjunctive participle. Compare also *ti-si-m mu-lā*, he is sitting; *ki tō-si na-bu*, thou strikest, and so forth. The suffix *lā* in *mu-lā*, is, was, is probably a general assertive suffix, and is not restricted with regard to time.

Past time.—The suffix *lā* or *lā̃* is often used with the meaning of a past; thus, *nga hyā-lā*, I went; *kha-lā̃*, he came. In *ti-le*, they remained, *le* is used in the same way.

The suffix *bā* in *la-bā*, madest, is properly the suffix of a participle. Compare Tibetan *pa*, *ba*.

The most characteristic suffix of the past is *ji* or *di*; thus, *hoā-ji*, went; *bī-di*, said. Forms such as *la-sem*, did; *ā-ngwe-sem*, I did not transgress, seem to contain the conjunctive participle ending in *si* and the verb substantive.

Future.—The suffix of the future is *mu*, or *ma*, i.e., probably the verb substantive; thus, *ngai to-mu*, I shall strike; *khi-ji hoā-ma*, thou wilt strike.

Imperative.—The base alone is often used as an imperative. Thus, *pī*, give; *tō*, beat. A very common suffix is *du*, which often occurs in an abbreviated form *d* or *t*; thus, *cha-du*, eat; *si-d*, die; *rā-t*, stand. *Lago*, come; *lu*, well, let us, contain a suffix *u* or *o*.

Verbal nouns and participles.—A verbal noun is formed by adding the suffix *bā*; thus, *nācha la-bā*, dance making, dancing; *chha-ba-rī*, in order to graze.

Forms such as *cha-lā*, to eat; *plī-la*, to fill, probably contain the same suffix as we have found in use in the formation of the tenses, or else *la* is a dative suffix.

The verbal noun ending in *bā* is also used as a relative participle, in which case it usually precedes the qualified noun in the genitive; thus, *dukha ta-be bela-ri*, distress befalling time-at, at the time when distress befell him; *jāgīr cha-be mhi*, wages eating man, servant. The same participle is also used in such relative clauses as are introduced by an interrogative pronoun; thus, *nga-la to mu-ba*, me-to what being, all that is mine.

The form ending in *ba* is sometimes also used with the meaning of a conjunctive participle; thus, *bī-ba*, having said.

The most common conjunctive participle ends in *si*; thus, *la-si*, having done; *ghyo-si*, running.

Another conjunctive participle is formed by adding the postposition *mā* to a verbal noun which is identical with the base; thus, *bī-mā*, on saying, having said.

The tense bases are also used as participles; thus, *tī-sim mu-lā*, is sitting; *sī-la*, dead.

Passive voice.—There is no passive voice. 'I am struck' must be translated 'somebody struck me,' and so forth.

Causative.—There is only one certain instance of a causative. It is formed by aspirating the initial consonant; thus, *cha-ba*, to eat; *chha-ba*, to feed.

Negative particle.—The negative particle is a prefixed *ā*; thus, *ā-hyā*, he did not go; *ā-pī*, didst not give. *Na* is sometimes added to the verb. Thus, *ā-yeoñ-na*, he did not get.

Order of words.—The usual order of words is subject, object, verb. Adjectives follow the word they qualify or precede it in the genitive. Numerals follow, and demonstrative pronouns and genitives precede the word they qualify.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows and to the list of Standard Words and Phrases on pp. 254 and ff.

[No. 17.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

GURUNG.

(NEPAL.)

Mhī ghri-ye jha nhī mu-lā. Cha jha nhī-mā jha cheoū-ba ā-ba-dě,
Man one-of sons two were. Those sons two-among son younger father-to,
 'nga-ye yeoū-ba bhāgā-ansa kli-bhin,' bī-mā ā-ba-di ansa kli-bhen-di.
'my getting portion-share divide,' having-said father-by share divided-gave.
 Bhanā-nhise jha cheoū-ba-di saye nhura bayā-si, rhegū
Short-afterwards son younger-by wealth property taking, far
 paradesa hyā-si, cha-ri moja la-si tī-si cha-di khī-ye ansa cha-ri-na
other-country going, there pleasure doing living him-by own share there
 uđi-di-wā-di. Cha-ye sampatī kharcha la-si khā-be lidi cha tī-be
squandered. His property spent making coming after he living-of
 ghlo-rī the-be anikāl talā; cha-lā ā-yeoū-na. Dukha ta-be bela-rī
place-at great famine occurred; to-eat not-got. Distress falling-of time-at
 cha desār-be mhī ghri hā-rī hyā-si tī-si cha sahar-rī tī-be mhī-di
that country-of man one with going living that town-in living-of man-by
 cha-lā-di khī-ye mno-rī tili chha-ba-rī lhe-di-lā. Khae-ba-de ta-i ā-pī-nā.
him own field-in swine grazing-for applied. Anyone-by anything not-gave.
 Cha tili-de cha-be dhuṭo-de cha-ye pho plī-la ā-yeoū-na. Chiti-la
Those swine-by eating-of husks-with his belly to-fill not-got. Sense-to
 khā-si bī-ba-rī hō-di, 'nga-ye ā-ba-ye prasuta ghē cha-si ngaye-baye
coming to-say began, 'my father-of sufficient bread having-eaten to-spare
 yeoū-bā kati-kati jāgīr-cha-be mhī mu-lā, nga pho-de-pho-de-na si-la tū-di.
getting how-many wages-eating man were, I hunger-with dying am.
 Nga rī-si ā-bā hā-rī hyā-si, "ye ā-ba, prameśvara ra kī-ye phi-rī
I rising father near going, "O father, God and thy before
 nga-di pāpa la-lā. Kī-ye jha dhō-bā ā-gi-lā. Nga-lādi tīsio-re jāgira
me-by sin committed. Thy son like not-became. Me now wages
 cha-be mhī dhō-bā ladu," bī-mu,' bī-ba thama-ye ā-ba hā-rī hyā-di.
eating man like make," will-say,' saying own father to went.
 Cha jha rhegū-na mro-mā chama-ye ā-ba-di mhayā kha-si ghyo-si
That son far-from seeing his father-by compassion coming running
 hyā-si cha-lā-di gardana-rī ākhala-jheṭ-si maye cha-di. Jha-di ā-ba-di bī-di,
going him neck-in embracing kiss ate. Son-by father-to said,

'prameśvara ra kī-ye pāpa la-di. Nga kī-ye jha dhō-bā ā-gi-lā.' Thama-ye
'God and thy sin did. I thy son like not-became.' His
 ā-ba-dī thama gheba-lā-dī bī-dī, 'lu, chhyābe kōye bha-si khī-bhīn.
father-by own servants-to said, 'well, beautiful clothes bringing put-on.
 Yo-reyā aūthī khī-bhīn, bhali-re juttā khī-bhīn. Lu, nheo-jaga cha-si
Hand-on ring put, feet-on shoes put. Well, we-all eating
 thum-si majāk la-le. Ta-le bī-syā, cha nga-ye jha sī-la, pherī
drinking merry shall-make. Why saying, that my son died, again
 so-sī kha-dī; mha-lā, yeō-dī.' Ānanda la-si tī-le.
reviving came; was-lost, was-got.' Joy making remained.

Cha-ye jha the-bā mno-rī mu-lā. Kha-si dhī-ye jhedu phe-mā
His son big field-in was. Coming house-of near arriving-on
 bājā-nhā-bā nācha-la-bā the-mā chākara ghri-lā-dī hui-si, 'to cha?'
music-playing dance-making hearing-on servant one-to calling, 'what that?'
 bī-si nyū-mā, "nha-me ā-lī sabana kha-lā," bī-si nha-me ā-ba-dī
saying asking-on, "your brother safely came," saying your father-by
 bhatyār ghri la-sem, bī-si tha-ma-ye ghe-ba-dī bī-mā, cha ris kha-si
feast one made, saying own servant-by saying-on, he anger coming
 dhī nu-rī ā-hyā. Tha-me ā-bā bāhira yū-si tha-me jha-lā-dī hwā-dī.
house within not-went. Own father outside coming own son-to coaxed.
 Tha-ma-ye ā-ba-lā-dī jha-dī jabāba pī-dī, 'nhedu, jou berkha samma tī-si
His father-to son-by answer gave, 'lo, so-many years up-to living
 ghe-la-si khayōyā kī-dī bi-be kurā nga-dī ā-ngwe-sem, daseyā kī-dī
work-doing ever thee-by said word me-by not-transgressed, still thee-by
 khayō-mule nga-lā-dī ā-gu-de tī-si majāk la-ba-rī ra jha-jha ghri-yā
ever-even me-to friends-with staying merry making-for goat young one-even
 ā-pī. Besyā-dē tī-si kī-ye saye-nhura cha-be jha-lā-dī kī-dī bhatyār
not-gavest. Harlots-with living thy property eating son-to thee-by feast
 la-bā.' Tha-me ā-ba-dī bī-dī, 'ye jha, kī nga-dē-na mu. Nga-la to
madest.' His father-by said, 'O son, thou me-with art. Mine what
 mu-ba, kī-lā tadi. Nheō-dī majāk la-si saye tō-sī thik mu-lā. Ta-le
being, thine is. Us-by merry making glad becoming proper was. Why
 bī-syā, chu kī-ye ā-lī sī-la, so-sī kha-dī; mha-la, pherī yeō-dī.
saying, this thy brother died, living came; was-lost, again was-found.'

MURMI.

The Murmis claim to be among the earliest settlers of Nepal. According to Sir Herbert Risley, 'their physical characteristics, and the fact that their exogamous divisions (*thars*) bear Tibetan names, seem to lend support to the opinion that they are descended from a Tibetan stock, modified more or less by intermixture with Nepalese races.'

The Murmis are also known under other names, such as Tāmāng Bhōṭiā, Ishāng, and Sain.

The home of the Murmi tribe is the valley of Nepal and its whole vicinity. They are further found in considerable numbers in Darjeeling and Sikkim.

We have no information about the number of speakers in Nepal. Their number in Darjeeling and Sikkim was estimated for the purposes of this Survey as follows:—

Darjeeling	21,848
Sikkim	15,000
TOTAL	36,848

At the last Census of 1901, Murmi was returned from the following districts:—

Assam	105
Bengal and Feudatories	32,062
Jalpaiguri	1,582
Darjeeling	25,165
Sikkim	5,315
TOTAL	32,167

The Census figures show that the local estimates from Sikkim are considerably above the mark.

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Specimens of Murmi have been forwarded from Nepal and Darjeeling. A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases from Nepal and a popular tale from Darjeeling will be reproduced below. The materials forwarded for the purposes of this Survey are the only basis of the remarks on Murmi grammar which follow.

Murmi is very closely related to Gurung. Like that latter form of speech it is more intimately connected with Tibetan than are most other Himalayan dialects.

Pronunciation.—The phonetical system is mainly the same as in Gurung. Forms such as *kwān*, Tibetan *gon*, cloth; *chā*, Tibetan *za*, eat; *pli* and *bli*, Tibetan *bzhi*, four; *pre* and *bre*, Tibetan *brgyad*, eight, and so forth, in which hard and soft consonants interchange, seem to show that the soft consonants of Tibetan have developed into soft aspirates, and further into hard sounds.

The final consonants of classical Tibetan have been retained to a greater extent than is the case in Gurung. Thus, *rop*, Tibetan *rgyab*, beat; *sat*, Tibetan *gsod*, kill; *thung*, Tibetan *thung*, drink; *kwān*, Tibetan *gon*, cloth. There is, however, the same tendency to drop such sounds as is observed in Gurung. Compare *thā-ring*, Tibetan *thag-ring*, far; *rho*, Tibetan *grog*s, friend; *so*, Tibetan *gson*, alive; *the*, Tibetan *thos*, hear; *mui*, Tibetan *ngul*, *mul*, silver.

There are several compound consonants such as *kl*, *gl*, *pl*, *bl*, *ml*, *kr*, *gr*, *pr*, *br*, *mr*, *ky*, *gy*, *jy*, and so forth. Thus, *the klā-ā-ri*, that place in; *glā-gi-ri-n*, place-one-in, with; *pli* and *bli*, four; *mrāng*, see; *kyang-no*, all, and so forth. Many old compounds have, however, been simplified. *G* has been dropped in compounds such as *gr*, *gs*, and *rgy*; thus, *rho*, classical Tibetan *grog*s, friend; *so*, classical *gson*, alive; *sat*, classical *gsod*, kill; *rop*, classical *rgyab*, beat; *pre*, classical *brgyad*, eight. Initial *r* and *s* have been dropped in forms such as *tā*, classical *rta*, horse; *nhā*, classical *rna*, nose; *kra*, classical *skra*, hair; *pin*, classical *sbyin*, give. Note also *le*, classical *lche*, tongue; *lā*, classical *lha*, god, *lā-ni*, classical *zla*, moon, and so forth.

Mr apparently corresponds to classical *mth* in *mrāng*, Tibetan *mthong-ba*, see; *mrin*, Tibetan *mthon-po*, full. Compare Burmese *mrang*, to see; *mrūng*, to be full.

There is apparently also a certain connexion between *dhim*, *tīm*, and Tibetan *khyim*, a house.

We have no information about tones or accentuation.

Article.—There are no articles, but the numeral *ki*, *gi*, one, is often used as a kind of indefinite article; thus, *ā-bā-ki*, a father; *jhyā-bā ki mhi*, a good man; *ki jhyā-bā mi-lā*, of a good man. It will be seen that *ki* sometimes precedes and sometimes follows the qualified noun.

Nouns.—The prefix *ā* is common in words denoting relationship; thus, *ā-bā*, father; *ā-mā*, mother; *ā-lā*, younger brother; *ā-ngā*, younger sister; *ā-gu*, uncle.

Gender.—The natural gender can be distinguished by using different words or by adding words such as *hvā-bā*, male; *me* and *māmā*, female; thus, *mhi*, man; *mrīng-kolā*, woman; *jhā*, son; *jha-me*, daughter; *tā*, horse; *tā-māmā*, mare; *tāngi hvā-bā*, male deer; *tāngi māmā*, female deer.

Numbers.—The number is not indicated if it appears from the context. If it is necessary to distinguish the plural, words such as *kāde*, *kāte*, or *gāde*, many; *dugu* (Tibetan *dgu*), many, are added. Thus, *ā-bā kāde*, fathers; *chākara dugu*, servants.

Case.—The subject of intransitive verbs and the object are not distinguished by adding any suffix. The subject of transitive verbs is usually put in the case of the agent, which is formed by adding *se*; thus, *chāng-bā-se pān-jī*, the younger-by said, the younger said. Instead of *se* we sometimes find *chhe*; thus, *āp-chhe*, by the father. In *phāyen-jī*, from hunger, hungering, *jī* appears to have been used instead. Compare Gurung. The same suffix is also used to denote the instrument. Thus, *chho-se*, with ropes. The form

nyāi, by me, seems to show that the suffix of this case is originally *s*, which has become *i* after a preceding vowel.

The suffix of the dative is *dā* or *tā*; thus, *ā-bā ki-dā*, to a father; *chākara-tā*, to a servant. This form is sometimes also used as an accusative; thus, *the-lā jha-tā rop-chi*, his son-to struck, I have beaten his son.

The suffix of the genitive is *lā*; compare Gurung. Thus, *ansa-bhāg-lā*, of the share.

A locative and terminative is formed by adding *ri* as in Gurung; thus, *yāmbunāg-ri*, in a city; *dim-ri*, in the house; *khāre-ri*, upon the neck.

Other relations are indicated by adding postpositions. Such are *āng-ri*, into; *chhyām* and *den-chhyām*, with, together with; *den, dē*, with; *dhiri*, under; *kyām, kyāmse*, from; *lāgi*, for; *mā*, in, among; *thāri*, upon, against; *yenchhe* and *yenji*, from, and so forth. Some postpositions are added to the genitive; thus, *li-chhā* and *li-sang*, behind; *ngā-chhā*, behind; *nindi-ri*, for the sake of.

A suffix *b* or *p* of uncertain meaning occurs in several words such as *cheta-p ta-si-jin-ji*, having come to senses; *chhutya-p la-si*, division making; *lhōbā-b tā-ji*, engaged; *mānasi-b tā-si*, it became proper; *pheriā-b ā-si*, coming outside; *uḍa-b lā-si*, squandered.

Adjectives.—Adjectives sometimes precede and sometimes follow the noun they qualify. They very commonly end in *pā* or *bā*; thus, *jhyā-bā*, good; *kām-bā*, bitter; *lepā*, hot; *mīn-bā*, ripe; *no-bā*, tall; *reng-bā*, green; *sim-bā*, cold; *tum-bā*, short. There are, however, also other suffixes in use; thus, *ā-khām-na*, unable; *kyāng-no*, all; *thā-cho*, straight; *kok-teng*, crooked; *mlāngai*, black; *tāra*, white; *bāla*, red.

The particle of comparison is given as *oisi*; thus, *the-lā ā-le the-lā ā-ngā oisi no-bā mu-lā*, his brother is taller than his sister. It is, however, possible that the initial *o* in *oi-si* is a miswriting for *w*; compare Purik *vasang*.

Numerals.—The first numerals are given in the list of words. They sometimes precede and sometimes follow the noun they qualify. Instead of *ki*, *gi*, one, the texts received from Darjeeling give *gik* and *jik*. The form *nhi*, two, has been taken from the same source. In other cases where two different forms are given in the list, the last one has been taken from a list of numerals added at the end of the version of the Parable received from the Nepal Darbar. That latter source also gives forms such as *chū-gri*, eleven; *chū-ngi*, twelve; *chū-som*, thirteen; *chū-pli*, fourteen; *chū-ngā*, fifteen; *chū-tu*, sixteen; *chū-nis*, seventeen; *chucābre*, eighteen; *chu-rku*, nineteen.

The higher numbers are counted in twenties. The list of numerals just mentioned, however, gives *ngi-seb*, twenty; *som-seb*, thirty; *pli-seb*, forty; *ngā-seb*, fifty; *tu-seb*, sixty; *nis-seb*, seventy; *bre-seb*, eighty; *ku-seb*, ninety; *chiu-seb*, hundred. *Chui* and *chiu*, ten, point to the pronunciation *chū*.

Pronouns.—Pronouns are inflected like nouns. The principal forms of the personal pronouns will be seen from the table which follows:—

	I.	We.	Thou.	You.	He.	They.
Nom.	<i>ngā</i>	<i>ngā-ni</i>	<i>ye, ai</i>	<i>ye-ni</i>	<i>the</i>	<i>the-ni, then-jyābā.</i>
Agent	<i>ngāi</i>	<i>ngān-chhe, ngāl-je</i>	<i>ye-se</i>	<i>yen-chhe</i>	<i>the-se</i>	<i>then-chhi.</i>
Genit.	<i>ngā-lā</i>	<i>ngā-ni kāde-lā, ngān-nā.</i>	<i>ye-la</i>	<i>yen-nā</i>	<i>the-lā</i>	<i>then-nā.</i>

Forms such as *yeni kâte*, you; *theni-kâte-se*, by them, and so forth, of course also occur. Forms such as *hoju*, he; *hot-lā*, his; *hochhe*, by him, have been recorded from Darjeeling.

Demonstrative pronouns are *chu*, this; *the*, *u-chu*, *ho-ju*, *ho-jā*, that.

Interrogative pronouns are *khā* and *hālā*, who? *tigā*, *tikā*, and *ki*, what? *kāde*, how many? and so forth. By adding the indefinite particle *nu* or *no* indefinite pronouns are effected; thus, *khāl-che-nu*, by anyone; *tiki-no*, anything; *khāi-mā-ye-no*, ever.

Note also the reflexive pronoun *rāng-lā* or *rhāng-lā*, own.

Verbs.—The verb is still virtually a noun. The list of words gives forms such as *ni-n*, goest, where the final *n* seems to be a pronominal suffix of the second person. The suffix *m* in forms such as *pin-ji-m*, he gave, in the Darjeeling specimens, is perhaps a corresponding suffix of the third person. It is, however, more probable that this *m* is simply the verb substantive. The use of pronominal suffixes is, at all events, no regular feature of Murmi, though it is possible that there is a tendency to distinguish the various persons of the verb. Such a tendency is observable in several connected dialects. It is also possible to suggest the influence of other dialects in which the use of personal suffixes is quite regular.

Verb substantive.—The usual base of the verb substantive is *mu*, present *mu-lā*, past *mu-bā*. Other forms are supplied from other bases such as *tā*, to become; *re*, to stand. In the *ki ni*, that what is? we have a base *ni*. Another base *ke* apparently occurs in *ye-lā-ke*, it is thine.

Finite verbs.—The verb substantive is freely used in the formation of the tenses of finite verbs.

Present time.—The base alone is sometimes used as a present tense. Thus, *ye-ni mu*, we go.

The most common suffix of the present is apparently *lā*; thus, *mu-lā*, am; *rop-lā*, strike.

The suffix *pā* or *bā* in forms such as *the-se rop-pā*, he strikes; *chhā-se chi-bā*, having grazed sits, he is grazing, corresponds to Tibetan *pa* or *ba* and does not contain any special notion of time.

Forms such as *si-la-ji*, I die; *ha-ji*, he comes; *rop-chi*, thou striketh; *ngā-ni ni-sai*, we go, and so forth, apparently contain the same suffix as that which is generally used with the meaning of a past. A similar use of the suffix of past time is not uncommon in connected forms of speech. It is perhaps due to the intention of the speaker to represent the action of the verb as an established fact.

Past time.—The usual suffix of past time is *ji* as in Gurung; thus, *pān-ji*, he said; *ni-ji*, he went. Instead of *ji* we sometimes find *chi*; thus, *rop-chi*, I have beaten. *Chi* is perhaps the correct form after hard consonants.

An *m* is sometimes added in the specimens received from Darjeeling. Thus, *ngyok-chhi-m*, he asked; *pin-ji-m*, he gave. Such forms are apparently only used in the third person.

Forms such as *rop*, struck; *pāng-bā*, said; *khu-bā*, boughtest, and so on, are indefinite with regard to time.

Ngae rop chi jin-ji, I had beaten, perhaps means 'I struck finished.'

Future.—The present suffix *lā* is also used with the meaning of a future; thus, *pāng-lā*, I shall say. Forms such as *majā-lāi*, let us make merry, are perhaps imperative.

Imperative.—The usual suffixes of the imperative are *u* or *o* and *go*; thus, *chā-u*, eat; *re-go*, stand; *rob-ko*, beat. Other sources also give imperatives such as *rob*, beat; *yar*, run, and so forth, where no suffix is added.

The form *lāi*, let us make, has already been mentioned.

Verbal nouns and participles.—The usual verbal noun ends in *bā*; thus, *chhā-bā*, to graze; *khā-bā-se*, by his coming, because he came; *khā-bā-chhyām*, coming-with, when he came; *mrin-bā-ri*, filling to, to fill. It will be seen that postpositions can be added to such forms.

The base alone is also used as a verbal noun; thus, *chā ā-khām-na*, to-eat unable.

Other verbal nouns are formed by adding *lā*, *nu*, *sam*, and *si*; thus, *tā-lā*, to be; *tā-sam* (Darjeeling), to be; *lā-nu* (Darjeeling), to make; *lā-si*, to make.

* *Tā-lā*, to be, is perhaps a genitive. Compare *ngāi yāng-lā ansa-bhāg*, me-by getting-of share, the share which I shall get. Forms such as *tā-lā jhin-ji*, having been, perhaps contain the same suffix and a postposition *jhin-ji*, finishing, from, after. Compare, however, the suffix *lā* of the present and future.

The form ending in *bā* is also used as a relative participle; thus, *darmā-ri ti-bā chākara-dugu*, wages-in living servants, hired servants.

Another suffix used to form relative participles is *nā*; thus, *yennā sampati chā-si pin-nā chu yennā kolā*, your property having-eaten giving this your son; this your son who wasted your property.

The suffix *nā* is also used to form a kind of adverbial participle. Thus, *kathā the-nā lām-bā*, tale delivering sat, he sat delivering a tale; *ti-ki ā-tā-nā*, anything not befalling, without any misfortune.

Other adverbial participles are formed from the various verbal nouns by adding postpositions; thus, *pāng-mā*, saying in, while saying; *pāng-min*, while saying; *bi-se*, by saying, if you say.

Forms such as *si-bāng*, dead; *mā-bāng*, lost, probably contain the suffix *bā* mentioned in the preceding. Compare also *tā-si chi-bā*, having-become sitting, being; *rop-si chi-bā*, having-struck sitting, striking.

The usual conjunctive participle ends in *si*, *se*, or *chhi*; thus, *pāng-si*, having said; *kwān-chhi*, having put on. A particle *nā* or *nām* is sometimes added; thus, *rup-si-nā*, gathering; *khā-ji-nām*, coming, in the Darjeeling specimens. The same sources also exhibit forms such as *bi-sam* and *bi-sang*, saying; *ngyo-chhi-mam*, calling, and so forth.

Passive voice.—There is no passive voice. *Ngā-tā rop-ji*, I am struck, literally means 'me struck.' The *ka* in *ngā-tā rop-ka-lā*, I shall be beaten, does not seem to add anything to the meaning. It is perhaps a verb substantive. Compare also *ti-si-ka-na*, living.

Causative.—There is only one certain instance of a causative in the specimens, viz., *chhā-bā*, to graze. It is formed from *chā-bā*, to eat, by aspirating the initial consonant.

Negative particle.—The negative particle is a prefixed *ā*, and *ni* or *na* is usually added to the base; thus, *ā-pin-ni*, did not give; *ā-yo-na*, did not get. In *chhyāng-do-lā*, did not transgress, the negative particle must be contained in the *o* preceding the *lā*, or else *chhyāng-do-lā* means 'obeyed.'

Note forms such as *krā-bā ā-hin*, crying was-not, I did not cry, where the negative has been prefixed to the auxiliary and not to the principal verb.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son which has been kindly forwarded from the Nepal Darbar. The second is a version of a well-known popular tale which has been taken down in Darjeeling. A list of Standard Words and Phrases from the Nepal Darbar will be found on pp. 254 and ff.

[No. 18.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MURMI.

SPECIMEN I.

(FROM NEPAL DARBAR.)

Yāgār-gi mhi-khā-lā ngi kolā mu-bā. Ngi-madhye chāng-bā-se āp-tā
Some-one man-of two sons were. Two-among younger-by father-to
 pān-ji, 'ngāi yāng-lā ansa-bhāg ngā-tā pingo.' Āp-se ansa
said, 'me-by getting-of share-portion me-to give.' Father-by share
 chhut-yap-la-si pin-ji. Tire-nire lichchhā chāng-bā jā-se kyangno dhan
separated-making gave. Some-time after younger son-by all property
 rup-si-jin-ji thārī pardes ni-ji. The-ri moja-la-si ti-si-kana
gathering far foreign-country went. There merry-making living
 rhāng-lā ansa-bhāg-lā sampati kyangno. udab-lā-si, sampati kharcha-
self-of share-portion-of property all spent-making, property expended-
 lā-si-jin-ji the-klā-ri nhāchyā anikāl tā-ji. The-tā khāsiman tā-ji.
made-having that-place-in big famine fell. Him-to distress fell.
 The des-la gi yāmbunāg-ri-chi-bā glāgirin ni-si ti-ji. The
That country-of one citizen with going stayed. That
 yāmbunāg-ri-chi-bā-se the-tā rāng-lā bu-ri guṇḍi chhā-bā gyāṭṭi lhābāb-tā-ji.
citizen-by him own field-in swine feeding work-in engaged.
 Kāl-chhe-nu ti-ki-no ā-pin-ni. The-se guṇḍi-se chā-se pol-bā-se-no
Anyone-by anything not-gave. Him-by swine-by having-eaten husks-with-even
 rhāng-lā pho mrin-ba-ri ā-yo-na. Chetap ta-si-jin-ji pāngī lā-ji,
self-of belly to-fill not-got. Sense become-having to-say began,
 'nga-lā āp-lā prasasta gheng chā ā-khām-na leng yāng-bā dher
'my father-of much bread to-eat not-able to-spare getting many
 darmā-ri-ti-bā chākara-dugu mu-lā; ngā phāyen-ji si-la-ji. Ngā rē-chhi
wages-in-living servants are; I hungering die. I rising
 rhāng-lā ābā chhyām ni-si, "ābā, lā dē ye thā-ri ngai pāp
own father to going, "father, God with thee on me-by sin
 lā-ji. Ngā ye-lā kolā pāng-bā-ri sobhā ā-tā-ni. Ngā-tā rhāng-lā darmā-
did. I thy son to-say worthy not-am. Me self-of wages-
 ti-ba chākara rhāngbal lā-o," pāng-si pāng-lā,' bhi-si re-si rhāng-lā
living servant like make," saying shall-say,' saying rising own
 āp-lā ni-ji. The kolā dherna thāring mu-bā the-lā āp-se mrāng-si
father's went. That son very far was his father-by seeing

dayā lā-si yār-si ni-si the-lā khāre-ri ankamāl lā-si mwāi thung-ji.
pity doing running going his neck-on embrace doing kiss drank.
 Kolā-se āp-tā pāng-ji, 'ye ābā, lā dē ye-lā mukhyā-ji pāp
Son-by father-to said, 'O father, God and your presence-in sin
 lā-ji. Ngā ye-lā kolā pāng-ba-ri sobhā ā-tā-ni.' Tara ābā-se rhāng-lā
did. I thy son to-say worthy not-am.' But father-by own
 chākara-tā pāng-ji, 'asal kwān bā-si chu-tā kwān-chhi pino; hyā-ri
servants-to said, 'good cloth bringing this-to putting-on give; hand-on
 chyāp dē goḍe-ri lakam-nun kwān-chhi pino. Ngālje chā-si thung-si majā
ring and feet-on shoes-also putting give. Us-by eating drinking merry
 lai. Tik bi-se, the ngā-lā kolā si-bāng mu-bā, pheri so-ji;
shall-make. Why saying, that my son dead was, again revived;
 mā-bāng mu-bā, pheri yāng-ji,' pāng-ji. Then-jyāpā ānanda lā-ji.
lost was, again was-found,' said. They joy made.

The-lā theb-jā kolā bu-ri mu-bā. Khā-ji, dim-lā ngām-ri dho-khā-ji,
His elder son field-in was. Came, house-of near arrived,
 bāja dē nāch-lā sora the-ji. Yāgār-ki chākara-tā nhyo-si, 'the
music and dance-of sound heard. Some servant-to asking, 'that
 ki-ni?' pāng-si, 'ye-lā ālā khā-ji; ti-ki ā-tā-nā khā-bā-se,
what-is?' saying, 'thy brother came; anything not-befalling coming-because,
 yennā āp-se bhoj bhi lā-ji,' chākara-se pāng-bā. The bhomo-ā-si
your father-by feast also made,' servant-by said. He anger-coming
 dim-āng-ri ā-ni-ni. The-lā ābā pheriāb ā-si the-tā bol lā-ji.
house-into not-went. His father outside coming him-to entreaty made.
 The-se āp-tā jwāb pin-ji, 'pāng-go, chodeyelā barkha yenji ye-lā
Him-by father-to answer gave, 'look, so-many years since your
 ṭahal lā-se khāimāye-no ye-lā bhajan chhyangdo-lā. Te-pa-ni yen-chhe
service doing ever-even your word not-transgressed. Still you-by
 khāi-mā-ye-no ngā-tā rhāng-lā rho din-chhyām majā lā-ba-ri pāthā
ever-even me-to own companions with merry to-make kid
 gi ā-pin-ni. Besyā-kidi den tisi yennā sampati chā-si pin-nā chu
one not-gavest. Harlots with living your property eating giving this
 yennā kolā khā-bā-chhyām ye-se the-lā nimdi-ri bhoj lā-ji.' Taba
your son coming-on you-by his sake-for feast gave.' Then
 ābā-se pāng-ji, 'ye kolā, ye satana ngā dē-chhyām mu-lā. Ngā-lā
father-by said, 'O son, you always me with are. Mine
 khālāng mu-lā kyong-no ye-lā-ke. Ngān-chhe majā-harkha lā-si manāsib
what is all thine-is. Us-by feast-merry making proper
 ta-si; tita bi-se, chu ye-lā ālā si-bāng mu-lā, pheri so-ji;
is; why saying, this your brother dead was, again revived;
 mā-bāng mu-lā, pheri yāng-ji.'
lost was, again was-found.'

[No. 19.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MURMI.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT DARJEELING.)

Kōi muluk-ri gik molbi mu-bā. Hochchhe adhan mi rup-si-na
Some country-in one Maulwi was. Him-by always men gathering.
 kathā the-nā lām-bā. Hoju sabhā-ri tire kathā ngyām-bā mi-ri
lecture delivering lived. That assembly-in once tale hearing men-in
 gik-ri molbi-se tām pāng-mā krābai wāng-ji. Ochhem molbi-se hot-tā
one-in Maulwi-by tale saying crying entered. Then Maulwi-by him-to
 ngyo-chhi-mam ngyok-chhim, 'ai tik-tā krā-bā?' Hoju mi-se pāng-jim,
calling asked, 'you wherefore cry?' That man-by said,
 'ngāi jik mlāngai rā nā-bā mu-bā. Hojo si-bā dher-nu re tā-ji.
'me-by one black goat keeping was. That died many days became.
 Hot-lā rheng-bā dāri mu-bā. Chāro chā-mā yong-ji-m. Ai tām
Its long beard was. Grass eating moved. Thee-by lecture
 pāng-min ai-lā dāri yong-mā dānbā khā-ji-nām krā-bā. Ai-lā
saying-in thy beard moving-in recollection coming cried. Thy
 tām-se krā-bā ā-hin,' bi-si uttar pin-jim. Ochhem hojo molbi-dā
lecture-from crying not,' saying answer gave. Then that Maulwi-to
 sāran petpā khā-jim, tik-tā bi-sam, molbi-lā ās mu-bā jo hochchhe
much shame came, wherefore saying, Maulwi-of hope was that him-by
 jyābā kathā ngyāng-nu lā-ji bi-sem. Hojā nichchhe molbi-se do-si
good lecture hearing did saying. That from Maulwi-by arriving
 do-si sabhā-jammā lā-nu ā-tā-ni.
arriving gathering to-make not-fell.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there once lived a Maulwi who was always gathering people and preaching. Some day one of his hearers went on crying during his lecture. The Maulwi then called him and asked him why he cried. Said the man, 'I once had a black goat. It is a long time since it died. It had a long beard, which used to wag up and down when it went about eating grass. Seeing your beard wag up and down during the lecture I was reminded of the goat. That was the reason why I cried. It was not on account of your lecture.' The Maulwi was much ashamed because he had attributed the crying to his good lecture. From that time he ceased to lecture.

SUNWĀR OR SUNUWĀR.

The Sunwārs are a cultivating tribe of Nepal. Like the Māgars, Gurungs, and Khas, they are considered as belonging to the class called *Mukhya*, or chief. They say that they came originally from Simungarh near Bara Chhatri in Western Nepal. On their wandering east they came to Chuplu on the Likhukhola river and took possession of it. Makwani Raja was then ruler of Eastern Nepal. Likhukhola and Khuntikhola are now the main settlements of the tribe.

Sir Herbert Risley, from whose *Tribes and Castes of Bengal* these notes have been taken, further remarks that the Sunwārs intermarry with Māgars and Gurungs, though they theoretically form one endogamous group.

Sunwārs are also found outside Nepal in Sikkim and Darjeeling, and at the last Census some speakers were also returned from Assam.

No information is available regarding the number of Sunwārs in Nepal. According to local information collected for the purposes of this Survey the figures for the other districts were as follows:—

Number of speakers.	
Darjeeling	5,156
Sikkim	200
	<hr/>
TOTAL	5,356

The Darjeeling figures also include the speakers of Thāmi.

The corresponding figures at the last Census of 1901 were as follows:—

Assam	259
Jalpaiguri	36
Darjeeling	4,425
Sikkim	545
	<hr/>
TOTAL	5,265

The Assam figures have been returned under the head of 'Sunwār or Thāmi,' and it is not certain that they should all be shown under Sunwār. They are relatively most numerous in Lakhimpur (52) and the Lushai Hills (43). In other districts their number is quite unimportant.

A version of the Parable of the Prodigal Son in the Sunwār dialect has been received from the Nepal Darbar. It makes the impression of a word for word translation of the English text. A list of Standard Words and Phrases has been forwarded from Darjeeling. It shows that the version of the Parable cannot represent the dialect with fidelity. Above all, the order of words, which in the Parable is almost the same as in English, in the list agrees with that prevailing in other Tibeto-Burman languages. Our materials for describing the Sunwār dialect are, accordingly, rather unsatisfactory. They can, however, to a certain extent be supplemented from the list of words published by Hodgson.

AUTHORITIES—

- HODGSON, B. H.,—*On the Aborigines of the Sub-Himalayas*. Journal of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1235 and ff. Reprinted in *Selections from the Records of the Government of Bengal*, No. xxvii, Calcutta, 1857. Another reprint, under the title *On the Aborigines of the Himalaya*, in Hodgson's *Essays on the Languages, Literature, and Religion of Nepāl and Tibet*. London, 1874, Part ii, pp. 29 and ff. Contains a Sunwār vocabulary.
- BEAMES, J.,—*Outlines of Indian Philology, with a map shewing the distribution of Indian Languages*. Calcutta, 1867. Appendix A contains the numerals in Sunwār, etc.
- HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.

Our materials are not sufficient for a full description of the Sunwār dialect. It will not be possible to give more than a rapid sketch of some of the most salient characteristics of Sunwār grammar. Hodgson described Sunwār as a dialect of the pronominalized type. This statement does not appear to be borne out by the specimens prepared for the purposes of this Survey.

Pronunciation.—Short final vowels are apparently often dropped. Thus, *popo*, father; *pop-kā*, of the father; *bā-t* and *bā-ta*, was, and so on.

There are not many instances of compound consonants. Compare *khruī*, tooth; *bloinsā*, alive. A short vowel is sometimes inserted in order to make the enunciation easier; thus, *sumcār* and *sunucār*; *kuchmi* and *kuchumi*, a bitch. In most cases, old compounds have apparently been simplified; thus, *sat*, Tibetan *gsod*, kill; *bā*, Tibetan *bya*, bird. It is, however, difficult to compare Sunwār and Tibetan with regard to the phonetical system of the two forms of speech, because the vocabulary differs to a considerable extent. In this respect Sunwār often agrees with Himalayan dialects such as Kanāwārī, Kanāshī, Manchātī, and so on. Compare *pīt*, Kanāwārī *phī*, bring; *jā*, Kanāwārī *jā*, arrive; *gi*, Kanāwārī *kē*, give; *la*, Manchātī *il*, go; *gui*, Kanāwārī *gud*, hand; *piyā*, Chaudāngsī *pisyā*, head; *sharā*, Bunān *shrang*s, horse, and so on. This state of affairs points to the conclusion that Sunwār has once been a dialect of the same complex type as Kanāwārī.

There are some instances of interchange between different consonants; thus, *tup-u*, beat; *tum-na-tum*, beating. It is not, however, possible to lay down fixed rules regulating such changes.

Nouns.—A prefix *ā* is common in nouns denoting relationship; thus, *ā-mā*, mother; *ā-lā*, sister. This *ā* is probably originally a demonstrative pronoun. It is often used as a kind of possessive pronoun. Thus, *ā-lo-mishya nu*, his sister with; *ā-tau-ka-le*, his-son-to; *me ā-nu*, he his-brother, his brother; *bushye sharā ā-ngosh-tike*, white horse its-saddle, the saddle of the white horse. *Ā* is sometimes also used where we should expect to find a possessive pronoun of the first person; thus, *ā-pop-kāuchhā ā-tau*, my-uncle's son; *ā-maiti*, before me. Compare the remarks under the head of pronouns below.

Article.—The numeral *kā*, one, is used as an indefinite article. It sometimes precedes and sometimes follows the noun it qualifies; thus, *kā popo*, a father; *tami kā*, a daughter. In the specimen the pronoun *meko*, that, is very commonly used as a definite article. Thus, *meko ālane tau*, the younger son; *meko mur-ke sus-ta mer-mi meko bā-ri*, that man sent him (into) the field, and so on. I do not think that this frequent use of the pronoun *meko* is in accordance with the actual character of the dialect.

Gender.—The natural gender is distinguished by using different words, or else by adding qualifying words. Thus, *popo*, father; *ā-mā*, mother: *mur*, man; *mishi mur*, woman: *sharā*, horse; *sharā āmo*, mare: *kish-she ā-po*, a male deer; *kish-she ā-mo*, a female deer, and so on.

Number.—The plural is not indicated when it appears from the context. The common plural suffix occurs in several different forms such as *po-kī*, *pu-kī*, *potchi*, *putchi*, *patchi*, and *pati*. Thus, *wāilī-po-kī*, servants; *tami-potchi*, daughters; *mur-patchi*, men; *mur-pati*, they, lit. men.

Case.—To judge from the specimen the base alone, without any suffix or postposition, is freely used to denote the various cases. Thus, *nelle ansa sampati ā-ke*, whatever share (of the) property (is) mine; *meko lata-hai mere-ke poph*, he went (to) his father; *meko des*, in that country. Commonly, however, postpositions are added.

The subject and the object are not distinguished by means of any suffix. The suffix of the dative is *kale*, and it is sometimes also added to the object of transitive verbs; thus, *go-mi ā-tau-kale karrā-mi dherai tup-tā*, me-by his-son-to stripes-with much struck, I have beaten his son with many stripes.

The subject of transitive verbs is, to judge from the specimen, put in the nominative, i.e., no suffix is added. Thus, *mere-ke poph āsā-gepto mere-mi*, his father divided to him. According to the list of words published by Hodgson, however, there is a suffix *mi* or *me* which denotes the agent. Compare *go-mi*, by me, in the last example but one. The specimen in one place uses *ke* instead; thus, *meko mur-ke sus-ta mer-mi meko bārī*, that man sent him to the field. The suffix *mi*, *me* also denotes the instrument, and it is, besides, used in order to form a locative or terminative. Thus, *ghele-me*, with ropes; *khī-mi*, in the house, into the house.

The suffix of the ablative is *ngā*; thus, *pokhri-ngā*, from the well. Forms such as *pop-ke*, from a father, in the list of words, are perhaps genitives.

The suffix of the genitive is *ke* or *kā*; thus, *poph-kā wāilī-po-kī*, the father's servants; *kā mur rimsho-ke*, of a good man.

Other relations are indicated by adding postpositions. Such are *nu*, with; *ma-bāthu* and *mo-bā*, without; *nole*, behind; *tā*, against; *maiti*, before; *datē*, between, and so on. In the specimen the postpositions are commonly used as prepositions. I do not think that this use really represents the actual state of affairs.

Adjectives.—Adjectives usually precede, but occasionally also follow the noun they qualify; thus, *ālane tau*, the younger son; *bushye sharā*, the white horse; *mur kā rimsho*, a good man. The termination *so* or *sho* in adjectives such as *rīm-sho*, good; *chī-so*, cold; *ho-so*, hot; *mī-so*, ripe; *dū-so*, sour; *ka-so*, bitter, and so on, is the suffix of a past participle. Compare the remarks under the head of verbs below.

The particle of comparison seems to be *lā-bhandā*; thus, *me ā-nu me loba misha lā-bhandā lā-shyo chha*, his brother is taller than his sister. *Bhandā* is the Khas *bhandā*.

Numerals.—The first numerals are given in the list of words. The forms printed within parentheses have been taken from Hodgson's list. It will be seen that higher numbers are counted in twenties; thus, *khāk nishi sasi-kā*, twenty two ten-one, fifty. Aryan forms are, however, now commonly used instead.

Pronouns.—The following are the personal pronouns :—

<i>go</i> , I.	<i>ge</i> , <i>ga</i> , thou.	<i>hare</i> , <i>mare</i> , <i>me</i> , he.
<i>ā</i> , <i>ā-ke</i> , my.	<i>i</i> , <i>ī-ke</i> , <i>ge-ke</i> , thy.	<i>hare-ke</i> , <i>mere-ke</i> , <i>meri-ke</i> , his.
<i>go-pati</i> , <i>go-patchi</i> , <i>go-pu-kī</i> , we.	<i>ge-patchi</i> , you.	<i>hari-patchi</i> , <i>mere-pukī</i> , they.
<i>go-pati ā-ke</i> , <i>gowā-ke</i> , our.		<i>mur pati-ke</i> , their.

The suffix *lā* in *go-lā nang*, I am; *ge-lā bā-ngi-de*, thou art, is probably an intensifying particle. *Mur pati-ke*, their, literally means 'of the men.'

Other forms are *ā-kale*, me; *go-mi*, by me; *meko-le* and *meko-kale*, him, and so on.

The forms *ā*, my; *i* and *ī*, thy, are used as prefixes. Instead of *ā* we sometimes find *ā*; thus, *ā-pop-kāuchhā*, my uncle; *ā-mai-ti*, before me. *Ā*, however, usually refers to the third person; thus, *ā-chi-me*, on his back. Compare the remarks under the head of nouns above.

Demonstrative pronouns are *i-ko*, *e-ko*, this; *me-ko*, that. Compare also *a-ke-ngā*, from here; *wa-tha*, here; *yērē*, there.

Interrogative pronouns are *su-me*, who? *mār-me*, what? The final *me* is probably an interrogative particle. Compare *su-kā*, whose. An interrogative base *ge* occurs in forms such as *gē-nā*, when? *gē-tha*, where? and so forth.

Indefinite pronouns are *su-kā*, anybody; *mār-kā*, anything; *ge-nā-i*, ever.

Verbs.—The Sunwār verb is still in all essential points a noun. The person of the subject is not distinguished in the verb, and verbal tenses are freely used as nouns.

Verb substantive.—Several bases are used as verbs substantive. *Bā* seems to be identical with the base *bāk*, to sit. It occurs in forms such as *bā-me*, is; *bā-ngi-dī*, art; *bā-t* and *bā-ta*, art, is, and so on. Another base in *dum*, *dung* or *thung*. It seems to mean 'to become.' Thus, *kā theb anikāl dum-tā*, a heavy famine arose; *dum-nang*, I may be; *thung-so-ngā*, being-from, having been.

Nang in *dum-nang*, I may be, only occurs in the first person; thus, *go-lā nang*, I am, *go-patchi nang*, we are. It is perhaps connected with *na* in *na-we*, to be; *go-patchi bā-sho na-kī*, we were, and so forth.

A base *ni* occurs in forms such as *tau dish bā-ni-mi*, sons how-many are? *ge-patchi bā-ni*, you were. It is probably a form of the copula. It should perhaps be compared with *ngi* in *ge-lā bā-ngi-de*, thou art.

There is further a base *chha*, is. It is apparently identical with *tcha* in *hare bā-sho-tcha*, he is. The form *chhuu* in *ge bā-sho chhuu*, you are, is not certain, the original manuscript being very indistinct. It must, however, be connected with *chha*, is.

A base *me*, *mi*, or *mā* occurs in forms such as *tau dish bā-ni-mi*, how many sons are there? *iko sharā dushya barshā bā-me*, this horse (-of) how-many years are? *mere-pu-kī rīm-so pām-ti-me*, they made merry; *meko-putchi bā-le-mā*, they are, and so on. It is possible that we have here to do with more than one base. There is an interrogative particle *me*, and it is also possible that *me* is the pronoun of the third person. Forms of this kind are not, in the materials available, used in the first two persons, and they are perhaps remnants of the pronominalized stage of development. It is, however, possible

that the various bases beginning with *m* in reality belong to a copula. The final *we* in *ga lai-na-we*, thou goest; *na-we*, be, to be, is perhaps connected.

Other verbs substantive are *ho*, is; *hai*, is; *thi* and *thiyo*, was, and so on.

The list of words gives the impression of a regular conjugation with different forms for the different persons in the verb substantive. The details will be found in the list itself. I do not think that the dialect really distinguishes the various persons. Forms such as *bā-t* or *bā-ta*, was, are used in the specimen for the second as well as the third person. I do not therefore think it necessary to reproduce all the various forms in this place. I shall only mention that *kī* in *go-patchi bā-sho-na-kī*, we were, seems to be connected with *kī* in forms such as *mere-pu-kī*, they.

Finite verb.—Many of the bases of the verb substantive are also used in the conjugation of finite verbs. Our materials are, however, too scanty to give anything like a complete sketch of the state of affairs.

Present.—The most common form of the present tense seems to contain a suffix beginning with *n*. Thus, *go tup-nu*, I strike; *ge tup-ne*, thou strikest; *go lai-na*, I go; *ge lai-na-we*, thou goest. This form is also used as a future. Thus, *go lāyi-nang*, I shall go; *denang*, I shall say.

Another suffix of the present tense is *pā* or *bā*. Thus, *dum-bā*, I become; *bā-bā*, lives; *mārā mār-pā-me*, what do they do?

The suffix *me* is used alone in *pī-me*, comes. Compare also *tup-ni-mi*, they beat.

The suffix *tā* is sometimes also used with the meaning of a present; thus, *go tum-natum pāh-tā*, I am beating; *ngoshyā bā-tā*, he is grazing; *bā-shyo bā-tā*, he is sitting.

Compound forms are *tai-bā-hai*, get, and so on.

Past time.—The suffix *ta* or *tā* is usually added in order to form a past tense; thus, *pā-tā*, I did; *bloin-sā jā-t*, came alive; *den-ta*, he said.

Instead of *ta* we often find *tī*, *te*, or *to*; thus, *gāp-tī*, I have walked; *la-te*, wentest; *ge-tī*, gavest; *gep-to*, gavest, gave, and so forth.

The suffix *pā* is also used in the same way; thus, *lā-pā*, he went.

In *gyābi*, boughtest, we apparently have a suffix *i*.

Compound forms are *ho tā-tā*, is found; *la-ta hai*, went; *be-so bāt*, had died; *pām-ti-me*, they made.

It seems probable that none of these forms are peculiar to the past. The suffix *so*, *shyo*, *sā*, *shā*, on the other hand, appears to be a real suffix of the past. Compare *bā-shyo bā-tā*, having sat down is, he is sitting; *go bā-sho nang*, I was. It is possible that this, or a similar, suffix is contained in forms such as *rīm-so-pā-s-to*, pitied.

Future.—It has already been remarked that the present seems to be used as a future. Note also forms such as *go tup-ngana*, I may beat; *go ā-kale tup-cha-mār-bā*, I should beat; *go-pu-kī māl-bā rīm-so*, we should make merry.

Imperative.—The usual suffix of the imperative is *u* or *o*. Thus, *la-u*, go; *ja-u*, eat; *gī-o*, give; *pīt-o*, bring. Another imperative suffix seems to be *ī*; thus, *āsā-geī*, divide; *jā-ī*, let us eat; *rīm-so pā-ī*, let us make merry. Other imperatives are *tōyā*, let us drink; *lāwā*, go. Negative imperatives are formed by prefixing *mo*.

Verbal nouns.—The usual verbal noun is formed by adding the suffix *chā* or *chhā*; thus, *jā-chhā*, to eat; *tup-cha*, to beat. The various tenses are apparently used as verbal nouns as well. Thus, *vo-dī-te*, in order to tend; *sīl-pā-to*, dancing.

Participles.—The bases of the various tenses are also used as participles; thus, *jā-teh*, arriving; *dor-sā*, running; *lā-sā*, returning; *jām-so*, lost; *tā-siā*, getting; *rīm-so pu-sā*, well doing, safely; *tā-tā*, getting; *la-tā*, gone, and so forth. A past participle is also formed by adding *se* or *she*; thus, *ma bā-se*, not staying. Compare *tup-seh-ngā-mi*, having struck. Other participles are *tum-na-tum*, beating; *bletā-wā*, calling.

Negative particle.—The negative particle is *ma* or *mu*; thus, *ma bā-se*, not staying; *ma-tang*, not got; *ma dum-bā*, I do not become, I am not worthy; *jā-chhā mu-bā*, food not-being, without food. Note *khīgo-mā-wā*, did not enter; *āiso-mā-bis*, did not disobey.

Interrogative particle.—There seems to be an interrogative particle *me*; compare *su-me*, who? *mār-me*, what? and the verbal forms ending in *me* or *mī*.

Order of words.—The usual order of words in the list of words and phrases is subject, object, verb. In the specimen, on the other hand, we find quite a different arrangement, *viz.*, subject, verb, object. Adjectives and numerals usually precede the qualified noun. The list of words uses postpositions, the specimen generally prepositions, and so forth. If the order of words in the specimen were correct, Sunwār would have to be considered as a form of speech between the Tibeto-Burman and Tai groups. It has, however, already been remarked that the state of affairs in the specimen is probably due to a too close adhesion to the English original.

For further details the student is referred to the specimen which follows and to the list of words. The materials are very unsatisfactory. They seem to show that Sunwār is now a dialect of the simple non-pronominalized type. It is, however, possible that better materials would show that it is still, as Hodgson described it, a complex, pronominalized, form of speech, and the remarks made above are given with great diffidence.

[No. 20.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

SUNWARI.

(NEPAL.)

Kā mur-ke bāt nīsi tau, Ālane tau den-ta mere-ke poph,
One man-of were two sons. Younger son told his father,
 'āsā-geī nelle ansa sampatī ā-ke.' Tab mere-ke poph āsā-gep-to
'divide-give whatever share property mine.' Then his father divided
 mere-mī. Nole mere-ke poph bāt āsā-geī mere-ke sampatī, meko
him-to. After his father(-by) was divided his property, that
 ālane tau mu bāse sus dīn khī-mī lata-hai kā nguni des
small son not dwelling many days house-in went one far country
 meko pāp-to mere-ke sampatī. Meko des, nole pāp-to mere-ke
he wasted his property. That country, after wasted his
 sampatī, kā theb anikāl dum-tā meko des. Meko bāt jā-chhā
property, one great famine occurred that country. He was food
 mu-bā. Meko lata-hai kām-pu-chhā kā mur-ke meko des. Meko
without. He went work-to-do one man-of that country. That
 mur-ke sus-ta mer-mī meko bā-rī vodite po. Meko po phāsi tā-tā
man-of sent him that field-in to-feed pigs. He pigs husks got
 jangwā tāri ekoi ma-tāng. Meko nole pi-tā ā-chet, den-tā, 'ā-ke
eating but (?) this not-got. He when came his-sense, said, 'my
 poph-kā wāili-pokī tāi-bā-hai sus ja-chhā-ge-chhā; go benang solu. Go
father-of servants get much to-eat-to-give; I die hunger. I
 lāyinang ā-ke poph denang, "poph, go pā-tā pāp tā bhagwān-tā
shall-go my father shall-say, "father, I did sin against God-against
 aur gā-tā-rī; go ma dum-bā ĩ-ke tau. Hē ā-kale wondiso kā
and thee-against; I not become your son. Make me as one
 wāili." Tab meko lata-hai mere-ke poph. Mere-ke poph tāsiā mere-mī
servant." Then he went his father. His father seeing him
 nguni; rimso-pās-to mer-mī; dor-sā la-ta, atādo-ta tāri mere-ke sur
far; pitied him; running went, fell on his neck
 puph-pās-to. Meko tau den-ta mere-ke poph, 'poph, go pāp-tā bhagwān
kissed. That son said his father, 'father, I sinned God
 i-tā, aur go ma-dum-bā ĩ-ke tau.' Tab mere-ke poph den-tā mere-ke
thee-to, and I not-became your son.' Then his father said his

wāili-po-ki, 'pīt-o meko khub rīmsō-bāt wo aur pheto tāri mere-mī,
servants, 'bring that very good-being cloth and put on him,
 gio kā mundra tāri mere-ke blepcho, aur lito punāi tāri mere-ke
give one ring on his finger, and put shoes on his
 khoili; go jāi toyā aur rīmsō-pāi. Ā-ke tau be-so bāt, aur mul
feet; we shall-eat drink and merry-make. My son dead was, and now
 ho bloinsā-jāt; meko jāmsō thiyo, aur ho tā-tā.' Tab mere-puki
became alive; he lost was, and is found.' Then they
 rīmsō pāmtime.
well made.

Meko belā meko theba tau bāt meko bāri. Meko jāteh nēhtā
That time that big son was that field. He coming near
 meko khī-mī, neh-to kāmso-pāto aur sil-pāto. Meko bletāwā kā wāili,
that house-to, heard music and dancing. He calling one servant,
 hilo-pāp-to mer-mī, 'mārā mār-pā-me ā-ke khī-mī?' Meko wāili jawāb
asked him-to, 'what do my house-in?' That servant answer
 gep-to, 'ī-ke ālane loba lāsā jāta rīmsō-pusā. Meko-lāgi ī-ke
gave, 'your younger brother returning came well-doing. That-for your
 poph ge-tī kā khāmakhāi.' Tab meko ris-pāp-to khigo-mā-wā meko
father gave a feast.' Then he anger-made not-entered that
 khī-mī. Tab meri-ke poph jā-ta lungā aur samjhāi-pāp-to bletāwā meko
house-in. Then his father came out and entreated calling that
 tau. Meko theba tau den-ta meri-ke poph, 'poph, sus barkhā dum-te
son. That elder son said his father, 'father, many years became
 go pā-tā ī-ke kām; aur ge-nā-i di-so-mā-bīs ī-ke hukum. Aur gā
I did your work; and ever not-transgressed your order. And thou
 genā-i gep-to ā-kale kā chāse-pāthā pū-chhā rīmsō-pām-tī-mī ā-ke
ever gavest(-not) me-to one goat-young to-make merry-making my
 wārchā. ī-ke ālane tau taipanī meko bā-ta pāp-to nelle meri-ke
friends. Your younger son although he has wasted all his
 sampatī, mer-mī gā ge-tī kā khāmakhāi.' Tab meko den-ta meri-ke
property, him-to thou gavest a feast.' Then he said his
 theba tau, 'tau, gā sadhai go-nu bā-ta; aur nelle ā-ke sampatī ho
elder son, 'son, thou always me-with art; and all my property is
 ī-ke. Go-puki mālba rīmsō, mar-de ī-ke loba beso bā-ta, mul
yours. We should-make merry, because your brother dead was, now
 bloinsā jāt; meko jāmsō thio, tā-tā.'
alive came; he lost was, was-found.'

MĀGARĪ.

The Māgars are one of the fighting tribes of Nepal. Like the Gurungs, Sunwārs, and Khas, they belong to the group known as *mukhya*, i.e., chief.

The name of the tribe is sometimes spelt Magar, and sometimes Mangar. The latter form is apparently common in Darjeeling. The actual pronunciation is probably Māgar, and I have written accordingly, though the true form of the word is not quite certain.

The old home of the Māgars are the central and lower parts of the mountains between the Bheri and Marsyandi Rivers. According to Mr. Beames their most eastern village is Tannang, about forty miles west of Khatmandu, and their settlements stretch as far west as the town of Palpa. The most important are Rishing, Giring, Bhirkot, Dhor, and Lamzhang. They are now found over most parts of Nepal, and further in Darjeeling, Sikkim, and other districts of Bengal, and also in Assam, especially in the Naga Hills.

We have no information regarding the number of speakers in Nepal. Mr. Beames' informants estimated the number of the tribe at about 6,000 fighting men. We cannot, however, attach any importance to such estimates. The number of speakers in such districts as fall within the scope of this Survey has been estimated by the local authorities as follows:—

Darjeeling	15,979
Sikkim	1,000
TOTAL	16,979

At the last Census of 1901 the dialect was returned from Assam and the Bengal Presidency. Most of the speakers in Assam were returned from the Naga Hills (659). The Māgars usually adhere to their mother tongue, and do not, like the Gurungs, abandon it in favour of Khas. Thus, of 2,440 Māgars enumerated in Sikkim 2,034 returned Māgar as their parent tongue. The 1901 Census figures for the dialect are as follows:—

Assam	1,815
Bengal—	
Jalpaiguri	3,214
Darjeeling	11,174
Chittagong Hill Tracts	25
Champaran	214
Sikkim	2,034
TOTAL	16,661
TOTAL	18,476

The Māgar dialect is relatively well known. A sketch of the grammatical system was published in 1869 by Mr. Beames, and a vocabulary had already been printed by Hodgson. A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been kindly prepared for the purposes of this Survey by the Nepal Darbar, and they will be printed below. Another version of the Parable and another list were forwarded from Darjeeling. They represented the same form of speech as the Nepal specimens, and they have not, therefore, been reproduced.

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The remarks on Māgarī grammar which follow are based on the materials printed below and on Mr. Beames' sketch, which should be consulted for further details.

Māgarī has been much influenced by Aryan dialects, especially in vocabulary. Some of the most usual case-suffixes are likewise Aryan. On the whole, however, the general character of the dialect has remained unchanged.

Pronunciation.—Māgarī possesses the vowels *a*, *e*, *i*, *o*, and *u*. There is, moreover, an *ō* and an *ū*. These sounds are written in various ways in the specimens. *ō* is described as lying between the *ō* in German 'Höhe' and the *eu* in German 'feuer.' It occurs in forms such as *ngō*, written *ngai*, *ngei*, by me; *kan-kō*, written *kan-koi*, by us, and so forth. *ū* is of much more frequent occurrence. * It is written *a*, *u*, *iu*, *io*, *eo*, *you*, and so on. According to Mr. Beames it occurs in words such as *jyā-chū*, written *jyā-cha*, eating; *so-mū*, written *so-mu*, rising; *nung-nū*, written *nung-nu* and *nung-nai*, going; *chū*, written *chiu*, dog; *hochū*, written *ho-chio*, *ho-cheo*, *ho-chyou*, his.

I have not ventured to introduce the signs *ō* and *ū* in the specimens, because we must reckon with the possibility of a somewhat different pronunciation in the different districts.

The vowels are sometimes marked as long and sometimes as short. Really long vowels are, however, said to exist only in borrowed words.

The consonantal system is very fully developed. According to Mr. Beames, it comprises the following sounds :—

k, kh, g, gh, ng
ch, chh, j, jh, ny
ts, tsh, dz
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, w
sh, s, z, h.

The sounds *ts*, *tsh*, and *dz* are used in borrowed words; thus, *tsākar*, a servant; *tshān-ke*, to become; *kam-dzaro*, agree. They have been written *ch*, *chh*, *j*, respectively, in the specimens. I have, however, followed Mr. Beames in distinguishing them from the palatals.

Instead of *z* the specimens write *j*. I have followed Mr. Beames.

M, *n*, *r*, and *l* are frequently aspirated, and the same is, according to Mr. Beames, the case with all consonants in excited talk; thus, *qhānghonhe*, I see, I see, instead of *qāngone*.

The cerebrals are mostly used in borrowed words. On the other hand, the dentals are said to have the same sound as the English dentals. They are accordingly constantly replaced by cerebrals.

Article.—There are no articles, but the numeral *kat*, one, is used as an indefinite article. Thus, *kat tsākar*, a servant.

Nouns.—The prefix *mi* is common in words denoting parts of the body; thus, *ngo mi-talu*, my head. It also occurs in words such as *mi-zā*, son; *mi-ris*, anger. It is probably a demonstrative pronoun. Another prefix *ar* occurs in forms such as *ar-min*, name.

Gender.—The natural gender is distinguished by using different words or by adding qualifying affixes; thus, *bhar-mi*, man; *māhazā*, woman; *thor*, bull; *nyet*, cow; *chū*, dog; *chū-mān*, or, *chū chhauri*, bitch; *len-zā mi-zā*, son; *māsto mi-zā*, daughter; *dārhyā mirga*, a male deer; *murlī mirgā*, a female deer.

Number.—The plural is not marked if it appears from the context. If it is necessary to mark it, words such as *pattā*, all; *haru*, all, are added. Thus, *im pattā*, houses; *bai haru*, fathers. Some lists also contain forms such as *masto-ko*, women; *ghorā-ko*, horses.

Case.—The subject of intransitive verbs and the object are not distinguished by any suffix. The dative suffix *ke* or *kī* is, however, often used to denote the object; thus, *ho-chū mi-zā-ko ngō dāthuk-ā*, his son-to me-by struck, I have beaten his son. The suffix *ke*, *kī*, is probably Aryan.

The suffix of the case of the agent, which is used to denote the subject of transitive verbs, is *e* or *i*; thus, *bhar-mi-y-e*, by a man; *mi-za-i*, by the son. After vowels this suffix is occasionally dropped, or, rather, it is contracted into one sound with the preceding vowel; thus, *bai*, by the father.

The suffix of the dative is *ki* or *ke*, as has been already remarked. *Na* or *nāng* is occasionally added, apparently without adding anything to the meaning; thus, *kat bai-ki-nāng*, to a father.

The suffix of the genitive is *o* or *u*; thus, *bay-o*, of a father; *des-ū*, of a country. A preceding vowel is sometimes contracted into one sound with this suffix. Thus, *mi-za-u* and *mi-zo*, of a child. Sometimes also a *k* is inserted; thus, *mi-zā-ko*, of a child. In forms such as *bhar-mi-kung*, of a man, the final vowel has been accompanied by a nasalization.

The suffix of the locative is *āng*; thus, *im-āng*, in the house.

Other relations are indicated by adding postpositions. Such are *ing*, from; *tāki*, *tāking*, on; *lāki*, from; *khātā*, with, near; *sāthang*, with; *lāi*, to; *dekhi*, from; *nhung-lak*, behind; *mhāke* and *mhāg-lāg*, under, and so forth.

Adjectives.—Adjectives precede the noun they qualify in the nominative. They very often end in the suffix *chū*, which is usually written *cha* or *chha*, in the specimens; thus, *karang-chū*, big.

The particle of comparison is *denang*; thus, *hochū bhai hochū bahini denang ghyān-chū le*, his brother his sister than tall is, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. 'Six' and following are Aryan loan-words. Numerals precede the word they qualify.

Pronouns.—The following are the personal pronouns:—

	I.	We.	Thou.	You.	He.	They.
Nom.	<i>ngā</i>	<i>kān, kān-ko</i>	<i>nāng</i>	<i>nāko</i>	<i>hosai, hos</i>	<i>hos-ko hosruk.</i>
Agent	<i>ngō, ngei</i>	<i>kān-e, kān-koi</i>	<i>nang-e, nō</i>	<i>nā-koi</i>	<i>hosai</i>	<i>hosruk-e.</i>
Genitive	<i>ngao, ngo</i>	<i>kān-ung</i>	<i>nang-o, nūwo</i>	<i>nākung</i>	<i>hochū</i>	<i>hos-kung, hosruk-ung.</i>

Other forms are *kān-kurik*, we; *nāng-kurik*, you; *nāko* and *nākun*, you, honorific; *nā-kruk*, you (plural), and so forth.

Demonstrative pronouns are *is* and *isai*, this; *ās* and *āsai*, that. *Hos*, he, is also used as a demonstrative pronoun.

Interrogative pronouns are *su*, who? *kos*, which? *hi*, what? *kurik*, how many? Indefinite pronouns are formed by adding the indefinite particle *ra* to interrogatives; thus, *su-ye-ra*, by any one; *hi-ra*, anything.

There are no relative pronouns. The Aryan *je* is sometimes used. It is, however, combined with the relative participle, and not with the finite tenses of the verb. Thus, *ngou je le-cha*, mine what being, all that is mine.

Note finally the reflexive pronoun *laho*, own.

Verbs.—The verb is still in all essential points a noun. There is no difference for person. A suffix *s* is, it is true, often added in the second person; thus, *nāng nung-le* and *nāng nung-les*, thou goest. The use of this *s* is not, however, regulated by any fixed rules, and it gives the impression of being an Aryan loan.

Verb substantive.—The usual verb substantive is *le* or *le-sā*, past *leyā* or *lā*. A compound form is *ā-le*, is, which is also used as a future. Other forms are supplied from the base *tshān*, to be, to become, which is borrowed from Naipālī *chha*; thus, *ngā tshān-ki hik-le*, I can be, I may be.

Finite verb.—The verb substantive is extensively used in the formation of the various tenses of finite verbs.

Present time.—The usual form of the present tense is a compound, the verb substantive being added to the base; thus, *ū-le*, he lives; *dāthuk-le*, I strike. Instead of *le* we also find *ne*; thus, *tshān-ne*, he is. A compound present is formed by adding *m-ne* or *mi-ne*, i.e., the verb substantive and the suffix of the conjunctive participle. Thus, *ra-m-ne*, he comes; *o-mi-ne*, he is sitting. Mr. Beames gives *mo-ne*, or, after consonants, *o-ne*, instead, and calls this form an aorist because it is used with reference to past, present, or future occurrences. Thus, *chi-ni hos-e hi-ra mā jāi-mo-ne*, to-day he has eaten nothing; *kulāg ngu-mo-ne*, where do you live? *nung-chū dangone*, I will go and see.

Mr. Beames also mentions a suffix *lang* or *nang*; thus, *nang-ke sāt-nang*, I will strike you; *rākh-lang*, I bring.

According to the same authority the base is sometimes also used alone as a present; thus, *jaī ki ma jaī*, will you eat or not?

Past time.—It has already been remarked that forms such as *nāk-di-m-ne*, transgressed; *si-ma-ne*, was dead, and so forth, are indefinite with regard to time. Forms such as *mhā-le*, was lost, are properly forms of the present. *Sī-me*, was dead, is perhaps derived from *sim-ne*. *Nung-ne*, went, and similar forms, probably also belong to the present time. The usual suffix of past time, on the other hand, is *ā*; thus, *zāt-ā*, did; *nung-ā*, went; *de-y-ā*, said, and so forth.

Forms such as *ū-le-sā*, lived; *nung-le-sā*, went, are apparently also only used with the meaning of a past.

Yā-nhi, gave, is probably another form of the present *ya-ne*, gives.

A real past is apparently the form *tshān-sī*, it became.

Future.—The present is commonly used as a future; thus, *dāthuk-le*, I shall beat. There seems to be, besides a future suffix, *ing*; thus, *lou kân moja zāt-ing*, well we shall make merry. A future is also formed by prefixing *ā* and suffixing *e*; thus, *ā-de-y-e*, I shall say; *ā-rākh-e*, shall bring.

Imperative.—The suffix of the imperative is *o*; thus, *rākh-o*, bring. Bases ending in *ā* change this *ā* to *o* or *e* and insert an *h* before *o*, or else *a-o* becomes *o*; thus, *yā-ke*, to give; *yo-h-o*, *ye-h-o*, and *yo*, give.

A more polite imperative is formed by adding the suffix *ni*; thus, *yā-ni*, give; *kher-ni*, run. Instead of *ni* we also find *nā*; thus, *rā-nā*, come.

Verbal nouns and participles.—The usual verbal noun is formed by adding the suffix *ki* or *ke*; thus, *yā-ke*, to give; *zāt-ki*, to do. Forms such as *yā-khī*, to give, show the common aspiration of the initial consonant. An infinitive of purpose is formed by adding *lai* to this form; thus, *was-ki-lai*, in order to tend.

Relative participles are formed by adding the suffix *chū*, which is usually written *cha* in the specimens; thus, *yā-khī parī-cha ansa*, to-give proper-being share, the share which I shall get; *hose dhut tsān-chū kurek dīn tsān-ā*, that matter happening how-many days became? how long ago was it?

This form is sometimes also used as a verbal noun; thus, *harkha zāt-cha*, to make merry; *ku-chi birin-chū āle*, whom-by sending may be? who may have sent it? *mā nung-a-s dereng nang-ke detachū le*, not goest then thee-to beating is, if you do not go you will be punished.

The conjunctive participle is formed by adding *mū*, or, after consonants, *nū*; thus, *yā-mū*, having given; *rākh-nū*, having brought. Instead of *mū* we also find *mo* and *mu*, and instead of *nū* the specimens write *nu*, *nai*, and so forth. Thus, *so-mu*, having arisen; *zāt-nu*, having done; *nung-nai le*, going is.

An adverbial participle, which also has the meaning of a conjunctive participle, is formed by adding the suffix *nā* or *nāng*; thus, *de-nā*, saying; *rā-nāng*, on coming.

Passive voice.—There is no passive voice. *Ngā-ki dung-ā*, I am struck, literally means 'me-to struck.'

Causative verb.—It is not possible to state the rules regulating the formation of causatives in Māgarī. Some causatives are apparently formed by adding *k*; thus, *rā-ke*, to come; *rāk-ke*, to bring; *bilāk-nu*, causing to put on, from *bilh-ke*, to put on.

Negative particle.—The negative particle is a prefixed *mā*; thus, *mā le*, I am not; *mā yā*, thou didst not give.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to Mr. Beames' sketch and to the specimen which follows. A list of Standard Words and Phrases will be found on p. 254 and ff.

[No. 21.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MĀGARĪ.

(FROM THE NEPAL DARBAR.)

Kat bhar-mi nis mi-zā le-ā. Nis madhyā kanchhā mi-za-i,
 One man(-of) two sons were. Two among younger son-by,
 'ngā-kī yā-khī parī-cha ansa yā-khī-tshān-ni,' de-nā, bai ansa
 'me-to to-give required share give-please,' saying, father share
 chhuṭi-di-mu yā-nhi. Hira din nhuṭg kanchhā mi-zai patta-na
 dividing gave. Some days after younger son-by all
 baṭal-li-mu los pardes nung-le-sā. Ho-lā u-mu moj-khāṭā laho
 gathering far other-country went. There staying luxury-with own
 ansa-bhāga pattana sampati kharcha zāt-nu hek-lesā. Ho-lā krānchha
 share-portion all property expended making finished. There big
 anikāl parī-nām hos-kī-nā dukha tshān-nā hos des-ū bhar-mi
 famine arising him-to-also misery becoming that country-of man
 khāṭā nung-nu ū-le-sā. Ho-lā sahar-ū bhar-mi-ye hos-kī hyāgar-ang
 with going stayed. There town-of man-by him fields-in
 wak was-kī-lai di-le-sā. Su-ye-ra hi-ra-na mā he-le-sā. Wak
 swine watching-for applied. Anyone-by anything-even not gave. Swine
 jyā-cha bhusi-ye da-na laho ṭuk rhās-kī mā-din-a. Chete dis-nā
 eating husks-with even own belly to-fill not-got. Sense getting
 de-kī-lai sī-yā, 'nga-u bai tsākar-e roṭi jyā-mu o-na ubarī-seo-lā
 to-say began, 'my father-of servants-by bread eating even to-spare-is
 ngai bhusi-ye-o-na ṭuk rhās-kī mā-din-ā. Ngā rang-sī-mu sī-le.
 me-by husks-with-even belly to-fill not-got. I hungering die.
 Ngā laho bai khāṭā nung-nu, "ye bai, nāko-khāṭā ra
 I own father with going, "O father, thee-with and
 parameswar-khāṭā pāp zāt-nāng, ngā nākū mizā de-kī lāyekū mā-le.
 God-with sin done-having, I thy son to-say worthy not-am.
 Ngā-kī laho darmādār tārīncha zāt-kī tshān-ni," de-mu so-mu laho
 Me own servant like to-make please," saying rising own
 bai-khāṭā nung-ā. Dherai los-na le-nāng ā-chyou bai dāng-nā dayā
 father-to went. Very far being his father seeing pity
 tshān-nu kher-nu nung-nu ā-chyou gal-ang angkamāla zāt-ā, mwāi jyā.
 becoming running going his neck-on embrace did, kiss ate.
 Mi-zai bai khāṭā deyā, 'ye bai, Bhagwān ra nāko khāṭā pāp
 Son-by father to said, 'O father, God and thee with sin

zāt-ā Ngā nākū mizā de-kī lāyekū mā-le.' Tara bai laho
 did. I thy son to-say worthy not-am.' But father-by own
 tsākar lāi deyā, 'sechha oṭin rāk-nu bilāk-nu yeho; hos-ki
 servants to said, 'good cloth bringing putting-on give; him-on
 huṭ-āṅ aguṭhī pusāk-nu yeho; hil-āṅ juttā bilāk-nu yeho. Lou kan
 hand-on ring putting give, feet-on shoes putting give. Well we
 je-mu gā-mu moja zāt-ing. Hi-kī de-nāṅ, isai ngou mi-zā sī-me,
 eating drinking merry shall-make. Why saying, this my son died,
 pherī jib-ā; mhāt-ne, pherī dīn-ā,' de-mu hos-ruk-e ānanda tshān-ā.
 again lived; was-lost, again was-found,' saying them-by joy made.

Ho-chyou mījhāra mi-zā gārḥ-āṅ leyā. Lhes-nu rāḥ-nāṅ im
 His elder son field-in was. Returning coming house
 kherep-tā-rā-nāṅ bājā nācha seyā. Kat tsākar-lāi ārgā-mu gin-nāṅ,
 near-coming music dance heard. One servant-to calling asking,
 'nākū bhāi rāhā; kusala ānanda-khātā rāhā. Nākū bai kat
 'your brother came; well merrily came. Your father-by one
 bhoj zāt-ā,' tsākar-e diyā. Hochyou mi-ris-e bhitri mā-paichhiyā.
 feast made,' servant-by said. His anger-by inside not-entered.
 Hochyou bai bāhira kheh-mu hochyou bai bolabintī zāt-ā. Ā-chyou
 His father out coming his father entreaty made. His
 bai-khātā jubāba zāt-ā, 'wos-nī, yiriko barkha samma nākū ṭahala
 father-to answer gave, 'look, so-many years up-to your service
 zāt-nu sendana nākū dhut mā nāk-dīm-ne. Nakoi sendana ngā-ki
 doing ever-even your word not transgressed. You-by ever-even me-to
 lāphā khātā moja khātā kat pāṭhā una mā-yā. Besyā
 companions with merriment for one kid even not-gavest. Harlots
 khātā u-mu sampatī jyā-mu hosai nākū mi-zā, nākoi hochyou lāgi
 with living property eating that thy son, thee-by his sake-for
 bhoja zāt-ā.' Tara hochyou bai diyā, 'ye mi-zā, nāṅ sadhai
 feast gavest.' But his father-by said, 'O son, thou always
 ngā-khātān le. Ngou je le-cha pattana nāgu-na āle. Kān-e
 me-with art. Mine what being all thine-also is. Us-by
 moj zāt-kī harkha zāt-cha sechha tshānsī. Hi-kī de-nāṅ, nāngo
 merry to-make joy making good became. Why saying, thy
 bhai simane, pherī jib-ā; mhā-le, pherī dīnhā.'
 brother died, again lived; was-lost, again was-found.'

NĒWĀRĪ.

The Nēwārs were the ruling race in Nepal before the invasion of the Gorkhas, and they still constitute the largest section of the inhabitants of the valley. The inhabitants of Khatmandu are, to a great extent, Gorkhas. In Patan, Bhatgaon, and most of the smaller towns, on the other hand, the Nēwārs form the bulk of the population.

The number of Nēwārs outside the valley of Nepal is small. Most of them have been returned from Darjeeling and Sikkim. During the preliminary operations of this Survey the number of speakers in those districts was estimated by the local authorities as follows:—

Darjeeling	4,979
Sikkim State	1,000
TOTAL	5,979

At the last Census of 1901, the figures returned under the head of Nēwārī were as follows:—

Bengal Presidency	7,491
Jalpaiguri	850
Darjeeling	5,570
Chittagong Hill Tracts	15
Singbhum	2
Sikkim	1,054
Assam	382
TOTAL	7,873

No information is available about the number of speakers in Nepal.

According to Mr. Gait, Nēwār is a different form of the word Nepal, and Nēwārī accordingly means 'the language of Nepal.' It was the State language of Nepal before the overthrow of the Nēwār dynasty in 1769.

Buddhism was introduced in Nepal at a very early date. The sacred books of the Nepalese Buddhists were written in Sanskrit, and that language became the principal vehicle of Nepalese literature. Nēwārī was, however, also used for literary purposes at a comparatively early period. Most Nēwārī books are, according to Hodgson, translations and comments from and upon the Sanskrit literature current in Nepal. We also find works on the history of the country, Sanskrit-Nēwārī dictionaries, and so forth, and in some Nepalese plays stage directions are written in Nēwārī. The oldest Nēwārī manuscript as yet known was written in the 14th century. It is a Vamśāvalī, and chronicles the chief events in the history of Nepal from A.D. 1056 till 1388. We do not know how long before that time Nēwārī had been used as a literary language, and, on the whole, our knowledge about Nēwārī literature is very unsatisfactory.

The character used in writing Nēwārī is an Indian one, and it has developed from the old Brāhmī alphabet. The first specimen on pp. 221 and ff. will be printed in that character. Hodgson mentions two other alphabets, which he calls Bhanjin Mola and Ranja, respectively. He adds that they are only used in Buddhist books. The late Professor Bendall kindly identified them, the former with the so-called 'hooked-top'

Nepalese writing of the 12th-16th centuries, and the latter with the straight-topped writing of the same period.

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A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the Nepal Darbar. They are the principal foundation of the notes on Nēwārī grammar which follow.

Pronunciation.—The spelling of the specimens is not sufficiently consistent to enable us to decide all details of pronunciation. The vowels *a*, *i*, and *u* are both long and short in the specimens. It is impossible to tell if this state of affairs corresponds to the actual pronunciation. *E* and *o* are not marked as long or short. The final *e* in words such as *kāe* is very short, and sometimes almost inaudible.

In the Nēwārī text *ya* or *ye* is often written instead of *e*; thus, *da-sē*, written *da-sya*, being; *ba-bā-mha-sē*, written *ba-bā-mha-syē*, by the father. The transliterated text does not furnish any clue to the pronunciation of this *e*. *Ya* is probably written to show that the *e* is short.

Similarly *o* is often interchanged with *wa*; thus, *o-na* and *wa-na*, went. It is probable that *wa* simply denotes a short *o*.

Nēwārī possesses hard and soft gutturals, palatals, dentals, and labials. Both the hard and the soft sounds may be either aspirated or unaspirated. Instead of the dentals

we sometimes find cerebrals; thus, *jaṇḍhu* and *jandhu*, back. It is probable that the use of cerebrals in such cases is merely a mistake.

I do not know how the sound which I have transliterated as an Anunāsika is actually pronounced. It interchanges with a nasal; thus, *jī* and *jī-na*, by me.

We have no reliable information regarding the use of tones in Nēwārī. The dialect is said to possess the so-called abrupt tone. Hodgson writes *chhi'*, one; *ni'*, two, and so forth, in which words the sign ' probably denotes the abrupt tone. It therefore seems necessary to assume that this tone results from the dropping of a final consonant. Compare Tibetan *gchig*, one; *gnyis*, two. The list of words gives *nasi*, two.

Article.—The numeral *chhi*, *chha-mha*, etc., one, is used as an indefinite article; thus, *chha-mha manuksha*, a man.

Nouns—Gender.—There is no grammatical gender. The natural gender is distinguished by using different words or by adding qualifying affixes. Thus, *doh*, bull; *sā*, cow; *dugu*, goat; *chole*, female goat; *bā chalā*, male deer; *mā chalā*, female deer; *kāe machā*, boy; *mhāe machā*, girl.

There are some traces of a distinction being made between animate beings and things. The suffix *mha* can be added to genitives and adjectives qualifying animate nouns, while *gu* can be added if the qualified noun denotes a thing. Thus, *jī-mha kakā*, my uncle; *jī-gu osata*, my clothes. A similar principle prevails in the Mundā languages.

Number.—There are two numbers, the singular and the plural. If it is necessary to distinguish the plural, suffixes such as *pī*, *pini*, *pani*, and *ta*, are added. Thus, *bau-pī*, fathers; *mhyā-cha-pini pāchē*, from daughters; *seoka-pani-sena*, by the servants; *sala-ta*, horses. In *bhī-pī misā-ta*, good women, both the adjective and the noun have been put in the plural.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The object is, however, sometimes put in the dative; thus, *jī o-yā kāe-yā-ta tako-masi dāe-dhuna*, I have beaten his son (*lit.* to his son) with many stripes.

The subject of transitive verbs is put in the case of the agent. The suffix of that case is *na* or *nā*, often preceded by another suffix *se* or *sa*. Thus, *babā-mha-se-na*, by the father; *desa-bāsi-nā*, by the citizen. Instead of adding *na*, the final vowel is often nasalized; thus, *babā-mhā*, by the father; *babā-mha-sē*, by the father.

The same case is also used to denote the instrument, and, further, as an ablative; thus, *hima-nā*, by means of husks; *khipa-tā chiu*, bind with ropes; *chha-mha bubā*, from a father; *yānana-sē*, from a distance. Other ablative suffixes are *pāchē*, *li-se*, and *si-sā*.

The suffix of the genitive is *yā*; thus, *bāu-yā*, of a father. The suffixes *mha* for animate nouns and *gu* for things can be added to such forms; thus, *chhē-ya-mha*, the person, or animal, of the house; *chhē-ya-gu*, that which belongs to the house. Such forms can be used as adjectives, and the suffixes *mha* and *gu* can accordingly be described as genitive suffixes.

The suffix of the dative is *ta*, which is added to the base or to another suffix *s*, or else to the genitive; thus, *mhyācha-pī-ta*, to daughters; *babā-yā-ta*, to the father; *seoka-pani-s-ta*, to the servants.

The suffix of the locative and terminative is *sa* or *sã*; thus, *desa-sa*, in a country; *bela-sã*, at the time; *tuti-sa*, upon his feet.

Other relations are indicated by adding postpositions. Such are *ke* and *yã-ke*, with; (*yã-*)*kosã*, under; *li*, on; *lione*, behind; (*o-*)*nãpã*, together with; *nheone*, before, and so forth.

Adjectives.—The adjectives are often used without any suffix; thus, *bhĩ manu-pĩ*, good men. If they qualify a noun denoting an animate being the suffixes *dhi* and *mha* are often added. In the same way *dhã* and *gu* are added if the qualified noun denotes a thing; thus, *tuyu-mha sala*, the white horse; *chiki-dhã-gu chhẽ*, in the small house. The suffixes *mha* and *gu* can be added to almost any word in order to form possessive adjectives or nouns. Compare *ji-mha*, *ji-gu*, mine; *sin-ya-gu*, the wooden thing; *thana-ya-mha*, the animate being here; *wo-mha*, the coming one; *bhĩ-gu*, the good thing. We even find forms such as *babã-mha*, the father.

The particle of comparison is *si-sã*, from, added to the genitive of the compared noun; thus, *o-yã kijã o-yã kehẽ-yã-si-sã ta-dhi-ka*, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. The usual form for 'two' seems to be *ni* and not *nasi*. Note also *sã-chhi*, eleven; *sã-nhay*, seventeen; *ngi-chhi*, twenty-one; *ngi-sãnha*, thirty; *svi-chhi*, thirty-one; *pi-chhi*, forty-one, and so forth.

Generic particles are added to the numerals in order to indicate the nature of the qualified noun. Such particles are *mha* for human beings; *gu* for things; *mã* for trees and plants; *pũ* for weapons and implements; *phõ* for flowers; *gõ* for fruits; *nhu* for days, and so forth. Thus, *chha-mã sima*, a timber-tree; *chha-pũ khwõn*, a sword, and so forth.

Pronouns.—The following are the personal pronouns:—

<i>ji</i> , I.	<i>chha</i> , <i>chhi</i> , thou.	<i>o</i> , he.
<i>ji-na</i> , <i>jĩ</i> , by me.	<i>chha-nã</i> , by thee.	<i>õ</i> , by him.
<i>ji</i> , <i>ji-mha</i> , <i>ji-gu</i> , my.	<i>chhã</i> , <i>chhã-gu</i> , <i>chhi-gu</i> , <i>chhã-na</i> , thy.	<i>o-yã</i> , his.
<i>jhi-ji</i> , <i>jhi-pĩ</i> , we.	<i>chhi-pĩ</i> , you.	<i>a-pĩ</i> , they.
<i>jhi-ji-sena</i> , <i>ji-mi-sẽ</i> , by us.	<i>chhi-mi-sã</i> , <i>chhim-sẽ</i> , by you.	<i>a-mi-sã</i> , <i>a-mi-sẽ</i> , by them.
<i>jhi-gu</i> , <i>jhi-pĩ-gu</i> , our.	<i>chhi-pĩ-gu</i> , your.	<i>a-mi-gu</i> , their.

Chhi is probably the respectful form. Compare Tibetan *khyed*. We do not know the difference between *jhi-ji* and *jhi-pĩ*, we. *Jhi-ji* is used as an inclusive plural in the specimen. Note also *thao*, own.

Demonstrative pronouns are *tho*, this; *o*, that.

Interrogative pronouns are *su*, who? *chhu*, what? *chhãe*, why? *go-mha*, which? how many? *guli*, how much? how many? Indefinite pronouns are formed by adding *nã* or else by nasalizing the final vowel of the interrogatives; thus, *su-na-nã*, by anyone; *chhũ*, anything; *go-bela-sã*, at any time.

Verbs.—The Nēwārī verb is in all essential features a noun. The various tenses do not differ for person and number, and the subject of transitive verbs is put in the case of the agent.

Verb substantive.—Several bases are used to form a verb substantive. The most common ones are *da* or *du*, *kha* or *khu*, and *ju*. Thus, *ji du*, I am; *o khu* and *o kha*, he is. The form *khe* in *chhu khe*, what is the matter? contains a suffix *e*. See below.

Finite verb.—The Nēwārī verb is not rich in tenses. Many forms can be used to denote both the present and the past. It will, however, be convenient to arrange the forms occurring in the specimens under the usual heads of present, past, and future.

Present time.—The base alone is used as a present tense. Thus, *chhā dā*, thou beatest; *ji-pī du*, we are; *jī dāe mā*, by-me beating is-required, I should beat.

A common suffix of the present is *e* or *i*; thus, *jī dā-e*, I strike; *ji jue pha-i*, I can be. Compare future.

Another suffix, which is used to form present and past tenses, is *la* or *na*; thus, *ju-la*, is; *cho-na*, sits; *wā-na*, goes. It is possible that *la* and *na* are originally different suffixes. They are, however, apparently used promiscuously. It is also possible that *l* and *n* are originally the final consonants of the base, so that the real suffix is merely *a*. This *a* is often long; thus, *dā-yā cho-nā*, I am sitting. It is sometimes also replaced by the suffix *e* or *i*, and such forms are apparently never used in the past; thus, *ji-wāne*, I go; *ji-pī o-ne*, we go; *a-pī o-ni*, they go.

The suffix *na* is sometimes also added to the suffix *i*; thus, *ji siyī-na*, I die, I am dying.

Compound present tenses are *cho-nā-o cho-na*, sitting sits, he is sitting; *dā-yā cho-nā*, beating sit, I am beating.

Past time.—The base alone is apparently also used to denote past time; thus, *ji du*, I was.

The suffixes *la* and *na* are common with the meaning of past time; thus, *o-na* and *o-la*, he went; *dā-lā*, he struck; *nyā-nā*, thou boughtest.

The suffix *u* in *ma bi-u*, didst not give, is also a general suffix, and it is probably identical with the final *u* in *du*, is, and so forth. Compare Tibetan *o*.

Forms such as *jī dā-yā*, I struck, are probably participles. At all events, a past meaning is not the only one that they have. Compare *jī dā-yā cho-nā*, I am beating.

A real suffix of the past is apparently *ta* in forms such as *phū-ta*, wasted; *chho-ta*, sent.

Compound past tenses are formed by adding auxiliaries to the conjunctive participles. Thus, *yā-nāo cho-na*, having done sit, I have done; *ju-yā cho-na*, has become; *ma o-se cho-na*, not having-gone remained, had not gone.

The verb *dhu*, to finish, is sometimes added to the verbal noun ending in *e* in order to form a past tense; thus, *ji dā-e dhu-na*, I had beaten.

Future.—The suffix *e* or *i* is also used to denote the future; thus, *dhā-e*, I will say; *chhā dāi*, thou wilt strike. The future sense can be strengthened by adding *tini*; thus, *ji jue-tini*, I shall be; *jī dāe-tini*, I shall strike.

Imperative.—The base alone is used as an imperative; thus, *na*, eat; *ti*, put.

A suffix *u* is added in *biu*, give; *chiu*, bind.

Forms such as *pū-ki*, put on; *nyā-ta-ki*, put on, are perhaps causatives, and contain a suffix *i* added to the causal suffix *ka*.

The suffix *nu* in *nyā-si-nu*, walk; *yāe-nu*, let us make, is probably also an imperative suffix. It is apparently formed by adding *u* to the suffix *na*.

A respectful imperative is *biyā di-sā*, give please.

The negative imperative is formed by prefixing *matē*. Mr. Wright gives *matē duḥkha tāya* (i.e. *tāe*), do not be cast down.

Verbal nouns and participles.—The most usual verbal noun ends in *e*; thus, *na-e*, to eat; *yā-e*, to do; *dhā-e-tunū*, saying after, after he had said; *yāe-ta*, making-for, to make.

It will be seen that this is the form commonly used to denote present and future times.

It has already been mentioned that the Nēwārī verb is a noun. The various tenses can accordingly be used as nouns. Compare *dhā-la-sā*, saying in, if you say; *naī-gu hima*, eating husks, the husks which were eaten; *ji-ke du-gu*, me-with being-thing, what is mine; *thane*, to fill; *o-yā nimirtina*, coming-reason, because he came, and so forth.

Various kinds of participles are formed by adding postpositions or qualifying suffixes to verbal nouns.

The suffixes *mha* and *gu* can be used in order to form relative participles and nouns of agency referring to animate beings and things respectively; thus, *si-ka-mha*, the dead one; *ji-ke du-gu*, me-with being-thing, what is mine.

The suffix *gu* sometimes also forms a conjunctive participle; thus, *jue dhū-gu*, having been. I have not seen any examples of the use of this participle.

The most common conjunctive participle is formed by adding the postposition *o* to verbal nouns. Thus, *o-nā-o*, going; *kha-nā-o*, seeing. *O* seems to mean 'with' and its use corresponds to that of Tibetan *dang*. It also occurs in forms such as *o-o bela-sa*, coming-with time-at, when he came. Compare *ji-o nāpā*, me-with together, together with me.

A conjunctive participle is also formed by adding *ka*; thus, *dha-ka*, saying; *bwā-ka*, running. The suffix *yā* is apparently used in a similar way; thus, *dā-yā*, having struck.

It has already been remarked that the various tenses are in reality verbal nouns. They can often also be translated as participles; thus, *le-na du*, leaving is, something is left; *langhanā yā-nā ma du*, transgressing doing not is, no transgressing has been done.

A past participle seems to be formed by adding *se* or *sē*; thus, *o-se cho-na*, gone were, went; *da-sē cho-na*, become were, became. Such forms are properly verbal nouns of the past. Compare *kha-chhi-khā-chā da-sē-li*, some-time becoming-on, after some time.

Passive voice.—There is no passive voice. *Ji-ta dā-yā cho-na*, I am struck, literally means 'me-to striking is.'

Causative.—There is apparently a causative suffix *ka*. Thus, *na*, eat; *uhoe na-ka-la*, feast to-eat-causedest, thou gavest a feast; *dhāe-ke*, to cause to say, to be called. *Si-ka-mha*, he who was dead; *phu-ku-mha*, he who wasted, are apparently formed from such causative bases.

Some causatives are apparently formed by hardening the initial consonant. Professor Conrady gives *da-e*, to be; *ta-e*, to make: *bā*, half; *pā*, cut, etc.

Negative particle.—The negative particle is a prefixed *ma*; thus, *jogya ma ju-la*, worthy not am; *ma biu*, didst not give.

Order of words.—The regular order of words is subject, object, verb.

For further details the student is referred to the specimen which follows, to the list of Standard Words and Phrases on pp. 255 and ff., and to the works mentioned under the head of authorities. The specimen has been printed both in ordinary Nēwārī and in transliteration. In the former text *ya* is commonly written instead of *e*, and *wa* instead of *o*.

[No. 22.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

NEWARI.

(NEPAL.)

कृ मनुष्याया कायमचारतीकदस्तीचा ताचिकिठिन्नकार्यथड्यववाया
 के जिगुं अंस् ताग शिग विद्यादिसधक धाज्जायगुनं व्वाक्क अंस् ताग
 विजासंक्कि सच्च दस्ती लि थकागू-दकां अंस् ताग जो ताड्य प्रनद स्.
 ड्य ताड्य. माजं चा ना ड्य थड्यगू संप्रतिदक्षं दूता धवेलम् ड्य
 देस्.स्. घान भूनि काल श्रया ड्य तयमवना ड्य कम्प्राया ड्य ड्य द मया
 च्छेक देस्वांसि या धाम्. ड्य न ड्य कृ दे स्वांसिर्न ह्य जय
 कज की गाह्नि र्नी गू हिमभं थड्यंगू प्पाथ थतें मदया ड्य चाना
 भूधर्ज ड्य यात सुनार्न कुं मविया ड्य थूजिशस्वले च गय श या ड्य
 मनर्न. ताल घर्ले जि. ववा या. धाम्. गजिमक्कि मुड्य क पति
 हंत. यका. तयानं लनदु जि धालम्मा पिप्पा ताड्य सिं र्नी नाभा
 ड्य ति ववा या. धाम्. ड्य ताड्य र्न् धनका कंगू दूड्य न जि न पाप
 यप्ता ड्य. भाड्य. कृ न. कार्य धायक आय जि. मद्रा जर्हे ड्य क क म

ॐ-डित-याय-माल धायें धक-थङ्ग-ववाया थाम् डान वजम् व वा क्रम्ये
 थङ्ग काय डङ्ग गू-यात तम् खताङ्ग-कनूता चा या ड्ग-
 ब्राक डङ्गताङ्ग गल पगम् छम्-पुताङ्ग-वृजानज्ज् थम् वलम् थ ड्ग
 ववायात धाल-या ववा ॐ भनवा डङ्गन-कन उपनम् जिन
 पाप-यानाङ्ग आङ्ग कनक कार्य-धायें आग्य डि मङ्गल धक धा ला
 थम् थङ्ग काय या खं न नाङ्ग-ववा क्रम्ये थङ्ग म्पङ्गक पनि सु
 धाल-हिङ्गुङ्गम् हाङ्ग थमात-पुंकि थवा लाहागिस् अङ्गु तु तिस-
 लाका ह्या तकि। मिदि म्या-हाय-त्यायेंकाङ्ग नम्-गं-याय
 नु। क्रायें धालमा-डि कायें-मुकिक्क म्वाताङ्ग-ङ्गल-तनाङ्ग योत क्क
 जुयाङ्ग ड्गल धक-धयाङ्ग हाय त्यायेंकाङ्ग नम्-गयात
 धा वजम् ताठि कक्क-काय थङ्ग गू वूम चा नां चोतक्क थङ्ग क्कम् डङ्ग
 वजम् वाडान प्पाखनया म्ज तायाङ्ग क्क म्पङ्गक यात-सल ताङ्ग
 थत कुषे धक-तेना म्पङ्गक न धाल-कना के जाङ्ग याङ्ग कुं मुम्वाजर्क
 ड्गया-तिमि तिनि कृत ववा हाय त्यायेंकज धक धाल थम् वलम्

तमचायाङ्ग. क्रेम. दुहांमङ्गम् चानाववाक्क पिहांङ्गयाङ्ग
 हुंयैकजा ववायाग लिमजं विद्याङ्ग. ताकाजं दत डिन कृतगू मङ्गम्
 याताङ्गचोनालम वजर्म. कृतगू वचनजं घना यातामङ्ग. भूशर्म डि
 पासा पिङ्गनाप नसनंग यायंग. कृतगू गुचाक्क नापलम वलर्म मवू।
 व म्पाङ्ग. नाप चोनाङ्ग कृतगू. म्पति सूकुक्क. थ क्कं कायं. अज या
 तिमिर्गिन. क्कं राय नकल. धक धाज. थ वजर्म. ववाक्क म्पत
 धाज. हुं पुता. क्क. सयानं डिङ्गनाप चोनाक्क डिङ्ग दुगू. क्कं क्कं गू. हुं
 मरवूजा। जिडि म्पत. नमनग. याताङ्ग रवुमि यायंग आग्यथूका। काय
 धालमा. कृत किडा म्पकिक्क म्वाताङ्ग. अज गताङ्ग चोनाक्क.
 उयाङ्ग. अल. ॥

[No. 22.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

NEWĀRĪ.

TRANSLITERATION AND TRANSLATION.

(NEPAL.)

Chha-mha manuksha-yā kâe ma-châ nî-mha da-sě cho-na. Chika-đhi-mha
A man-of boy children two being lived. Small
 kâe thao babā-yā-ke, 'ji-gu ansa-bhāga ji-ta bi-yā-di-sā,' dha-ka
son-by own father-to, 'my share-portion me-to give-please,' saying
 dhā-la. Dhāe-tunū babā-mhā ansa-bhāga bi-la. Kha-chhi-khā-chā
said. Saying-soon-after father-by share-portion gave. Some-time
 da-sě-li thao-gu dako ansa-bhāga jo-nāo paradesa o-nāo
becoming-after own all share-portion taking other-country going
 mojā cho-nāo thao-gu sampati dako phū-ta. Tho bela-sā o
pleasure-with living own property all squandered. This time-at that
 desa-sa ghora anikāla ju-yāo nae ma kha-nāo kasta ju-yāo
country-in terrible famine arising to-eat not finding distress arising
 o desa-yā chha-mha desa-bāsi-yā thā-sa o-na. O-mha desa-bāsi-nā
that country-of a citizen-of place-in went. That citizen-by
 phā jhae-ka-la chho-ta. Phā nāi-gu hima-nā thao-gu pwātha
swine grazing-for sent. Swine-by eaten husks-with own belly
 thane ma da-yāo cho-na. Atha-nā o-yā-ta su-nā-nā chhū ma
to-fill not getting lived. Then-even him-to anyone-by anything not
 bi-yāo thu-li ju-sě-li chetaye ju-yāo mana-nā bhā-la-pa-lā, 'ji
giving this-much happening-on sense coming mind-by thought, 'my
 babā-yā thā-sa guli-ma-chhi seoka-pani-sena yeko na-yā-nā le-na du,
father-of place-at how-many servants-by much eating-even left is,
 ji dhā-la-sā pityā-nāo sīi-na. Āo ji babā-yā thā-sa o-nāo,
I saying-in hungering die. Now I father-of place-to going,
 "Isōra-o chhā-gu nheone ji-na pāpa yā-nāo, āo chha-na kâe dhāe-ke
"God-and thee-of before me-by sin doing, now your son to-say
 jogya ji ma ju-la. Seoka chha-mha-thě ji-ta yāe mā-la,"
worthy I not became. Servant one-like me to-make proper-became,"
 dhāe,' dha-ka thao babā-yā thā-sa o-na, bela-sa babā-mha-sě thao
will-say,' saying own father-of place-to went, time-at father-by own
 kâe oo-gu yāna-na-sě kha-nāo karunā chā-yāo bwā-ka o-nāo gala-pota-sa
son coming far-from seeing pity feeling running going neck-on

ghasa-pu-nāo chupā na-la. Tho bela-sa thao babā-yā-ta dhā-la, 'yo
embracing kiss ate. This time-at own father-to said, 'O
 babā, Isora-yā nheone chhana upara-sa ji-na pāpa yā-nāo, āo
father, God-of before you upon me-by sin doing, now
 chha-na-mha kae dhāe-ke jogya ji ma ju-la,' dha-ka dhā-la. Tho-te
your son to-say worthy I not became,' saying said. Such
 thao kae-yā khā ne-nāo babā-mha-sē thao seoka-panista dhā-la, 'bhī-gu
own son-of word hearing father-by own servants-to said, 'good
 osata ha-yāo tho-yā-ta pū-ki; tho-yā lāhā-ti-sa angū, tu-ti-sa lākā
clothes bringing this-to put-on; this-of hand-on ring, feet-on shoes
 nhyā-ta-ki; jhi-ji sayā bho-nyāe-kāo rasa-ranga yāe-nu. Chhāye dhā-la-sā,
put; we all feasting merriment shall-do. Why said-on,
 ji kae sī-ka-mha, mwā-nāo o-la; ta-nāo cho-na-mha, lu-yāo
my son the-dead-one, reviving came; being-lost the-being-one, found-again
 o-la,' dha-ka dha-yāo bho-nyāe-kāo rasa-rangga yā-ta.
came,' saying having-said feasting merriment made.

Tho bela-sa ta-dhi-ka-mha kae thao-gu bū-sa cho-nā-cho-na-mha thao
This time-at the-elder son own field-in the-staying-one own
 chhe-sa oo bela-sa bājana pyākha-na-yā sala tā-yāo chha-mha
house-to going time-at music dancing-of sound hearing a
 seoka-yā-ta sala-tāo, 'tha-na chhu khe?' dha-ka ne-na. Seoka-nā dhā-la,
servant-to calling, 'here what is?' saying asked. Servant-by said,
 'chhana kijā o-yāo chhū mu-mwā-la-kā o-yā nimirtina chhana
'your brother coming anything not-happening coming because your
 babā bho-nyāe-ka-la,' dha-ka dhā-la. Tho bela-sa tamchā-yāo
father-by feasted,' saying said. This time-at anger-feeling
 chhe-sa-duhā ma o-se cho-na. Babā-mha pihā o-yāo hee-ka-la.
house-into not going remained. Father outside coming entreated.
 Babā-yāta lisala bi-yāo, 'tā-kālā da-ta, ji-na chha-na-gu sewā
Father-to answer giving, 'long-time passed, me-by your service
 yā-nāo cho-nā; go-bela-sā chha-na-gu bachana langghanā yā-nā ma
doing remained; any-time your word transgression done not
 du. Athe-nā ji pāsā-pī-o nāpa rasa-rangga yāe-ta chhana du-gu-chā
is. Still I companions with merriment to-do you-by goat-young
 chha-mha nāpā go bela-sā ma byū. Besyāo nāpa cho-nāo chha-na-gu
one even any time-at not gave. Harlots with living your
 sampati phu-ku-mha tho chhā kae o-la-yā nimirtina chhā bho-
property waster this your son coming-of on-account you-by feast
 na-ka-la,' dha-ka dhā-la. Tho bela-sa babā-mha-se-nā dhā-la, 'he putā,
gave,' saying said. This time-at father-by said, 'O son,

chha	sadā-nā	jio	nāpā	cho-na-mha,	ji-ke	du-gu	phūkā
you	always	me-of	with	remaining,	me-with	being	all
chhā-gu-he	ma	khu-lā?	Jhi-ji-sena	rasa-rangga	yā-nāo	khusi	yāe
yours	not	is?	Us-by	merriment	making	rejoicing	to-make
jogya	thūkā.	Chhāe	dhā-la-sā,	chha-na	kijā	sī-ka-mha,	mwā-nāo
proper	consider.	Why	saying-on,	your	brother	the-dead-one,	reviving
o-la;	ta-nāo	cho-na-mha,	lu-yāo	o-la.'			
came;	lost	was-who,	recovered	came.'			

PAHRĪ DIALECT.

Pahrī is spoken in the hills of Central Nepal. The name of the dialect literally means 'hill language.' It is sometimes also written Pahi or also Paḍhī.

No information is available about the number of speakers in Nepal. At the last Census of 1901, 245 speakers of Pahrī and 23 speakers of Pahi were returned from Assam.

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BEAMES, J.,—*Outlines of Indian Philology, with a Map showing the Distribution of Indian Languages*. Calcutta, 1867. Appendix A contains numerals in Pahrī, etc.

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A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the Nepal Darbar. They do not appear to be altogether trustworthy examples of the language, and the spelling is not sufficiently consistent or adequate for giving a precise idea of the phonetical system of the dialect. They are, however, the only foundation of the remarks on Pahrī grammar which follow.

Pahrī is very closely related to Nēwārī, so closely that it can properly be described as a sub-dialect of that form of speech.

Pronunciation.—The spelling is inconsistent, and it is impossible to decide the various details regarding Pahrī pronunciation. *O* and *wa* are often interchanged; thus, *o* and *wa*, and. In *mu-nā* and *mwa-nā*, having revived, *u* is interchanged with *wā*. Similarly *yā* and *e*, i.e. probably *ē*, interchange in the suffix of the genitive.

Pahrī possesses a *k*, a *kh*, a *g*, and a *gh*, and corresponding sets of palatals, dentals, and labials. Cerebral letters are sometimes written. It is not certain whether their pronunciation differs from the corresponding dentals. Note the interchange between *g* and *kh* in *naga*, *nakha*, with; between *n* and *ng* in many suffixes, etc.

We have no information regarding tones and accents.

Article.—The numeral *thi*, one, is used as an indefinite article. Thus, *bā thi-sā*, a father; *kuju thi-mā*, a dog.

Nouns.—According to Hodgson there are two classes of nouns—namely, those that denote animate beings and those that denote inanimate objects, respectively. They are distinguished by adding the suffixes *mha* and *gu*, respectively, to qualifying adjectives, numerals, etc. The specimens do not quite bear out this statement, for the suffix *gu* is frequently used before all kinds of nouns; thus, *chang-go mānchhe*, living man, a resident.

Gender.—The natural gender is distinguished by using different words or by adding affixes. Thus, *mānchhe*, man; *māmā*, woman; *doh-sā*, bull; *mā-sā*, cow; *bābā-cha*, boy; *māmā-cha*, girl; *kuju*, dog; *mā-kuju*, bitch; *soro*, horse; *soro māgu*, mare, and so on.

Number.—The usual plural suffixes are *si*, *kāri*, *kārā*, *tō*, *te*. Thus, *bā-si*, fathers; *māsā kāri*, cows; *tho pāsā-kārā-nuga*, with my own friends; *chalā-tō*, goats; *besyā-te-naga*, with harlots.

Case.—The subject of intransitive verbs and the object are not distinguished by adding any suffix. The subject of transitive verbs is put in the case of the agent, which is formed by adding one of the suffixes *na* and *hāye*. Thus, *bā-na hio-ri*, the-father-by said, the father said; *pro-hāye nhe-nā*, the son-by saying-from, when the son had said. The suffix *na* also denotes the instrument; thus, *pākhi-na chi*, ropes-with bind.

The suffix of the ablative is *nā*; thus, *u-thā-nā*, this-place-from, from here. In *sā-tha-lā*, from whom? *lā* is apparently used in the same way. Hodgson gives *ang*, from; compare *moj-ang*, luxuriously.

The suffix of the genitive is *yā*, for which we sometimes find *e*, i.e. probably *ē*; thus, *nu-dā-yā kiā-pro-yā bihā*, my uncle's son's marriage; *chhī bā-e chhe*, in thy father's house. The suffixes *gu* and *mha* can be added; thus, *soro-yā-gu kathi*, the horse's saddle. The suffix *gu* was probably originally only used before nouns denoting inanimate objects. *Mha* and *gu* can also be added to the base; thus, *bā thi-sā-gu*, of a father; *chha-mha nā*, thy brother.

The dative is formed by adding the suffix *tā* to the base or to the genitive; thus, *bā thi-sā-tā*, to a father; *bā si-yā-tā*, to fathers.

The most usual suffix of the terminative and locative is *ga* or *ka*; thus, *bu-ga*, in the field, to the field; *bā-tha-ka*, to his father. Instead of *ga* we also find *go*; thus, *chhe-go*, in the house; *lā-go*, on his hand.

The Nēwārī suffix *sa* occurs in forms such as *laka-sa*, near.

Other relations are indicated by adding postpositions such as *kana*, after; *lumane*, behind; *naga*, *nakha*, and *napa*, with; *nhorkhe*, *nhiorke*, before; *purko*, under; *sika*, sike, before, and so forth.

Adjectives.—Adjectives are formed as in Nēwārī. The suffixes *mha* and *gu* are, according to Hodgson, used as in that form of speech. In the specimens *gu* is used before all classes of nouns; thus, *bhingu mānchhe*, a good man.

The postposition *sika* is used as a particle of comparison; thus, *hō-yā manji-ā sika hō-yā bhāju tājā*, his sister before his brother tall, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. Generic particles are added in order to indicate the nature of the qualified noun. *Sā* seems to be used in a more general way; thus, *nhi-sā pro*, two sons; *thi-sā bhoye*, a feast. *Sā* is sometimes replaced by *si*; thus, *ni-si*, two. Other generic particles are *mha*, also written *mā*, for animate beings, and *gu* or *gi* for things. Thus, *thi-mha chalā-cha*, a kid; *thi-gi*, one; *ni-si-gi*, two; *khu-gu*, six; *che-gi*, eight, and so on. *Chhi* in *sa-chhi*, hundred, is another form of *thi*, one.

Pronouns.—The following are the personal pronouns:—

<i>ji</i> , I.	<i>chhi</i> , <i>chha</i> , thou.	<i>hō</i> , <i>chho</i> , <i>chha</i> , he.
<i>na</i> , by me.	<i>chhā</i> , <i>chhao</i> , by thee.	<i>ho-na</i> , <i>chho-na</i> , by him.
<i>nung</i> , <i>nu</i> , <i>na</i> , <i>nu-yā</i> , <i>nu-gu</i> , my.	<i>chha</i> , <i>chhā</i> , <i>chhī</i> , <i>chha-mha</i> , <i>chhangu</i> , <i>chhu-mha</i> , thy.	<i>hwāngu</i> , <i>hō-yā</i> , <i>chhayā</i> , his.
<i>jā-ri</i> , we.	<i>chā-ri</i> , <i>chhi-ri</i> , you.	<i>hō-kari</i> , <i>hō-ri</i> , they.
<i>jā-na</i> , by us.	<i>chhā-na</i> , by you.	<i>ho-kā-nā</i> , by them.
<i>jā-gu</i> , <i>jā-ri-sa-lā</i> , our.	<i>chhā-gu</i> , <i>chhā-ri-sa-lā</i> , your.	<i>ho-kā-ra-gu</i> , their.

Note also *tho* and *tha-gu*, own.

The pronouns *chho*, *chha*, *he*, are also used as demonstrative pronouns. Other demonstratives are *tho*, this; *u*, this; *o* and *wo*, that.

Interrogative pronouns are *se-lā*, who? *sā-lā*, whose? *gu-mha*, *gu-gu*, which? *che-lā*, *cha-lā*, what? The final *lā* in most of these words is probably an interrogative particle.

Indefinite pronouns are formed by adding *na* to the interrogatives; thus, *su-nā-nā*, by anyone; *chhu-na*, anything; *gu-le-na*, ever. Compare Nēwārī *su*, who? *chhu*, what?

Verbs.—The verb is of the same description as in Nēwārī. It does not differ for person, and the subject of transitive verbs is put in the case of the agent.

Verb substantive.—The usual bases of the verb substantive are the same as in Nēwārī, viz., *khi*, *da*, and *ju*. The usual forms are, present *khi-u*, past *du*. The final *u* of such forms is probably related to Tibetan *o*. Other forms are *khe-da*, it is; *jī khi mā*, I be proper, I should be; *asal ju-gu*, good being.

Finite verbs.—The materials available are not sufficient for giving a full sketch of the conjugation of finite verbs, the more so because the difference between the various tenses is slight, and the same form can be used to denote present and past time.

Present time.—The base alone is used as a present; thus, *ho-na dā*, he strikes. A suffix *u* has apparently been added in *yu*, he comes; compare *ya*, come.

A suffix *e* or *i* is often added, e.g., in nearly all the forms of the two first persons which occur in the texts. Compare *na dā-nā chongi*, I beating sit, I am beating; *chha dā-e*, thou strikest. *Chongi*, I sit, perhaps contains a suffix *ngi*. In *mī thi-ni*, I am not (worthy), we apparently have the same suffix in the form *ni*, while *sī-gu*, I die, is a participle.

I do not understand the forms *jā-ri letiū*, we go; *chhā-ri lā-sō*, you go; *ho-ka-ri letā-ri*, they go. They are all compound forms.

Past time.—The base alone is also used as a past tense; thus, *la*, he is found; *mā bī*, he did not give. The suffix *u* or *o* can be added; thus, *la-o*, he was found; *bī-u*, he gave; *choyū*, they remained.

The suffix *na* is used in forms such as *o-na*, he went; *mā bī-nā*, didst not give.

Instead of *na* we find *ni* in forms such as *dā-ni*, I have beaten; *yo-ni*, I have done, etc., and *ngā* in *dhungā*, I finished.

A common suffix of the past is *re* or *rī*, *rī*; thus, *na dā-rī*, I struck; *nhe-o-rī*, he said; *mu khā-re*, he did not get. *Nhe-o-rī*, said, also contains the suffix *o*.

Forms such as *lāi-gu*, came; *heo-gu*, said, are apparently participles.

A compound past is *na dā-e dhungā*, me-by striking finished, I had struck.

Isolated forms are *jā-ri letiū*, we went; *chhā-ri lā-sō*, you went. Compare present.

Future.—The base alone is also used as a future; thus, *jā-na da*, we shall strike. A suffix *tini* or *tingi*, sometimes preceded by an *e*, can be added; thus, *jī dā-ti-ni*, me strike-will, I shall be struck; *na dā-e-tingi*, I shall strike; *jī khi-tingi*, I shall be. *Ti-ni* or *ti-ngi* probably contains an auxiliary *ti* and the suffix *ni* or *ngi*.

Imperative.—The base alone is used as an imperative; thus, *yā*, come; *ne*, eat; *chi*, bind.

A suffix *u* is added in *khi-u*, be,

Another suffix *e* or *i* is much more frequently used. Compare *biye*, give; *soye*, look; *kā-e*, take.

The suffix *gā* in *tā-gā*, put on; *phi-gā*, put on; *chai-gā*, let us remain; *harkhi-gā*, let us make merry, is perhaps originally a future suffix.

Verbal nouns and participles.—The base alone, or with one of the suffixes *e* or *i* and *o*, is used as a verbal noun. Thus, *hiā-ta*, making-for, to make; *daī mu khā-re*, to-fill not got, he was not allowed to fill; *he-wo mu-khi*, to-say not-is, it cannot be said.

The suffix *gu* can be added; thus, *phā-ye jha-ye-gu*, to feed pigs; *mhe-gu mi-thi-ni*, to-say not is.

In *kharcha-nhe-thū lumane*, spent-making after, after he had spent, there is apparently a suffix *thū*. *Nhe-thū*, making, can, however, also be a compound verb, making-finishing. Compare the base *dhu* used to form a past tense.

The final *ri* in *khi-tā-ri*, to be, is probably only an indefinite particle.

Relative participles are formed by adding genitive suffixes to the base; thus, *darmā bī-yā chākara*, wages giving-of servant, a hired servant; *asal ju-gu kāgū*, good being clothes; *yang-gā chang-go mānchhe*, town-in living man, a man who lived in the town. It will be seen that the suffix *gu*, *go*, is also used when the qualified noun denotes an animate being.

The suffix *gu* is also employed to form verbal and conjunctive participles; thus, *si-gu du*, dead was, he had died; *majā yā-gu*, merry making; *khi-dhongu*, to-be-finishing, having been. It has been added to the verbal noun ending in *o* in *kha-o-gu*, having seen; *ke-o-gu*, running.

The suffix *tini* is used to form a kind of adverbial participles. Thus, *khi-tini*, being; *wō-tini*, going; *hioye-tini*, doing.

The usual suffix of the conjunctive participle is *nā*; compare Tibetan *nas*. Thus, *dai-nā*, rising; *wai-nā*, going. *Ra* has been added in *khā-nā-ra*, having seen. *Nhā* has apparently been substituted for *nā* in *nhā-ni-nhā*, calling; *hiā-ni-nhā*, asking.

Another suffix of the conjunctive participle is *e* or *i*; thus, *wō-e* and *wa-i*, going; *bu-lā-i*, bringing.

Passive voice.—There is no passive voice. *Ji dā-ri*, I am struck, literally means 'me struck.'

Negative particle.—The negative particle is a prefixed *mā*, *mu*, or *mi*; thus, *mā bī*, did not give; *mu lā*, did not go; *mhe-gu mi-thi-ni*, to say is not. Note *riā mu-ra*, did not transgress.

Order of words.—The usual order of words is subject, object, verb. Adjectives, numerals, and pronouns usually precede the word they qualify.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows. I have corrected some obvious mistakes in the original. On the whole, however, I have been obliged to print the text as I have received it. Though it is far from being satisfactory, it is quite sufficient to show that Pahrī can safely be considered as a sub-dialect of Nēwārī.

[No. 23.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

NEWĀRĪ.

PAHRĪ DIALECT.

(NĒPAL DARBAR.)

Thi-sā mānchhe nhi-sā pro du. Chha-gu madhe kanchhā
 One man-of two sons were. Them-of among younger
 pro-hāye, 'nun-dā du-go ansa-bhāg nun-dā biye,' nhe-nā bā-ta-hāye
 son-by, 'me-to being share-portion me-to give,' saying father-by
 ansa chhutiāyina biu. Bhachā dīna kana chha kanchhā pro-hāye
 share separating gave. Few days after that younger son-by
 phuka dhana baṭu-le-nā tāpā par-des wai-nā huṭā moj-ang
 all wealth gathering far other-country going there feasting-with
 chai-na tha-gu ansa-bhāga-yā-gu sampati phuka ude-heo-re. Sampati
 living own share-portion-of property all squandered. Property
 kharcha nhe-thū lumane hang-gu thāyek dhāu ānekāl pareju.
 expense making after that place-at great famine happened.
 Chhāye-ta dukha pareju. Hang-gu deka-go thi-sā chang-go mānchhe
 Him-to distress fell. That place-of one residing man
 naga wai-nā chana. Hang-gu yang-gā chang-go-hāye chhāye-ta tha-gu
 with going lived. That city-in resident-by him-to own
 bu-ga phāye jhaye-gu jye-yo-rī. Su-nā-nā chhu-na mā bī.
 field-in swine feeding engaged. Anyone-by anything not gave.
 Chho-nā phā-na ni-gu munā-na-kha pari dai mu khā-re. Chete
 Him-by pigs-by eaten husks-with belly to-fill not got. Mind
 ju-kha-nā he-tā-re ki, 'nung bā-yā cha mathi ne-khā-tan
 getting to-say-began that, 'my father-of much bread eating
 le-gā ne-na-kā-dī-gā gwālāra chākara du; ji pare-he-na sī-gū. Ji
 left feeding how-many servants are; I hunger-from die. I
 dai-nā bā-yā thā wai, "ye bā, Iswara wa chha sike
 rising father-of place going, "O father, God and you on
 pāpa na yo-ni. Ji-ma chhā pro hewo mu-khī. Chhā darmā
 sin me-by committed. Now your son saying not-is. Your wages
 bī-yā chākara-the he-nā-nāi." Dai-nā bā-tha-kā o-na. Chhāu pro
 giving-of servant-like make-me." Arising father-near went. That son
 chaha tāpā bhagio, o-chha-yā bā-na kha-o-gu dayā, he-nā ke-o-gu
 much far being, his father-by seeing pity doing running

heā-gu grāpu-ka dhusiu heo-ri chupā ne-ri. Pro-na bā-yā-ta nheo-ri
his neck-at embrace did kiss ate. Son-by father-to said,
 'ye bā, Īswara wa chhā nhiorke pāpa yo-ni. Ji chha-gu pro-
O father, God and you-of before sin did. I your son
 mhe-gu (sic) mi-thi-ni.' Tara bā-nā tha-gu chākara-yā-ta hio-ri, 'asal
saying not-am.' But father-by own servant-to said, 'good
 ju-gu kīgū bu-lāi o-yā-ta liga-na phigā. Lā-go aguchā, li-go
being clothes bringing him-to putting put. Hand-on ring, feet-on
 liguna phigā. Kā ne-nā tai-nā moja-na chai-gā. Cha-lā
shoes put. Let-us eating drinking merriment-in let-us-remain. Why
 ho-nā, u-gu na pro si-gu du, hanaka mu-nā; ta-na-gu, hanaka
saying, this my son dead was, again revived; lost-was-who, again
 lao,' he-nā chha-kā-na ānanda ju-yā choyū.
was-found,' saying they happy being remained.

Chha-yā jethā-gu pro bu-ga du. Lāi-nā che-yā-gu lakasa thai-nā
His elder son field-in was. Coming house-of near arriving
 bājā o pekha-yā so tā-nā thi-sā chākara-yā-ta nhā-ni-nhā,
music and dancing-of sound heard-having one servant-to calling,
 'chalo?' nhā-he-nā hiā-ni-nhā, 'chha-mha nā lāyo kuśala ju-yā
'what?' saying asking, 'your younger-brother coming safe being
 lāi-gu khā-nā-ra chhā bā-na thi-sā bhoje yo-ri,' chākara-na chha-yā-ta
coming seeing your father-by one feast made,' servant-by him-to
 he-nā chha ta-chā-nā dohā mu lā. Chha-yā bā piāhā
saying he angry-becoming inside not came. His father outside
 wo-nā chha-yā-ta bolabintī hio. Chha-yā bā-ta jabāb biu, 'soye,
going him-to entreaty made. His father-to answer gave, 'lo,
 bajā bikhā nīsiāng chhā tahal hioye-ti-ni chha kha gu-le-na-ni
so-many years since your service doing your word ever-even
 riā-mu-ra. Herak chha-o gu-le-na tho pāsā-kā-rā-nu-gu majā
transgressed-not. Still you-by ever own companions-with merry
 hiā-ta thi-mha chalā-chā mā bī-nā. Besiā-te-na-gā chai-nā chha-gu
making-for one goat-young not gavest. Harlots-with living your
 sampati ne-biu-gu o chha pro lāyo suka bhoja heo-ri.
property to-eat-giving that your son coming on feast madest.'
 Ānā-tu bā-na hio-gu, 'he pro, chha ji-thā du. Nohiā ma-da-sa-kho
Then father-by said, 'O son, you me-with are. Mine being
 phuka chha-gu khe-da. Jā-na majā-yā-gu harkhi-ga munāsiba du;
all yours is. Us-by merry-making shall-be-happy proper is;
 chās-kī wo chhu-mha na sigu-du, hanaka mwā-na; ta-gu-du,
because that your brother dead-was, again revived; lost-was,
 hanaka la,'
again was-found.'

LEPCHA OR RÓNG.

The Lepchas are considered as the oldest inhabitants of Sikkim. They are also found in Western Bhutan, Eastern Nepal, and in Darjeeling. They call themselves Róng and are known to the Tibetans as Rong-pa or Mūn-pa. Lepcha is a nickname given to them by the Nepalese. According to the Sikkim Gazetteer the local pronunciation of the word is Lapcha or Lapche. Dr. Waddell thinks that it is composed of *lap*, speech, and *cha*, vile, and that it consequently means 'vile speakers.'

Róng has an indigenous literature, and the Sikkim Rājā Chakdor Namgye (born 1686) designed an alphabet for the use of his subjects. Róng literature comprises Buddhistic and other religious books, law books, etc. Very little has as yet been made known about it. Parts of the Scriptures have also been translated into the language.

According to information collected during the preparatory operations of this Survey the numbers of speakers of Róng in Sikkim and Darjeeling were, roughly estimated, as follows:—

Sikkim	23,000
Darjeeling	9,894
TOTAL	34,894

At the last Census of 1901, the language entries under the head of Róng were as follows:—

BENGAL PRESIDENCY—

Sikkim	7,945
Darjeeling	11,252
Jalpaiguri	74
Monghyr	1
Bhagalpur	1
Sontal Parganas	1
Total Bengal Presidency	19,274
ASSAM	17
GRAND TOTAL	19,291

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- FEER, L.,—*Spécimen de la langue Lepcha (ou Rong).* *Journal Asiatique*, ix^e série, xii, 1898, pp. 177 and ff.

Written character.—It has already been remarked that a Lepcha alphabet was introduced by King Chakdor. Compare the remarks by Sri Kali Kumār Dās in the *Journal of the Buddhist Text Society*, iv, i, 1898, Appendix ii, p. 1. It is based on a certain form of the Tibetan U-met character, and consists of the following signs:—










ཀ	ཁ	ག	ང
ka	kha	ga	nga
ཅ	ཆ	ཇ	ཉ
cha	chha	ja	nya
ཐ	ཌ	ཎ	ཏ
ta	tha	da	na
པ	ཕ	བ	མ
pa	pha	fa	ba
ཚ	ཛ	ཞ	ཙ
tsa	tsha	za	ya
ར	ལ	ཤ	ཨ
ra	la	ha	va
ས	ཧ	ཨ	
sa	sha	wa	
ཧ	མ	པ	ཕ
k'ia	gla	pla	fla
ཨ	ཌ	མ	
bla	mha	lha	
ཨ	ཨ	ཨ	ཨ
a	a	á	í
ཨ	ཨ	ཨ	ཨ
u	ü	e	o

The short *a* is inherent in all consonants and is not separately marked. The full signs of the other vowels contain the sign of the short *a*. This sign is dropped when they are preceded by a consonant. Thus:—

The short *a* is inherent in all consonants and is not separately marked. The full signs of the other vowels contain the sign of the short *a*. This sign is dropped when they are preceded by a consonant. Thus:—

𐌵 𐌶 𐌷 𐌸 𐌹 𐌺 𐌻 𐌼 𐌽 𐌾
 ka kâ ká ki kī ku kū ke ko kó

The consonants *k, m, l, n, p, r, t*, and *ng* are also used as finals without being followed by a vowel. They then assume a different shape. Compare the table which follows :—

kak kam kal kan kap kar kat kang káng

These finals can, of course, be combined with all other vowels. Thus (ḡ kor; ḡ kong, etc.

The semi-consonants *y* and *r* are often added to other consonants without any vowel intervening. In that case the signs **y** and **r** respectively are added to the preceding consonant. Thus :—

ኢ	ኣ	ኦ	ኦ	ኦ
kya	khyā	myā	klyā	lhya
ኩ	ኣ	ኦ	ኦ	ኦ
kra	gra	pra	mra	hra
ኩ	ኣ	ኦ	ኦ	ኦ
krya	grya	ngrya	prya, etc.	

The sign **v** is also added to **Ṛ a**, which is then transliterated 'a'; thus, **Ṛv** 'aya.

Pronunciation.—The short *a* has the sound of *u* in 'rut.' In some words it has the sound of *e* in 'hen' and it is then often written *e*; thus, *jan* and *jen*, to be bad; *fyan* and *fyen*, a foeman. *Ya* is commonly interchangeable with *e*, and the pronunciation of *a* as *e* apparently only occurs after palatals and *y*.

Before the final *k* and *ng* the short *a* acquires the sound of *o* in 'mock' and it is then often also written *ó*; thus, *ta-bak* and *ta-bók*, belly; *lang* and *lóng*, stone.

Ā is said to have a prolonged and guttural sound. It is often interchangeable with *ó* and *u*; thus, *tyát* and *tyót*, to hack. Similarly *u* also interchanges with *a* in writing; thus, *sun-mut*, wind; *mat*, to blow.

Ā has the sound of *a* in 'far.' Sometimes, and apparently when followed by *k* or *ng*, it is pronounced like the *o* in 'mock.'

I has the sound of *i* in 'pin' and *í* is the corresponding long, or rather prolonged, sound. I have written *í* and not *ī* in deference to Professor Grünwedel's spelling, and because *í* is distinguished from *i* by means of the same sign as *a* from *á*.

U is said to be pronounced somewhat like the French *eu* in 'jeu.'

Ū is the long *ū* in 'rule.'

E has the sound of *ay* in 'day,' and also that of *e* in 'ten.'

O is pronounced as *o* in 'no.' It is very often replaced by *ū*; thus, *on* and *ūn*, horse.

Ó is the broad *o* in 'nor,' 'for.'

O and *ó* are sometimes interchangeable with *e*; thus, *glyót*, to let down; *glyet*, to let fall; *hok* and *hyek*, to husk.

The 'a' which is written before *y* is apparently silent.

The usual pronunciation of the consonants does not call for any remark. In Tibetan words some of them occasionally assume another pronunciation.

Kr is sometimes pronounced as *t* and *gr* as *d*; thus, *krū*, pronounced *tū*, a ship; *grun*, pronounced *dun*, a feast. *R* has sometimes a similar pronunciation; thus, *rān-ró*, pronounced *drān-dró*, or rather *dān-dó*, equal, like.

Z has the sound of *dz* in words such as *dzām-bū-ling*, Jambudvīpa.

Prefixes.—A very common prefix is *ā*; thus, *ā-bo*, father; *ā-ryūm*, good. It is commonly prefixed to verbal roots in order to form nouns and adjectives; thus, *chor*, to be sour; *ā-chor*, sour; *tí*, to be great; *ā-tím*, large; *thí*, to arrive; *ā-thít*, arrival. It is also added to nouns in order to specify the meaning or to form diminutives; thus, *ūng*, water; *ā-ūng*, water in which meat has been boiled; *kūng*, a tree; *ā-kūng*, a bush.

The prefix *ā* is not a necessary part of the word, and it is often dropped; thus, *ā-hám*, pure; *jer hám*, pure gold; *ā-tí*, an egg; *fo tí*, a bird's egg. We are not as yet able to ascertain the rules regulating the retention or dropping of this *ā*. It seems as if it is commonly dropped when two words are put together as a compound.

There are several other prefixes in use. Some of them have still a definite meaning of their own. Others are apparently used as mere formatives. Such are *ka*, *ta*, *pa*, and *sa* in words such as *ka-lūt*, bare, from *lūt*, to uncover; *ta-kryóng*, praise, from *kryóng*, to praise; *pa-thyām*, arrangement, from *thyām*, to arrange; *sa-tsuk* and *tsuk*, sun; *sa-ār*, goat, etc. Compare the prefixed consonants of classical Tibetan.

Articles.—The numeral *kāt*, one, is used as an indefinite article, and the suffix *re* has the meaning of a definite article. Thus, *maró kāt*, a man; *pa-no-re*, the king. In connexion with numerals the suffix *re* is often replaced by *mu*; thus, *kāt-mu kāt-kā lí*, the one said to the other.

Re and *mu* have another form, *rem*, and *mum*, respectively, in the accusative. Thus, *hu pa-no-rem shū*, he petitioned the king; *kāt-mu kāt-mum lí*, the one said to the other. In this form, *mu* can be used after all sorts of nouns, definitely as well as indefinitely.

Nouns.—Gender.—The natural gender is expressed by using different words or by means of qualifying additions meaning 'male,' 'female,' respectively. The usual male affixes are *ta-grí*, for human beings; *ā-bu*, for animals; *ā-tsu*, for goats, pigs, etc.; *lóng*, for some large animals; and the most common female ones are *ta-'ayu*, human beings; *ā-mót*, animals; *ā-lyeng*, young females rising to maturity; *ā-mí*, a young pig; *ā-gū*, a beast having borne young. The initial *ā* of such words is usually dropped. Thus, *ā-bo*, father; *ā-mo*, mother; *pa-no*, king; *pun-dí*, queen; *ā-num*, elder brother;

ā-nóm, elder sister: *'ayeng ta-grí*, younger brother; *'ayeng ta-'ayu*, younger sister: *hik bu*, cock; *hik mót*, hen: *món tsu*, a boar; *món mót*, a sow: *tyāng-mo lóng*, a male elephant; *tyāng-mo mót*, a female elephant: *rum-mít*, a goddess: *bik lyeng*, a young matured cow that has not borne young: *bik gū*, a matured cow: *món mí*, a sow that has not had young.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *nyum*, and the plural is expressed by adding *sang* in the case of animate beings and *pang* in the case of inanimate objects. *Nyum* means 'the two,' 'both,' and it is often replaced by the usual numeral *nyet*, two. It is, therefore, perhaps more correct to say that there are only two numbers, the singular and the plural. The plural suffixes *sang* and *pang* are pronounced *sóng*, *póng*, respectively. Examples of their use are *ma-ró sang*, men; *lí-pang*, houses. *Pang* can also be added in the case of animate beings; thus, *ma-ró pang*, men.

Case.—The base alone, without any suffix, is used as the subject of intransitive verbs, and as the object. The object can, however, be distinguished by adding *rem* or *mum*; compare the remarks under the head of the article. Thus, *ā-bo-sa ā-mū-re māk-nón-ne*, father-and mother-the died, the father and mother died; *go hu-do kup lyūp*, I his son beat, I have beaten his son; *chāp-chhu sang-rem lí*, servants-to said, he said to the servants.

The subject of transitive verbs is put in the case of the agent, which is formed by adding *nun*; thus, *ā-kup tek-nun ā-bo-rem shu*, son small-by father-to said, the younger said to his father.

The suffix *nun* also forms an ablative; thus, *ā-bā-nun*, here-from, from here.

The genitive can be expressed by putting the governed before the governing word; thus, *ā-do-sa ā-bo lí-kā*, you-of father house-in, in your father's house. *Ā-do-sa*, your, contains the suffix *sa*, which is commonly used in the genitive; thus, *ka-su ā-bo-sa chāp-chhu-sang*, my father's servants.

The vocative is expressed by prefixing *e* and suffixing *wā* or *ā*, before which a final consonant is doubled; thus, *e ā-bo-wā*, O father; *e ā-kup-pā*, O child.

Other relations are indicated by means of postpositions. Such are *ā-lon*, behind; *ā-mín*, under; *ā-plang*, upon; *dun-kā*, in the presence of; *nahān*, before; *kā*, to, in, at, for, on, upon, and so forth.

Adjectives.—Adjectives are commonly formed from verbal bases by prefixing *ā*, and, if the verb ends in a vowel, by suffixing *m*; thus, *dū*, to be white; *ā-dūm*, white. Other adjectives are formed by adding the suffix *bo*; thus, *ryām-bo*, beautiful.

Adjectives usually follow the noun they qualify; thus, *on ā-dūm*, the white horse.

The particle of comparison is *len*; thus, *hado yeng hado nám len rhen*, his brother his sister than tall, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. They follow the noun they qualify. Higher numbers are counted in twenties; thus, *khā nyet*, forty; *khā fa-ngū*, twenties five, hundred.

Pronouns.—The following are the personal pronouns :—

<i>go</i> , I.	<i>hó</i> , thou.	<i>hu</i> , he, she, it.
<i>ka-sum</i> , me.	<i>hó-mum</i> , thee.	<i>hum</i> , him, her, it.
<i>go-num</i> , by me.	<i>hó-nun</i> , by thee.	<i>hu-nun</i> , by him, her, it.
<i>ka-su</i> , my.	<i>hó-sa</i> , thy.	<i>hu-sa</i> , his, her, its.
<i>ka-su-nun</i> , from me.	<i>hó-nun</i> , from thee.	<i>hu-nun</i> , from him, her, it.
<i>ka-nyí</i> , we two.	<i>ā-nyí</i> , you two.	<i>hu-nyí</i> , <i>ha-nyí</i> , they two.
<i>ka-yū</i> , <i>kā</i> , we.	<i>ā-yū</i> , you.	<i>hu-yū</i> , <i>ha-yū</i> , they.
<i>ka-yūm</i> , us.	<i>ā-yūm</i> , you.	<i>hu-yūm</i> , <i>ha-yūm</i> , them.
<i>ka-yū-nun</i> , <i>kā-nun</i> , by us.	<i>ā-yū-nun</i> , by you.	<i>hu-yū-nun</i> , <i>ha-yū-nun</i> , by them.
<i>ka-yū-sa</i> , <i>kā-sa</i> , our.	<i>ā-yū-sa</i> , your.	<i>hu-yū-sa</i> , <i>ha-yū-sa</i> , their.

These pronouns can be emphasized by adding the particle *do* ; thus, *ka-do*, I myself ; *ka-yū-do*, we ourselves ; *ā-do*, *hó-do*, thou thyself ; *ā-nyí-do*, you two yourselves ; *hu-do*, *ha-do*, he himself, and so on.

Demonstrative pronouns are *ā-re*, this ; *o-re*, that. The particle *do* can be added ; thus, *o-re-do-pang*, those very things. The simple bases *ā* and *o* are used as demonstrative adjectives ; thus, *ā nām kup*, this year only ; *o nyi-lung*, under those circumstances.

Interrogative pronouns are *to*, who ? *sa-re*, which ? *shū*, what ? The interrogative pronouns are also used as relatives ; thus, *ma-ró to-num zūk-re*, the man who did it. The most common way of expressing relativity is, however, by means of participles ; thus, *ta-lyāng-kā jū-bā rum*, heaven-in living God, the God who is in heaven ; *ka-su kup ā-re māk-nón-bū-re*, my son this dead-gone-the, this my son who had died. Participles can also be used in connexion with interrogative pronouns ; thus, *sa-tet ka-su ka-kā thūp-shyet nyi-wung-re ka-sum nong-wa*, how-much my share getting-for being-the me-to give ; give me the share which falleth to me. It will be seen that the article *re* is, in such cases, added to the usual verbal participles.

Indefinite pronouns are formed by adding *la* to the interrogatives ; thus, *to-na-la*, anybody ; *shū-la*, anything.

Verbs.—Verbs do not change for person and number. Some forms show a preference for certain persons, but this tendency has not been developed. In the case of the verb *bo*, to give, there are two different forms, viz., *bo*, when the object is of the first or second person, and *byí*, when the object is of the third person.

Verb substantive.—Several bases are used with the meaning of a verb substantive. The most usual ones are *gum*, *gó*, *go*, *gā*, *ka*, and *nyí*. *Gum* is used in all persons and numbers ; *gó* is usually, but not always, employed in the second person, and especially interrogatively ; *go* is common in negative clauses and without regard to person ; *gā* is almost wholly confined to the negative ; *ka* is almost invariably combined with a particle, and generally refers relatively to a neuter subject ; and *nyí* is used in all persons and numbers.

Finite verb.—Some verbal bases ending in a vowel undergo certain changes before auxiliary verbs, such as *khu*, to be able ; *lel*, to be finished ; *gāt*, to desire ; *māt*,

to do, and also before several other suffixes. In such cases *m*, *n*, or *t* is added to the base. Thus, *lí*, to speak; *lin-khu*, to be able to speak; *shí*, to see; *shím-khu*, to be able to see; *dí*, to come; *dít-det*, about to come, and so forth.

Some verbal suffixes are used with an indefinite meaning, without reference to time. Such are *ma*, *ma-o*, *yam-o*, and *sa-o*. The first three are used with the meaning of a present or past; thus, *go pí-ma*, I am writing, or, have written; *lót-thūb-ma*, he has been found again; *hu thí-ma-o*, he has arrived; *hu māk-yam-o*, he is dead. The final *o* of such forms should be compared with the assertive *o* of Tibetan.

Sa-o applies more to the present or future; thus, *go nóng-sa-o*, I shall go.

Present time.—The base alone is sometimes used as a present; thus, *go lyūp*, I beat. The base *bām*, to remain, to be, is commonly added; thus, *go lík-bām*, I call.

Participles ending in *det* and *ung* are commonly also used with the meaning of a present; thus, *hu māk-det*, he is dying; *hó lyūp-pung*, thou strikest.

The same is the case with the forms ending in *pā*, such as *nyi-pā*, it is; *ryū-pā*, it is good. Compare the Tibetan article *pa*.

Past time.—The base alone is commonly used as a past tense; thus, *go lí*, I said; *bām*, he lived.

Participles ending in *ung*, *pā*, and *bo* are often used in the same way; thus, *hó buk-kung*, thou struckest; *lót-dì-pā*, he returned; *nyim-bū*, he was.

A past tense is also formed by adding *bā*; thus, *go-nun lík-bā*, I called; *go buk-bām-bā*, I strike-remained, I was striking.

A periphrastic past is formed by adding *fāt*, to finish, to complete; thus, *lík-fāt* or *lík-fāt-bā*, called, or, had called. *Te* is sometimes added; thus, *shong-fāt-te*, he wasted.

Te is perhaps a suffix *e* with reduplication of the preceding *t*. If so, it is connected with the suffix *ne* in *nón-ne*, went.

Future.—The usual future is formed by adding *sho*; thus, *shu-sho*, I shall say. *Sho* is connected with the suffix *shang*, or *shóng* in *go buk-shóng*, I shall strike. According to the list of words such forms are only used in the first person. The suffix *shang* is, however, commonly used to form an indefinite future participle.

The list of words gives forms such as *buk-shet*, thou wilt strike, he will strike, in the second and third persons. The suffix *shet* is used to form verbal nouns and infinitives of purpose; thus, *tsām*, to hold; *tsām-shet*, handle; *thūp-shyet nyi-wung-re*, getting-for being-the, that which should be got.

Note also the suffixes *pa-ró*, which implies a doubt, and *tūng*, which is used to form a kind of subjunctive; thus, *go shí-pa-ró*, I may perhaps see him; *go-nun ā-yūm lí-tūng*, I would have told you.

What may possibly take place is denoted by adding the suffix *pū*; thus, *go lík-pū*, I may perhaps call; *go lík-shang-pū*, I shall perhaps call.

Imperative.—The imperative is formed by adding *o*; thus, *dí-o*, come. In verbs ending in a consonant, *a* is added and the preceding consonant is doubled; thus, *māt-ta* or *māt-ta-o*, do. Sometimes we also find forms such as *lí-a* or *lí-a-o*, speak.

The suffix *wa* in *nóng-wa*, give, is only another way of writing *o*.

A periphrastic imperative is formed by adding *kón*, to permit, to the base; thus, *ka-sum lík-kón*, or *lík-kón-na-o*, let me call.

Verbs ending in a vowel assume the full form mentioned above before this *kón*; thus, *shí*, to see; *shím-kón*, let him, etc., see: *byí*, give; *byín-kón*, let him, etc., give: *dí*, come; *dít-kón*, let him, etc., come.

An imperative of the third person is also formed by prefixing *ta* and suffixing *sa*; thus, *hum ta-māt-sa*, let him do it.

The suffix *kā* is used in the first person; thus, *ā-gó-ā-nyí māt-kā*, let us make merry.

The negative imperative is formed by prefixing *ma* and suffixing *nun*; thus, *ma-lí-nun*, don't speak.

Verbal nouns and participles.—All the forms mentioned under the head of the various tenses are properly verbal nouns or participles.

The base alone is used as a verbal noun; thus, *thí*, to arrive; *thí-re*, the arrival, etc. By adding various postpositions adverbial clauses can be formed. Such postpositions are *gang*, if; *go-rūng*, though; *shen*, when, etc. Thus, *go lí-gang*, if I speak; *ka-sum sót-go-rūng*, though you kill me; *khyā-shen*, when he came.

The verbal nouns formed by adding *shet* have already been mentioned.

The same is the case with the present participle ending in *det*; thus, *lik-det*, calling, about to call.

The most usual participle is formed by adding *wung*, or *ung*, before which a final consonant is doubled; thus, *lí-wung*, saying; *māt-tung*, doing. This participle is also used as a noun in connexion with the postposition *sa*; thus, *shang-lél-lung-sa*, to-waste-finish-on, after he had wasted; *lik-kung-sa la*, calling-on even, immediately on calling.

The suffix *shang* has been mentioned under the head of future. It forms an indefinite future participle, and also an infinitive of purpose; thus, *lik-shang*, calling, about calling; *bro-shang*, in order to tend.

Conjunctive participles are formed by adding *bān*, i.e., probably *bā* and the conjunction *un*, and, and *lung*; thus, *zo-bān*, having eaten; *lik-lung*, having called.

The relative participle is commonly formed by adding the suffix *bo* or *bū*; thus, *ta-lyāng-kā jū-bū rum*, heaven-in living God, the God who lives in heaven.

The participle ending in *ung* or *wung* is also commonly used as a relative participle. The article *re* is commonly added. Thus, *lók-kung-re*, expending the, that which has been expended. It will be seen that the whole relative clause has here been compounded into one single noun.

The suffix *m* which forms adjectives of verbal bases can also be considered as the suffix of a relative participle. Compare Khambu *m*, *me*, etc.

Passive voice.—There is no proper passive voice. Instead of 'I am struck' the Lepchas say 'somebody struck me.' The bases *thóm*, to place, and *nóng*, to go, are sometimes added in order to form a kind of passive; thus, *pí-thóm-bo*, written; *mók-nón*, expended.

Causals.—Causal verbs are formed by inserting a *y* after the initial consonant. Thus, *thór*, to escape; *thyór*, to cause to escape: *thóp*, to knock down; *thyóp*, to cause to knock down. A final *ng* is then changed to *n*; thus, *dáng*, to run; *dyán*, to fling away: *nóng*, to go; *nyón*, to cause to go.

Other causals are formed by adding *kón*, to permit; *māt*, to do. Thus, *buk-kón*, to cause to beat; *go-la māt*, merrily make, to gladden.

Verbs such as *nyón*, cause to go; *hryón*, raise; *byt*, give, etc., are often affixed to other verbs, giving an emphatic transitive sense; thus, *óp-nyón*, to fire off; *dun-byt*, to tell to, to relate; *lí-bí*, he said, etc.

Other auxiliaries used in the formation of compound verbs are *khu*, to be able; *gāt*, to desire, to be wanted; *te*, which implies a doubt, and so forth. Thus, *zūk-khu*, to be able to do; *go nóng-gāt*, I want to go; *sum-gó-gāt-pā*, to-be-glad-is-wanted, we should make merry; *shū zūk-ka-te*, what can be done? *Te* can also be used after the suffix *fāt* in the past tense. See above. Compare also *bām-nyi-de*, livest.

Irregular verbs.—The verbs *nóng*, to go; *hróng*, to arise; *fróng*, to point out, are irregular, their past base being formed by changing the final *ng* to *n*; thus, *go nón*, I went.

Negative particle.—The negative verb is formed by prefixing *ma* and suffixing *ne*; thus, *ma nóng-ne*, you did not give; *ma nyin-ne*, it is not. The latter example shows that verbs ending in a vowel often double the *n* of the suffixed *ne*.

Interrogative particle.—In such queries as do not contain an interrogative pronoun, the interrogative particle *a* is added; thus, *hó ā-lom lí-a*, did you say so? *A* is sometimes also used in connexion with other interrogatives; thus, *hó sa-thā khyashang-a*, you when arrive-will?

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the works mentioned above under the head of authorities and to the specimens which follow. They have both been kindly prepared by Mr. David MacDonald. A list of Standard Words and Phrases, which has been forwarded from Darjeeling, will be found on pp. 255 and ff.

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

SPECIMEN I.

[illegible]

[No. 24.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LEPCHA OR RÓNG.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Mr. David MacDonald, 1899.)

Ma-ró kât-sa ā-kup nyet nyi. Ha-nyí nóng-kā ā-kup tek-nun
Man one-of sons two were. Both among son small-by
 ā-bo-rem shu, 'e ā-bo-wa, gyū-gi-cho-nun sa-tet ka-su ka-kā
father-to said, 'O father, substance-wealth-from how-much my share
 thūp-shyet nyi-wung-re ka-sum nóng-wa.' O-thā hu-nun ha-yūm ha-do-sa
getting-for being-that me-to give.' Then him-by them-to his
 gyū-gi-cho rit-bi-fāt-te. Sa-'ayāk ā-gyāp ma-bām ā-kup tek-nun
property divide-give-finished. Days many not-going son small-by
 gyū-gi-cho tyáng gyom-bu-bān lyāng ā-rum kât-kā nóng-lung
property all gathered-carried-having country far one-to going
 o-bā ā-jen-sa 'ayūk-kā ha-do-sa gyū-gi-cho-pang shang-fāt-te. Hu-nun
there evil-of work-in his-own goods to-scatter-finished. Him-by
 tyáng shang-lel-lung-sa ā-lūn o-thā lyāng o-re-kā krit-nām
all to-scatter-completing-finish-of after then country that-in famine
 ngūn-nón-ne. Un hu zóm-shet ma-nyin ngūn-nón. Un hu
to-happen-went. And he food without became. And he
 nóng-lung lyāng o-re-sa ma-ró kât-sa chhó-lung bām. Un hu-nun
going country that-of man one-of joining lived. And him-by
 ha-dūm ha-do-sa nyót-kā món bro-shang klóng. Un hu món zo
him his-own field-in swine feeding-for sent. And he swine food
 la zo-bān ha-do ta-bók blen-shang sāk-ching. Un to-na-la
even eaten-having own belly filling-for intended. And anyone
 ha-dūm shū-la ma bin-ne. O-thā ha-do tem-bo lāt-lung hu-nun
him-to anything not gave. Then own consciousness coming him-by
 lí, 'ka-su ā-bo-sa chāp-chhu-sang-sa zóm-shet nyi-wung-kā thóm-shet-la
said, 'my father-of servants-of eating-for being-in spare-to-even
 nyi-pā. Shen-la go-na krit-dók-lung māk-det-pā. Go lūk-lung ka-su
is. But I hungering die. I arising my
 ā-bo lyāng nóng-bān shu-sho, "e ā-bo-wa, go-nun ta-lyāng-kā jū-bū
father near gone-having say-will, "O father, me-by heaven-in living

rum-sa un ā-do-sa dun-kā lā-yo zūk-fāt-te. Go ā-do-sa ā-kup
God-of and you-of presence-in sin to-make-finished. I your son
 ngūn-shang la ma-wa-ne. Ka-sum ā-do-sa chāp-chhu-sang nóng-kā kāt
be-to even not-worthy. Me your servants among one
 zang ngūn-kōn-na.”” O-thā hu lūk-lung ha-do ā-bo lyāng lót-di-pā.
like be-lét.”” Then he arising own father near back-came.
 Shen-la ha-do bo-nun ha-dūm ā-rum-do-kā shi-bān kyón-dyít
But his father-by him distance-at seen-having compassion
 māt-lung dāng-nón-bān ha-do pa-tóp-kā ká-bān chūk-māt.
making run-gone-having his neck-on embraced-having kiss-made.
 Ā-kup-re-nun shu, ‘e ā-bo-wa, go-nun ta-lyāng-kā jū-bū rum-sa un
Son-the-by said, ‘O father, me-by Heaven-in living God-of and
 ā-do-sa dun-kā lāyo zūk-fāt-te. Ā-lang-nun-pel ā-do-sa ā-kup
you-of presence-in sin to-do-finished. Henceforth your son
 ngūn-shang la ma-wa-ne.’ Shen-la ā-bo-re-nun chāp-chhu-sang-rem lí,
be-to even not-worthy.’ But father-the-by servants-to said,
 ‘tyang lyen ryūm-bū dum dūt-bān ha-dūm dem-bi. Un ā-ká-kā
‘all then good cloth brought-having him put-on. And hand-on
 ka-kyup, ā-thūng-kā lhóm chók-bi-wa. Un ka-yū zo-bān ā-gó-ā-nyí
ring, feet-on shoes to-put-give. And we eating merriment
 māt-kā. Shū-go-yo-gang, ka-su kup ā-re māk-nón-bū-re, lót-zū-bām-pā;
make-lét. What-is-so-if, my son this dead-gone-the, again-living-is;
 fāt-nón-bū-re, lót-thūb-ma.’ O-thā ha-yū ā-gó-ā-nyí māt-ma-o.
lost-gone-the, again-found-is.’ Then they merriment made.

O-thā ha-do-sa ā-kup num-fren-re nyót-kā bām-nyí. Un hu
Then his son elder-the field-in was. And he
 lót-di-lung li-sa ā-zut-kā khyá-shen pa-lit tung-dyū-sa lók-tsūt
back-coming house-of nearness-in arriving flute harp-of dance
 bām-mung-sa ā-sūt thyo-lung chāp-chhu kāt-rem lik-bān vet, ‘ā-re
going-one-of sound hearing servant one called-having asked, ‘this
 shū ngūn-bām-mung go?’ Hu-nun ha-dūm lí-bi, ‘ā-do-sa ‘aying
what going-on is?’ Him-by him-to said, ‘your younger-brother
 lót-thi-ma, un ā-do bo-nun dun kāt klóng-ma. Shū-go-yo-gang,
back-arrived, and your father-by feast one bestowed. Because,
 ha-dūm ā-ryūm-ā-ryām-sa tsum-thūp-pā.’ Shen-la hu sāk-lyāk-lung li-sa
him-to safe-and-sound met-got-is.’ But he angry-being house-of
 góng-kā ma nóng-ne. Ā-sa tun-dók-kā ā-bo-re lyāng-kā plá-lung
inside not went. This-of account-on father-the outside coming
 ha-dūm yák-ma. Hu-nun ā-bo-rem shu, ‘go-nun ā-tet nām ā-do-sa
him entreated. Him-by father-to said, ‘me-by so-many years your

cháp-chhu shu-pā, un sa-thā-la ā-do-sa kó ma hyók-ne.
service do, and ever-even your word not broke.
 O-lo-go-rüng ho-nun ka-sum sa-thā-la ka-su tyól-sang-sa dep-ka
Thus-was-though thee-by me-to ever my friends-of company-in
 ā-gó-ā-nyí māt-shang-sa tun-dók-ka sa-ār-kup kāt la ma nóng-ne.
merriment making-of account-on goat-young one even not gavest.
 Shen-la ā-do-sa ā-kup ā-re chhe-mū-sang-sa dep-kā ā-do-sa gyū-gi-cho
But your son this harlots-of company-in your goods
 zo-fāt-bū-re, lót-thi-wung-sa-do, ho-nun na-do tun-dók-kā dūn
to-devour-finisher-the, back-coming-on, thee-by his sake-for feast
 klóng-ma.' Ā-bo-re-nun sūng, 'e ā-kup-pa, ho-ta shūkna ka-su-sa
bestowedest.' Father-the-by said, 'O son, thou always me-of
 dep-kā bām-nyi-de. Un sa-re-gun-na ka-su-sa nyi-wung-re, tyáng
company-in art. And whatever mine being-the, all
 ā-do-sa nyim-bā. Shen-la ka-yū ā-gó-ā-nyí māt-gāt, un sum-gó
thine is. But we merriment make-should, and to-be-glad
 gāt-pā. Shū-go-yo-gang, ā-do-sa 'aying ā-re māk-nón-bū-re,
necessary-is. Because, your younger-brother this dead-gone-the,
 lót-zū-bām-ma; fāt-nón-bū-re, lót-thūb-ma-o.'
again-lived; lost-gone-the, again-found-is.'

[No. 25.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LEPCHA OR RÓNG.

SPECIMEN II.

(Mr. David MacDonald, 1899.)

'Ayā lyāng kāt-kā phyuk-bū ma-ró-num-vóm nyet-kā ā-zóm
Formerly country one-in rich man-married-couple two-to food
 ā-thyen gyū-gi-chó nyem-bū-kā ta-grí kup kāt nyi-pā. Ā-bo ā-mū
drink riches being-in male child one was. Father mother
 phyuk-bū-sa ā-kup ngūn-bān 'ayūk shū-la zūk ma thūp-ne
rich-of son become-having work any to-do not being-got
 bām-nyi-shen, ā-lūn-nun ā-bo-sa ā-mū-re māk-nón-ne. Hu
living, afterwards father-and mother-the to-die-went. He
 phyuk-bū kup ngūn-bān ā-bo ā-mū-nun zūk-thóm-bū gi-chó-pang
rich-man's son become-having father mother-by made-laid-by riches
 zóm-lel-nun, gi-chó-pang mók-nón-ne, ā-zóm ā-thyen-pang gun-la
to-eat-finishing, riches exhausted-became, food drink altogether
 mók-nón-ne. Wū-du-lung ma-ró lyāng khyóm-brām-lung ā-zóm-zo-sa
exhausted-became. Hungering men with roaming-straying food-eating
 ma nyin-bān māk-nón-ne.
not being died.

'Ayūk-thā lyāng o-re-kā bo mū ma-nyin-nung-sa ryót
At-the-same-time country that-in father mother not-being orphan
 kup ā-jen kāt nyi. O-re hu-re sa-nyi-so-nāp yang, li-sa ma-nyin-ne,
child poor one was. That he day-night so, saying not-is,
 'ayūk zūk, nyót zūk, rip-shing sa-re nyi-wung-pang-la ryū-la
work did, field cultivated, flower-gardens which being-ever well
 zūk; gyū-gi-chó-lā thík-lyāng o-bā-sa ma-ró-pang-kā-la ā-zóm bi,
did; property authority there-of men-to-also food gave,
 gi-chó ma-nyin-bū-kā-la gi-chó bi-ma. Un o-re-nun ta-lyāng-kā jūbū
property not-being-to-also property gave. And therefore heaven-in living
 rum-sa thū-ji-gun-rān-nun lyāng o-re-sa pa-no ngūn-bān
God-of benignity-favour-from place that-of king become-having
 bām-nyi-ma.
lived.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a rich married couple lived in a certain town. They had money and enough to eat and drink. They got one son. Being the child of rich parents he lived without having anything to do. Afterwards his parents died, and he, who was the son of wealthy parents, squandered the property which his father and mother had left. His money went away, and nothing was left to eat and drink. Starving he wandered about, and at last he died from want of food.

In the same country there was a poor orphan. He worked day and night in the fields, in the flower gardens, and did well all he was set to do. He became wealthy and got authority. He gave the people of that place food, and on those who were poor he bestowed wealth. Through God's mercy he therefore became the king of that place.

TŌTŌ.

The Tōtōs live in the Sub-Himalayas, in the Baxa subdivision of Jalpaiguri. They are considered to have immigrated from Bhutan. They are a very wild tribe, and no non-Tōtō knows their language. There is said to be only one Tōtō in existence who knows a little Bengali besides his own language. The materials forwarded for the purposes of this Survey have been put together with his assistance. They comprise an incomplete list of Standard Words and Phrases, and a version of the Parable of the Prodigal Son, to which are appended some numerals and pronouns. The Parable was not accompanied by an interlinear translation, and being much abbreviated is difficult to interpret. I have added a tentative translation of most of it. I do not, however, feel certain that it is correct.

During the preliminary operations of this Survey the number of speakers in Jalpaiguri was estimated at 200. The corresponding figures at the last Census of 1901 were as follows:—

Jalpaiguri 170

The materials available are far from being sufficient for giving even the most superficial sketch of Tōtō grammar. I must content myself to make some scattered remarks on such points as seem tolerably certain.

Nouns, Adjectives, and Numerals.—The genitive is formed by adding the suffix *k*; thus, *dodong-be-k*, of a man. The *ng* preceding the *b* of this word is probably pronounced as an *m*, for we also find *dudum-bi*, man. The latter form shows that *o* and *u*, *e* and *i*, respectively, are interchangeable.

Adjectives can end in one of the suffixes *nā* and *mā*; thus, *entā-nā*, good; *chisai-mā*, younger; *disui-mā*, elder. Other certain instances do not occur.

The numerals most closely correspond to those in use in Lhōke. Higher numbers are, however, counted in twenties; thus, *ngā kái*, five scores, hundred; *ni-kwāi-tā sē*, two-scores-ten, fifty.

Pronouns.—The following forms of the personal pronouns occur in the specimens:—

<i>kā-te</i> , I.	<i>nāgā</i> , thou.	<i>dēā</i> , <i>kō</i> , he.
<i>kā-tēk</i> , <i>nā-ták</i> , <i>nāt-kō</i> , my.	<i>nātak</i> , <i>ne-ták</i> , <i>i</i> , thy.	<i>dēā</i> , his.
<i>kāi-piu</i> , me.	<i>mōdang</i> , you.	<i>dēā hā-jī ninā</i> , they.
<i>deninimi</i> , <i>denimam</i> , <i>nā-te</i> , we.	<i>mōdang-bi-kō</i> , <i>mo-be</i> , your.	
<i>nāt-kō kungō</i> , our.		
<i>nimusā</i> , us.		

Interrogative pronouns are *hā*, who? *hā-rāng-gā*, why?

Verbs.—The base *ni* is used to form a verb substantive; thus, *dodong-be-k chāi ni-sā ni-nā*, man-of sons two-persons were, a man had two sons.

The present tense can be formed by adding the suffix *ro*; thus, *iung-ro*, thou livest.

Several suffixes are used to form a past tense. The base alone apparently occurs in *tui*, he ran. A suffix *pur* is added in *hāy-pur*, he went. The suffix *ro* is used in *chase-ro*, he lived. It is perhaps connected with *lo* in *luang-lo*, he wasted.

A suffix *chhā* seems to occur in *pu-chhā*, said; *pi-chhā*, gave.

A more common suffix is *nā*; thus, *ting-nā*, he saw; *pui-nā*, he said; *iyā-pu-nā*, they made merry.

A suffix *miā* seems to occur in forms such as *pi-miā*, gave; *ho-miā*, he went, etc.

The suffix *pur* is also used to form a future; thus, *lo-pur*, I will arise; *hā-pur*, I will go. At the end of the original manuscript of the Parable I find the forms *hā-purā*, I shall go; *chā-puro*, I shall eat; *āmbālilo*, I shall look.

The forms *chā-nā*, let us eat; *iyā-nā*, let us make merry, are futures or imperatives.

A verbal noun is formed by adding the suffix *e*; thus, *ku-e*, in order to tend; *pu-e*, to say.

A conjunctive participle is formed by adding *pu-nā*; thus, *lui-pu-nā*, having wasted; *hui-pu-nā*, having gone; *chā-pu-nā*, having eaten.

The negative particle is a prefixed *mā*; thus, *mā-hā-ro*, I will not go; *mā-chā-ro*, I will not eat; *ma-pu-e*, not to say; *ma-jang*, I am not.

For further details the student is referred to the specimen which follows and to the fragmentary list of words on pp. 255 and ff.

[No. 26.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TŌTŌ.

(DISTRICT JALPAIGURI.)

Dodong-be-k chāi ni-sā ni-nā. Chisāi-mā chāoā pu-chhā, 'ā-pā
Man-of sons two were. Younger son said, 'father
 ko kaoā pichā.' Kaoā pichhā mana oā-nā. Mo-koe etabang hā
me share give.' Share gave . Not
 jeding iung-pu-nā chāoā jamāe-nā gotāenā tatu' hidang hā-pur
remained-having son gathered collected went
 bā mang-ta-u-ta hui-punā konggoe chākā luang-lo. Tang kairāmat
and there gone-having all eating wasted. And property
 lui-punā u-mang-ta jārang-pu-nā hāt-par merā hāyer matar. Nā
wasted-having there famine-arising And
 jeskā chikā-tā chasero. Ko pākā ku-e piṭu. Gāga luhe goe lomā bit
citizen one-with lived. He swine tend-to sent. even
 chā-pur ma-pue dēyā pi-miā. Kaueng hārang jang nāgā āsegā deyā pui-na,
eat not-saying him gave. he said,
 'kong-goe ā-pā luṭi-hāyje-nā āsugā si-punā lābā sung-punā. Lo-pur
' all father's . Arise-will
 hā-pur karang-ie pue, "du' pā-lā, pā-na jinang dong-gang-ta,
go-will my-father-to to-say, " O father, sinned Heaven before,
 chāoā ma-pāe, eng-tā-pā deyā." Hingdā-ninā kang-nā hāy-pur.
son not-to-say, servant make." Arose father-to went.
 Chāoā ibāng-tā-ni-nā, ā-pā ting-nā, tui pung-sa chāi-po-nā. Chāoā
Son far-was, father saw, ran kissed. Son
 ā-pā' jang-su-nā eyāy-su-nā, 'ā-pā', doim ma-jang.' Deā pā
father , 'father, not-am.' His father
 eng-dāpā-ni-nā, 'ang-dun jup-tā ājoi'; kei kui karāy korang
servants-to-said, 'cloth ; ring hand shoe feet
 tang-bā; denimam chā-nā iyā-nā; si-pu-nā nā-nā; ing-pu-nā
put ; we eat-should feast-should ; died-having lived ; lost-being
 mung-cha-nā.' Iyā-pu-nā.
found-was.' Merry-made.

Disui-mā chāoā ni-le iyā yong sā nānu hing-nā iā-nā. Lere hārang-gā
Eldest son was house . why
 jinisiā. Tang-miā lokāi ho-miā mung-chi-meā,' eng-tā-pā mungcha-miā.
went found-has-been,' servant answered.

Chidang pā-nā mo-hā oye. Siritā oā-tu.

Anger made not-went inside.

‘Ā-pa, netāk emi hñe jāmāre hñe ete i-pu ma-iāp;
 ‘*Father, thee-of thy-word not-transgressed;*

dodong-be-ihī mau-mi-sha’ chā-pu-ga’. Etārang chā-pu-nā pupu
men-with never to-eat-gavest. eating harlotry

jei-pu-nā mo-be tāngkā luk-pu-nā kharach jeī-sā.’ ‘Lāting
made-having your money squandered-having expenditure made.’ ‘

dā-pā iung-ro, nā-tāk tāngkā nini-mi-mung choro. A si-pu-nā gā-nā;
livest, my money thine is. He died-having lived;

iyāng-pu-nā mung-chenā dedā ā-pa-cha-nā mung-che-nā.’
lost-being found-was found-was.’

LIST OF STANDARD WORDS AND SENTENCES

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
1. One	Ghri	Ki; gi	Kā	Kat
2. Two	Nhi	Ngi; nhi	Nishi	Nis
3. Three	Sō, sou	Som	Sang	Som
4. Four	Vli; bhli	Pli; bli	Le	Buli
5. Five	Ngā; nheo	Ngā	(Ngō)	Banga
6. Six	Tū	Tu	Ruku	Chha
7. Seven	Ni	Nis	(Chani)	Sāt
8. Eight	Pre, bhre	Pre; bre	(Yoh)	Āth
9. Nine	Ku	Ku	Nau, (guh)	Nau
10. Ten	Chiu	Chui; chin	Das, (sashi)	Das
11. Twenty	Nhi-siu	Bhogal	Eis, (khal-kā)	Bis
12. Fifty	Ngā chiu	Bhogal ni-se chui	Pachās, (khāk nishi sasi-kā)	Pachās
13. Hundred	Pra; bhra	Bhogal ngā	Sahe, (swai-kā)	Saya
14. I	Nga	Ngā	Go	Ngā
15. Of me	Nga-lā	Ngā-lā	A-ke	Ngau, (ngo)
16. Mine	Nga-e	Ngā-lā	A-ke-me	Ngau
17. We	Nheo-jaga	Ngā-ni	Go pati	Kān
18. Of us	Nheo-jaga-la	Ngā-ni kāde-lā	Go pati āng-ke	Kānung
19. Our	Nheo-la	Ngā-ni kāde-lā	Gowā-ke	Kānung
20. Thou	Ki	Ye	Ge	Nāng
21. Of thee	Ki la	Ye-lā	Ge-ke thiyo de	Nango
22. Thine	Ki-la	Ye-lā	Ge-ke	Nango
23. You	Ki	Ye	Ge	Nāko
24. Of you	Ki-la	Ye-lā	Ge-ke de	Nākung
25. Your	Nha-mae-jaga-la	Ye-lā	Ge-ke de	Nākung

IN THE NON-PRONOMINALIZED HIMALAYAN DIALECTS.

Nēwārī (Nepal).	Pahri (Nepal).	Róng (Darjeeling).	Tōtō ¹ (Jalpaiguri).	English.
Chhi	Thi-ki	Kāt	Chē	1. One.
Nasi	Nisi	Nyet	Nē	2. Two.
Sō	Songo	Sām	Sung	3. Three.
Pi	Pingi	Fa-lí	Ji	4. Four.
Ngā	Ngongu	Fa-ngū	Ngā	5. Five.
Khu	Khugu	Ta-rok	Tū	6. Six.
Nhayē; nhasa	Nhāgi	Ka-kyok	Dun	7. Seven.
Chyā	Chegi	Ka-ku	Gē, hē	8. Eight.
Gū	Gugu	Ka-kyót	Gu	9. Nine.
Sānha	Jigi	Ka-tí	Chu-tāmbā, twāsē	10. Ten.
Ngie	Ni-i-gi; ni-gi	Khā kāt	Nisa	11. Twenty.
Ngae	Nge-e-gi; nga-gi	Khā nyet sa ka-tí	Ni-kwāi-tāsē, or chu-tāmbā	12. Fifty.
Sata-chhi; sa-chhi	Sa-chhi	Khā fa-ngū	Ngā-kāi	13. Hundred.
Ji	Ji	Go	Kā-tē	14. I.
Ji-gu; ji-mha	Nu-gu	Ka-su-sa	Kā-tēk	15. Of me.
Ji-gu; ji-mha	Nu-gu	Ka-su-sa	Kā-tēk	16. Mine.
Jhi-pī	Jā-ri	Ka-yū	Dēninimi, or nā-te	17. We.
Jhi-gu	Jā-ri-salā	Ka-yū-sa . . . .	.....	18. Of us.
Jhi-gu	Jā-ri-salā	Ka-yū-sa . . . .	.....	19. Our.
Chha	Chhi	Hó	Nā-gā	20. Thou.
Chhā-gu	Chhā-gu	Ā-do-sa; hó-sa	Nā-tak	21. Of thee.
Chhā-gu	Chhā-gu	Ā-do-sa; hó-sa . . . .	.....	22. Thine.
Chhi	Chhā-ri	(Ā-yū) . . . .	.....	23. You.
Chhi-gu	Chhā-ri-salā	(Ā-yū-sa) . . . .	.....	24. Of you.
Chhi-gu	Chhā-ri-salā	(Ā-yū-sa) . . . .	.....	25. Your.

This list is incomplete. Only one bilingual Tōtō could be found. He knew a little Bengali, but his knowledge was so limited, that it was found impossible to make him understand the force of the various grammatical forms. No non-Tōtō knows the language.

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
26. He	O-cha	The	Hare	Ās-ko
27. Of him	O-cha-ma-la	The-lā	Hare-k ngā de	Ā-chen, (ā-chū)
28. His	O-cha-ma-la	The-lā . . . .	.....	Ā-chen
29. They	Kyā-mae	The-ni	Mur pati	Āsruk
30. Of them	Kyā-ma-laigā	Then-nā	Harek mur-ke	Āsrukung
31. Their	Kyā-ma-lā-di	Then-nā	Mur pati-ke	Āsrukung
32. Hand	Yo	Yā	Gul	Hut
33. Foot	Bhali-pu	Kān-pha-lā	Khoili	Hil
34. Nose	Na	Nā	Neh	Nhā
35. Eye	Mi	Mi	Mi-chi	Mik
36. Mouth	Sung	Sung	Shoh	Nyer
37. Tooth	Sa	Swā	Khrul	Shyāk
38. Ear	Nha	Nhā-bē	Nophā	Na-kep
39. Hair	Mui	Krā	Chāng	Chhām
40. Head	Kra	Thobo	Piyā	Tālu
41. Tongue	Le	Le	Le	Let
42. Belly	Pho	Pho	Kaz	Tuk
43. Back	Gho	Chhigmā	Nole	Mi-chārdi
44. Iron	Pae	Phāi	Tampar	Phalam
45. Gold	Mhāra	Mār	Sun	Gyū
46. Silver	Chāndi	Mui	Chāndi	Chāndi
47. Father	Ā-ba	Ābā	Popo	Bai
48. Mother	Ā-mā	Āmā	Ā-mā	Mai
49. Brother	Ā-ghen (elder); ā-li (younger).	Jhyojhyo (elder); ālā (younger).	Fhep	Bhai
50. Sister	Ā-ghaen (elder); ā-ngā (younger).	Nānā (elder); āngā (younger).	Ālā	Bahini
51. Man	Mhi	Mhi	Mur	Bhar-mi
52. Woman	Chame	Mring-kolā	Mishi mur	Māsto

Nēwārī (Nepal).	Pahārī (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
O	Hō	Hu . . . . .	.....	26. He.
O-yā-gu	Hwā-gu	Hu-sa . . . . .	.....	27. Of him.
O-yā-gu	Hwā-gu	Hu-sa . . . . .	.....	28. His.
A-pī	Hō-kari	Ha-yū . . . . .	.....	29. They.
Ami-gu	Hō-kara-gu	Ha-yū-sa . . . . .	.....	30. Of them.
Ami-gu	Hō-kara-gu	Ha-yū-sa . . . . .	.....	31. Their.
Lāhā	Lā	Ā-ká	Kui	32. Hand.
Tuti	Li	Thūng-lyók	Wāibē	33. Foot.
Nhāsa	Nhise	Tuk-nóm	Nāba	34. Nose.
Mikhā	Migi	Ā-mik	Michui	35. Eye.
Mhutn	To	Ā-bong	Nuigang	36. Mouth.
Wā	Wā	Ā-fo	Si	37. Tooth.
Nhāepā	Nisabne	Ā-nyor	Nānu	38. Ear.
Sā	Sō	Ā-tsóm	Puring	39. Hair.
Chhē	Chhe	Ā-thyāk	Puāng	40. Head.
Me	Me	Ā-li	Lēbē	41. Tongue.
Poātha	Pari	Ta-bók	Pā'mā ¹	42. Belly.
Jaṇḍhu	Dhusā	Ta-gūm	Ju'mā	43. Back.
Na	Nge	Pun-jeng	Chakā	44. Iron.
Nu	Lū	Jer	Sōna	45. Gold.
Oha	Oha	Kóm	Lupā	46. Silver.
Babā ; abu	Bā	Ā-bo	Āpā	47. Father.
Māma	Mā	Ā-mū	Āiō	48. Mother.
Dāju (<i>elder</i>) ; kijā (<i>younger</i>)	Bhāju	Ā-num	Āpu (<i>elder</i>) ; ē' (<i>younger</i>)	49. Brother.
Tatā (<i>elder</i>) ; kehē (<i>younger</i>)	Manjiu	Ā-nóm	Ing	50. Sister.
Manū	Manchi	Ma-ró	Dudun-bi (<i>person</i>) , dēyā	51. Man.
Misā	Māmā	Ta'ayu	Mēm-bi	52. Woman.

¹ The apostrophe represents a staccato, abrupt, pronunciation of the preceding syllable.

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
53. Wife	Miring	Mring	Mi-cha	Māhazā
54. Child	Kolo-mae	Jha-tung	Ā-ta	Zāzako
55. Son	Jha	Jhā	Tau	Lenzā
56. Daughter	Jha-me	Jhā-me	Ta-mi	Māsto mi-zā
57. Slave	Ghe-ba	Kyāpā	Waili	Memās
58. Cultivator	Kheti-la-bā . . . .	.....	Kisāne	Kheti-zāt-ki
59. Shepherd	Ohha-mae	Kiu gothalo	Gothālā	Luko-gothālā
60. God	Prameswera	Lā	Bhagwān	Bhagwān
61. Devil	Mho	Māng	Palla	Bhūt
62. Sun	Dhinga	Dhini	Nā	Surje; nyāmkan
63. Moon	Lani	Lāni	Lā-ṭosi	Gehat
64. Star	Sārā; musara	Tārā	Sorru	Tārā
65. Fire	Me	Me	Mi	Mhe
66. Water	Kui	Kui	Mak	Di
67. House	Dhī	Tim	Khi	Im
68. Horse	Ta	Tā	Shara	Ghorā
69. Cow	Mhe	Me-ya	Bi	Nhyet
70. Dog	Naki	Nāki	Kuchum	Chiu, (chū)
71. Cat	Nawarā	Tāor	Berdu	Suthu
72. Cock	Nagabhāle	Hwā-bā	Wo-a	Gwā-bha-lyā
73. Duck	Hānsa	Hansā	Pākhu-shābā	Hāns
74. Ass	Adhā	Gadhā	Gadhā	Gadhā
75. Camel	Ūṭha	Ūṭh	Ut	Unṭh
76. Bird	Nemyā	Nyāme	Chiha	Gwā-jā
77. Go	Hyād	Niu	Lāo	Nung-ni
78. Eat	Chadu	Chāu	Jāo	Jyā-ni
79. Sit	Tidu	Chin	Bak	U-ni

Nēwārī (Nepal).	Pahri (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
Kalā	Majū	Ā-yu	Mē'	53. Wife.
Machā	Cha-cha-ri	Ā-kup . . . .	.....	54. Child.
Kāe	Kiā-pro	Ta-grī kup	Chāō ; chāoā	55. Son.
Mhyā-cha	Manjiū	Ta-'ayu kup	Chāi-mē'	56. Daughter.
Cheo	Che	Vyet	No word	57. Slave.
Kisāni	Jesēgu	Nyót-zūk-bū	Lingāng chaynā	58. Cultivator.
Phaijawā	Phijhuā	Luk-ngāk-bo	Ē'-nā	59. Shepherd.
Bhaghān	Dio	Rum	Īswal	60. God.
Bhūt ; khyā	Bhu	Mung	Jishāng	61. Devil.
Sūrja deo ; nibhā	Suja dio	Sa-tsuk	Chhāni	62. Sun.
Chandramā ; tuyu mi-lā	Nhiā dio	La-vo	Tāri	63. Moon.
Ngāgu	Nigi	Sa-hór	Puimā	64. Star.
Mi	Mi	Mi	Mēguē	65. Fire.
Lakhū	Lukhu	Ung	Ti	66. Water.
Chhē	Chhe	Lí	Sā	67. House.
Sala	Soro	On	Āiā	68. Horse.
Sā	Sā	Bik	Pikā	69. Cow.
Khi-chā	Kugu	Ka-jū	Kiā	70. Dog.
Bhau	Bhi	Ā-lyu	Ming-ki	71. Cat.
Gōga	Gongo	Hík-bu	Kēkā	72. Cock.
Hansa ; hāe	Hui	Dam-byó	Hangsā	73. Duck.
Gadhā	Gadha	Póng-bū	Pāngbu	74. Ass.
Ūth	Uth . . . .	.....	Tāi-māng-gā	75. Camel.
Jhanga	Jhangā	Fo	Pakhi	76. Bird.
Hū	Ō	Nū	Chhāpar	77. Go.
Na	Ne	Zo	Chār	78. Eat.
Chō	Chō	Ngan	Iyung	79. Sit.

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
80. Come . . .	Lago . . .	Khāu . . .	Piu . . .	Rā-ni . . .
81. Beat . . .	Dhon . . .	Robko ; pungo . . .	Tupo . . .	Dung-ni . . .
82. Stand . . .	Rāt . . .	Rego . . .	Ropo . . .	So-ni . . .
83. Die . . .	Sid . . .	Siu . . .	Beko . . .	Si-ni . . .
84. Give . . .	Pin . . .	Pingo . . .	Ge-u ; ge . . .	Yā-ni . . .
85. Run . . .	Dheodha . . .	Yarko . . .	Doro . . .	Kher-ni . . .
86. Up . . .	Tetar . . .	Tor . . .	Tāri . . .	Dhenām . . .
87. Near . . .	Jhedhō . . .	Ngām-ri . . .	Oth . . .	Khereb . . .
88. Down . . .	Maemari . . .	Mār . . .	Huige . . .	Mhākā . . .
89. Far . . .	Rhegō . . .	Thāring . . .	Nguni . . .	Los . . .
90. Before . . .	Nin-hundi . . .	Ghāchhā . . .	Nguingti . . .	Agher-lak . . .
91. Behind . . .	Li-hundi . . .	Lechhā . . .	Nole . . .	Nhung-lak . . .
92. Who . . .	Khae-pa-chā . . .	Hālā . . .	Sume . . .	Su . . .
93. What . . .	To . . .	Tigā . . .	Marme . . .	Hi . . .
94. Why . . .	Ta-le . . .	Tisi . . .	Mur-ne . . .	Hi-ki . . .
95. And . . .	Ra . . .	Ra . . .	Āni . . .	Ra . . .
96. But . . .	Tara . . .	Tārā . . .	Shyang . . .	Ta-ra . . .
97. If . . .	Bhisam . . .	Bhi-sam (<i>saying</i>) . . .	Ngāna . . .	De-nāng . . .
98. Yes . . .	Ni-bā . . .	Ninnā . . .	Ang . . .	Ho . . .
99. No . . .	Ā-ni-bā . . .	Āhin . . .	Ma-mai . . .	Mā-hā-le . . .
100. Alas . . .	Jā-ā . . .	Jāa . . .	Rimsho . . .	Jāhāi . . .
101. A father . . .	Ā-bā ghri . . .	Ābā ki . . .	Kā popo . . .	Kat bai . . .
102. Of a father . . .	Ā-ba ghri-a . . .	Ābā ki-lā . . .	Kā pop-kā . . .	Kat bayo . . .
103. To a father . . .	Ā-ba ghri-lādi . . .	Ābā ki-dā . . .	Kā pop-kale . . .	Kat bai-ki-nāng . . .
104. From a father . . .	Ā-ba ghri-hundi . . .	Ābā ki den . . .	Kā pop-ke . . .	Kat bai khātā . . .
105. Two fathers . . .	Ā-ba nhi . . .	Ābā ngi . . .	Pop nisi . . .	Nis bai harn . . .
106. Fathers . . .	Ā-ba-mae . . .	Ābā kāde . . .	Pop potchi . . .	Bai harn . . .

Nēwārī (Nepal).	Pahārī (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
Wā	Ya	Di	Lēlē	80. Come.
Dā	Dāe	Būk	Sāpu	81. Beat.
Dā	Dō	Lūk-ding	Lōlō	82. Stand.
Si	Si	Māk	Sipunā	83. Die.
Biu	Bi	Bi	Pichā	84. Give.
Boā	Ke-ga wā	Dāng	Tui	85. Run.
Choe	Thaso	Tā-bā	Jujuntayē	86. Up.
Saṭṭi	Sioti	Ā-thól	Ābētō	87. Near.
Ko	Koso	Ā-mín	Lijuing	88. Down.
Tāpā	Tapa	Ā-rum	Hindā-ninā	89. Far.
Nheone; nhāpā	Nhorkhe	Nahān	Dōngāngtā	90. Before.
Lāone	Lumāne	Lon	Nō	91. Behind.
Su	Selā	To-go	Hā	92. Who.
Chhu	Chelā	Shū . . . .	.....	93. What.
Chhāe	Chāe	Shū-māt-nun	Hā-rāng-gā	94. Why.
O	O	Un . . . .	.....	95. And.
Athe-nā	Mā-khi	Shen . . . .	.....	96. But.
Dhā-la-sā	Siki	Go-rūng . . . .	.....	97. If.
Kha-o	Khiu	Āk	Kē	98. Yes.
Ma-khu	Mā-khi	Mā-ne	Ma-kōē	99. No.
Āhā	Āhā	Āhā . . . .	.....	100. Alas.
Chha-mha bau	Bā thi-sā	Ā-bo kāt	Icha āpā	101. A father.
Chha-mha bau-yā	Bā thi-sā-gu	Ā-bo kāt-sa	Āpak	102. Of a father.
Chha-mha bau-yā-ta	Bā thi-sā-tā	Ā-bo kāt-sa . . . .	.....	103. To a father.
Chha-mha bubā	Bā thi-sā lonā	Ā-bo kāt-nun . . . .	.....	104. From a father.
Ni-mha bau-pī	Nisā bā	Ā-bo nyet	Āpā-nisa	105. Two fathers.
Bau-pī	Bā si	Ā-bo-song . . . .	.....	106. Fathers.

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
107. Of fathers . . .	Ā-ba-mae-lā . . .	Ābā kāde-lā . . .	Pop potchi-kā . . .	Bai kung . . .
108. To fathers . . .	Ā-ba-mae-lāi . . .	Ābā kāde-dā . . .	Pop potchi-kale . . .	Bai haru-ki . . .
109. From fathers . . .	Ā-ba-mae-hundi . . .	Ābā kāde-den . . .	Pop potchi-ke . . .	Bai-ko-dekhi, <i>or</i> , khātā . . .
110. A daughter . . .	Chame ghri . . .	Jhā-me ki . . .	Tami kā . . .	Kat masto mi-zā . . .
111. Of a daughter . . .	Chame ghri-ā . . .	Jhā-me ki-lā . . .	Tami kā-ke . . .	Kat masto mi-zau . . .
112. To a daughter . . .	Chame ghri-lādi . . .	Jhā-me ki-dā . . .	Tami kā-kale . . .	Kat masto mi-zā ki-nāng . . .
113. From a daughter . . .	Chame ghri-hundi . . .	Jhā-me ki-den . . .	Tami kā-ke . . .	Kat masto mi-zā dekhi, <i>or</i> , khātā . . .
114. Two daughters . . .	Chame nhi . . .	Jhā-me ngi . . .	Nishi tami-potchi . . .	Nis masto mi-zā haru . . .
115. Daughters . . .	Chame-mae . . .	Jhā-me dugu . . .	Tami potchi . . .	Masto mi-zā haru . . .
116. Of daughters . . .	Chame-mae-lā . . .	Jhā-me kāde-lā . . .	Tami potchi-kā . . .	Masto mi-zā haru-kung . . .
117. To daughters . . .	Chame-mae-lādi . . .	Jhā-me kāde-dā . . .	Tami potchi-ka-le . . .	Masto mi-zā haru-ki . . .
118. From daughters . . .	Chame-mae-hundi . . .	Jhā-me dugu-den . . .	Tami potchi-ke . . .	Masto mi-zā haru dekhi, <i>or</i> , khātā . . .
119. A good man . . .	Mhi ghri saba . . .	Jhyā-bā ki mhi . . .	Mur kā rimsho . . .	Kat niko bhar-mi . . .
120. Of a good man . . .	Mhi ghri saba-lā . . .	Ki jhyā-bā mhi-lā . . .	Kā mur rimsho-ke . . .	Kat niko bhar-mi-kung . . .
121. To a good man . . .	Mhi ghri saba-lā-di . . .	Ki jhyā-bā mhi-dā . . .	Kā rimsho mur-kale . . .	Kat niko bhar-mi-ki . . .
122. From a good man . . .	Mhi saba ghri-hundi . . .	Ki jhyā-bā mhi-den . . .	Kā rimsho mur-ke . . .	Kat niko bhar-mi dekhi, <i>or</i> , khātā . . .
123. Two good men . . .	Mhi saba nhi . . .	Mhi ngi jhyā-bā . . .	Nishi mur-potchi rimsho . . .	Nis niko bhar-mi . . .
124. Good men . . .	Mhi saba mae . . .	Mhi jhyā-bā kāde . . .	Rimsho mur-potchi . . .	Niko bhar-mi haru . . .
125. Of good men . . .	Mhi saba mae-lā . . .	Mhi jhyā-bā kāde-lā . . .	Rimsho mur-potchi-ke . . .	Niko bhar-mi haru kung . . .
126. To good men . . .	Mhi saba mae-lādi . . .	Mhi jhyā-bā kāde-dā . . .	Rimsho mur-potchi-kale . . .	Niko bhar-mi haru-ki . . .
127. From good men . . .	Mhi saba mae-hundi . . .	Mhi jhyā-bā kāde-den . . .	Rimsho mur-potchi-ngā . . .	Niko bhar-mi haru dekhi, <i>or</i> , khātā . . .
128. A good woman . . .	Cha-me-ring saba ghri . . .	Mring-kolā jhyā-bā . . .	Rimsho kā mishe . . .	Kat niko māhazā bhar-mi . . .
129. A bad boy . . .	Ā-saba puin jha-jha ghri . . .	Mhi jha-jha ā-jhyā-bā . . .	Kā to al ma-rimsho . . .	Kat mā-jāti chhan-zā . . .
130. Good women . . .	Saba cha-me-ring-mae . . .	Mring-kolā kāde jhyā-bā . . .	Rimsho mish-potchi . . .	Niko māhazā bhar-mi haru . . .
131. A bad girl . . .	Ā-saba cha-me-ring jha-jha . . .	Mring-kolā jha-jha ā-jhyā-bā . . .	Kā ma-rimsho misha al . . .	Kat mā-jāti bhauzā . . .
132. Good . . .	Saba . . .	Jhyā-bā . . .	Rimsho . . .	Jāti; niko . . .
133. Better . . .	Saba . . .	Jhyā-bā . . .	Rimsho . . .	Gepcha . . .

Nēwārī (Nepal).	Pahrī (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
Bau-pī-gu . . .	Bā si-yā-gu . . .	Ā-bo-song-sa . . .	.....	107. Of fathers.
Bau-pī-ta; bau-pī-yā-ta	Bā si-yā-tā . . .	Ā-bo-song-sa . . .	.....	108. To fathers.
Babā-pini-pāchē . . .	Bā si-yā lo-nā . . .	Ā-bo-lyāng-nun . . .	.....	109. From fathers.
Chha-mha mhyā-cha . . .	Manjiū thi-sā . . .	Tayu-kup kāt . . .	.....	110. A daughter.
Chha-mha mhyā-cha-yā . . .	Manjiū thi-sā-gu . . .	Tayu-kup-kāt-sa . . .	.....	111. Of a daughter.
Chha-mha mhyā-cha-yā-ta . . .	Manjiū thi-sā-tā . . .	Tayu-kup-kāt-sa . . .	.....	112. To a daughter.
Chha-mha mhyā-cha-pāchē	Manjiū thi-sā lo-nā . . .	Tayu-kup-kāt-lyāng-nun . . .	.....	113. From a daughter.
Ni-mha mhyā-cha . . .	Ni-sā manjiū . . .	Tayu-kup nyet . . .	.....	114. Two daughters.
Mhyā-cha-pī . . .	Manjiū-si . . .	Tayu-kup song . . .	.....	115. Daughters.
Mhyā-cha-pani-yā . . .	Manjiū-si-yā-gu . . .	Tayu-kup-song-sa . . .	.....	116. Of daughters
Mhyā-cha-pī-ta . . .	Manjiū-si-yā-tā . . .	Tayu-kup-song-sa . . .	.....	117. To daughters.
Mhyā-cha-pini-pāchē . . .	Manjiū-si-yā lo-nā . . .	Tayu-kup-lyāng-nun . . .	.....	118. From daughters.
Chha-mha bhī manu . . .	Bhingu manchhi thi-sā . . .	Ma-ró ā-ryūm kāt . . .	.....	119. A good man.
Chha-mha bhī manu-yā . . .	Bhingu manchhi thi-sā-gu . . .	Ma-ró ā-ryūm kāt-sa . . .	.....	120. Of a good man.
Chha-mha bhī manu-yā-ta . . .	Bhingu manchhi thi-sā-yā-tā . . .	Ma-ró ā-ryūm kāt-sa . . .	.....	121. To a good man.
Chha-mha bhī manu pāchē	Bhingu manchhi thi-sā lo-nā . . .	Ma-ró ā-ryūm kāt-lyāng-nun . . .	.....	122. From a good man.
Ni-mha bhī manu . . .	Ni-sā bhingu manchhi . . .	Ma-ró nyet ā-ryūm . . .	.....	123. Two good men.
Bhī manu-pī . . .	Bhingu manchhi kārī . . .	Ma-ró ā-ryūm-song . . .	.....	124. Good men.
Bhī manu-pī-gu . . .	Bhingu manchhi kārī-gu . . .	Ma-ró ā-ryūm-song-sa . . .	.....	125. Of good men.
Bhī manu-pī-ta . . .	Bhingu manchhi kārī-yā-tā . . .	Ma-ró ā-ryūm-song-sa . . .	.....	126. To good men.
Bhī manu pāchē . . .	Bhingu manchhi kārī lo-nā . . .	Ma-ró ā-ryūm-song-lyāng-nun . . .	.....	127. From good men.
Bhī misā chha-mha . . .	Bhingu māmā thi-sā . . .	Tayu ā-ryūm kāt . . .	.....	128. A good woman.
Chha-mha ma-bhī-mha kae ma-chā.	Mā-ji babā-cha thi-sā . . .	Ong ma-ryū-na-bo kāt . . .	.....	129. A bad boy.
Bhī-pī misā-ta . . .	Bhingu māmā-tō . . .	Ā-ryūm tayu song . . .	.....	130. Good women.
Chha-mha ma-bhī-mha mhyāe ma-chā.	Mā-ji māmā-cha thi-sā . . .	Tayu kāt ma-ryū-na-bo . . .	.....	131. A bad girl.
Bhī . . .	Bhingu . . .	Ā-ryūm . . .	Entānā . . .	132. Good.
Ati bhī . . .	Mā-ji-gu bhingu . . .	Ā-ryūm . . .	.....	133. Better.

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
134. Best . . .	Saba . . .	Jhyā-bā jhyā-bā . .	Dāshyo . . .	Bighna jāti . . .
135. High . . .	Nuba . . .	No-bā . . .	Lāshyo . . .	Ghyāncha . . .
136. Higher . . .	Nuba . . .	No-bā . . .	Khub lāshyo . . .	Ghyāncha . . .
137. Highest . . .	Nuba . . .	No-bā no-bā . . .	Aghor lāshyo . . .	Ghyāncha . . .
138. A horse . . .	Ta ghri . . .	Tā ki . . .	Sharā . . .	Kat ghorā . . .
139. A mare . . .	Ta ma-ma ghri . . .	Tā māmā ki . . .	Sharā ā-mo . . .	Kat ghorī . . .
140. Horses . . .	Ta-mae . . .	Tā kate . . .	Sharā putchi . . .	Ghorā haru . . .
141. Mares . . .	Ta ma-ma mae . . .	Tā māmā kate . . .	Sharā putchi ā-mo . . .	Ghorī haru . . .
142. A bull . . .	Ba-sat lhyā ghri . . .	Sārhe ki . . .	Biyaph-po-kā . . .	Kat sanryā phor . . .
143. A cow . . .	Mhe ghri . . .	Me māmā ki . . .	Bi kā . . .	Kat nhet . . .
144. Bulls . . .	Ba-sat lhyā mae . . .	Sārhe kate . . .	Biyaph patchi . . .	Phor haru . . .
145. Cows . . .	Mhe mae . . .	Me māmā kate . . .	Biāng patchi . . .	Nhet haru . . .
146. A dog . . .	Na-ki dho ghri . . .	Nāki ki . . .	Kuchum kā . . .	Kat chiu (i.e. chū) . . .
147. A bitch . . .	Na-ki ma-ma ghri . . .	Nāki māmā ki . . .	Kuchumi kā . . .	Kat chin chauri . . .
148. Dogs . . .	Na-ki jaga . . .	Nāki kate . . .	Kuchum patchi . . .	Chiu haru . . .
149. Bitches . . .	Na-ki ma-ma jaga . . .	Nāki māmā kate . . .	Kuchmi patchi . . .	Chiu chauri haru . . .
150. A he-goat . . .	Ra bokya ghri . . .	Poke ki . . .	Chā-she kā . . .	Kat bokā . . .
151. A female goat . . .	Ra ma-ma ghri . . .	Rā māmā ki . . .	Chā-she kā . . .	Kat rhā . . .
152. Goats . . .	Ra jaga . . .	Rā kate . . .	Chā-she patchi . . .	Rhā-haru . . .
153. A male deer . . .	Fo dārhyā ghri . . .	Tāngi hvā-bā ki . . .	Kish-she ā-po . . .	Darhyā mirga . . .
154. A female deer . . .	Fo murli ghri . . .	Tāngi māmā ki . . .	Kish-she ā-mo . . .	Murli mirga . . .
155. Deer . . .	Fo . . .	Tāngi . . .	Kish-she putchi . . .	Mirga . . .
156. I am . . .	Nga mu . . .	Ngā mu-lā . . .	Go-lā nang . . .	Ngā le . . .
157. Thou art . . .	Kin mu . . .	Ye mu-lā . . .	Ge-lā bā-ngide . . .	Nāng le . . .
158. He is . . .	Chan mu . . .	The mu-lā . . .	Hare bā-shotcha . . .	Āsae le . . .
159. We are . . .	Ngi-jag mu . . .	Ngā-ni kate mu-lā . . .	Go-patchi nang . . .	Kān-ko le . . .
160. You are . . .	Nha-me-jagan mu-lā . . .	Ye nikate mu-lā . . .	Ge bā-sho chhuu . . .	Nākruk le . . .

Nēwārī (Nepal).	Pahri (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
Dakale bhī . . .	Dika bhingu . . .	Ā-ryām . . .	.....	134. Best.
Tājā . . .	Tājā . . .	Thū . . .	Hindā-ninā (see No. 89) .	135. High.
Upo tājā . . .	Māji-gu tājā . . .	Ā-thū . . .	.....	136. Higher.
Dakale tājā . . .	Dika tājā . . .	Ā-thū ā-thū . . .	.....	137. Highest.
Chha-mha sala . . .	Soro thi-mā . . .	On kāt . . .	.....	138. A horse.
Chha-mha mā sala . . .	Soro māgu thi-mā . . .	On ā-mót kāt . . .	.....	139. A mare.
Sala-ta . . .	Soro kārī . . .	On-song . . .	.....	140. Horses.
Mā sala-ta . . .	Māgu soro kārī . . .	On-mót-song . . .	.....	141. Mares.
Doh chha-mha . . .	Doh-sā thi-mā . . .	Long kāt . . .	.....	142. A bull.
Sā chha-mha . . .	Mā-sā thi-mā . . .	Bik-gū kāt . . .	.....	143. A cow.
Dohā-ta . . .	Doh-sā kārī . . .	Long-song . . .	.....	144. Bulls.
Sā-ta . . .	Mā-sā kārī . . .	Bik-gū-song . . .	.....	145. Cows.
Chha-mha khi-chā . . .	Kuju thi-mā . . .	Kajū kāt . . .	.....	146. A dog.
Chha-mha mā khi-chā . . .	Mā kuju thi-mā . . .	Kajū-mót kāt . . .	.....	147. A bitch.
Khi-chā-ta . . .	Kuju kārī . . .	Kajū-song . . .	.....	148. Dogs.
Mā khi-chā-ta . . .	Mā kuju kārī . . .	Kajū-mót-song . . .	.....	149. Bitches.
Chha-mha dugu . . .	Dugo thi-mā . . .	Sa-ār-bu kāt . . .	.....	150. A he-goat.
Chha-mha chole . . .	Mā chalā thi-mā . . .	Sa-ār-mót kāt . . .	.....	151. A female goat.
Dugu-chā-ta . . .	Chalā-tō . . .	Sa-ār-song . . .	.....	152. Goats.
Bā chalā chha-mha . . .	Gū-chalā thi-mā . . .	Sa-ka-bu kāt . . .	.....	153. A male deer.
Mā chalā chha-mha . . .	Gū-mā-chalā thi-mā . . .	Sa-ka-mót kāt . . .	.....	154. A female deer.
Chalā . . .	Gū-chalā . . .	Sa-ka . . .	.....	155. Deer.
Ji du . . .	Ji khiu . . .	Go gum . . .	.....	156. I am.
Chha du . . .	Chhi khiu . . .	Hó-a . . .	.....	157. Thou art.
O du . . .	Hō khiu . . .	Hu gum . . .	.....	158. He is.
Ji-pī du . . .	Jā-ri khiu . . .	Kayū gum . . .	.....	159. We are.
Chhi du . . .	Chhā-ri khiu . . .	Hó-a . . .	.....	160. You are.

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
161. They are . . .	Cha-jagan mu . . .	The-ni kâte mu-lā . . .	Me-ko-putchi bā-te-mā . . .	Hosruk le; asruk le . . .
162. I was . . .	Nga mu-lā . . .	Ngā mu-bā . . .	Go bā-sho nang . . .	Ngā leyā . . .
163. Thou wast . . .	Kin mu . . .	Ye mu-bā . . .	Ge bā-sho thi . . .	Nāng leyā-s . . .
164. He was . . .	Cha mu-lā . . .	The-ni mu-bā . . .	Mare bā-sho thiyo . . .	Hos leyā; as leyā . . .
165. We were . . .	Cha-man (<i>sic</i>) mu-lā . . .	Ngā-ni kâte mu-bā . . .	Go-patchi bā-sho naki . . .	Kān leyā . . .
166. You were . . .	Nha-me jagan mu-lā . . .	Ye-ni kâte mu-bā . . .	Ge-patchi bā-ni . . .	Nākruk leyā . . .
167. They were . . .	Cha-me jagan mu-lā . . .	The-ni kâte mu-bā . . .	Hari-patchi bā-ni-thiye . . .	Hosruk leyā . . .
168. Be . . .	Tage . . .	Tā-bā . . .	Nawe . . .	Chhānni . . .
169. To be . . .	Ta-bi lasem . . .	Tā-lā . . .	Nawe . . .	Chhān-ki . . .
170. Being . . .	Tae-nambu . . .	Tā-si chi-bā . . .	Dung-so-ngang . . .	Chhammi-le . . .
171. Having been . . .	Tala khāmbā . . .	Tā-lā jhinji . . .	Thung-so-ngā . . .	Chhān-mu hikā . . .
172. I may be . . .	Nga tab-mu . . .	Ngā tā-ham-lā . . .	Go dum-nang . . .	Ngā chhān-ki hik-le . . .
173. I shall be . . .	Nga tab-mu . . .	Ngā tā-lā . . .	Go ā-kale dum chai-nā . . .	Ngā chhān-me . . .
174. I should be . . .	Nga ta-la tum-mu . . .	Ngā tā-bo-lā . . .	Go ā dum-chai-nā . . .	Ngā chhān-ki par-le . . .
175. Beat . . .	Tō . . .	Rop-ko . . .	Tupu . . .	Dāthuk-ni . . .
176. To beat . . .	Tōām . . .	Rop-lā . . .	Tup-cha . . .	Dāthuk-ki . . .
177. Beating . . .	Tōsi nambu . . .	Rop-si chi-bā . . .	Tum-na-tum . . .	Dāthuk-nai-le . . .
178. Having beaten . . .	Tōsi . . .	Rop-lā jin-ji . . .	Tup-she-ngā-mi . . .	Dāthuk-nu helā . . .
179. I beat . . .	Ngai tō-ām . . .	Ngāi rop-lā . . .	Go tup-nu . . .	Ngā dāthuk-le . . .
180. Thou beatest . . .	Ki tō-si na-bu . . .	Ye-se rop-chi . . .	Ge tup-ne . . .	Nāng dāthuk-le . . .
181. He beats . . .	Chai tō-si na-bu . . .	The-se rop-pā . . .	Mem tup-ba . . .	Āchai dāthuk-le . . .
182. We beat . . .	Ngai jaga tō . . .	Ngā-ni kâte rop-lā . . .	Go-putchi tubia . . .	Kān-e dāthuk-le . . .
183. You beat . . .	Nha-me jaga-di tō . . .	Ye-ni kâte-se rop-chi . . .	Ge tupo . . .	Nākur-e dāthuk-le . . .
184. They beat . . .	Cha-mae jaga-di tō . . .	The-ni kâte-se rop-pā . . .	Mem tup-ni-mi . . .	Hos-ruk-e dāthuk-le . . .
185. I beat (<i>Past Tense</i>) . . .	Ngā-ji hoā-ji . . .	Ngai rop-chi . . .	.....	Ngei dāthuk-ā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Ki-ji hoā-ji . . .	Ye-se rop . . .	.....	Nang-e dāthuk-ā . . .
187. He beat (<i>Past Tense</i>) . . .	Chā-ji hoā-ji . . .	The-se rop . . .	.....	Āchai dāthuk-ā . . .

Nēwārī (Nepal).	Pahrī (Nepal).	Róng (Darjeeling).	Tōṭō (Jālpaurī).	English.
A-pī du	Hō-ri khiu	Hu-yū-a . . . .	.....	161. They are.
Ji du	Ji du	Go nyi . . . .	.....	162. I was.
Chha du	Chhi du	Hó nyi . . . .	.....	163. Thou wast.
O du	Hō du	Hu nyi . . . .	.....	164. He was.
Ji-pī du	Jā-ri du	Kayū nyi . . . .	.....	165. We were.
Chhik-pī du	Chhi-ri du	Hó nyi . . . .	.....	166. You were.
A-pī du	Hō-ri du	Huyū nyi . . . .	.....	167. They were.
Ju-e	Khiu	Nyi-shong . . . .	.....	168. Be.
Ju-e-ta	Khi-tā-ri	Ngūn-shong-kā . . . .	.....	169. To be.
Ju-yā chō	Khi-ti-ni	Ngūn-nun . . . .	.....	170. Being.
Ju-e dhū-gu	Khi dhongu	Ngūn-lyāng-nun . . . .	.....	171. Having been.
Ji ju-e phai	Ji khi phungi	Go ngūn-pū . . . .	.....	172. I may be.
Ji ju-e-tini; ji ju-e	Ji khi-tingi	Go ngūn-shong . . . .	.....	173. I shall be.
Ji ju-e	Ji khi mā	Go ngūn-gāt . . . .	.....	174. I should be.
Dā	Dāe	Lyūp . . . .	.....	175. Beat.
Dā-e-ta	Dāe-tā	Lyūp-shong . . . .	.....	176. To beat.
Dā-yā cho-na	Dāe-tini	Lyūp-bām . . . .	.....	177. Beating.
Dā-e dhū-ka	Dāe dho-ga-ri	Lyūp-nun . . . .	.....	178. Having beaten.
Jī dā-e	Na dāi	Go lyūp . . . .	.....	179. I beat.
Chhā dā	Chha dāe	Hó lyūppung . . . .	.....	180. Thou beatest.
Ō dā-yā chona	Ho-na dā	Hu lyūp-bām . . . .	.....	181. He beats.
Ji-mi-sā dā-e	Ja-ni dāe	Ka-yū lyūp . . . .	.....	182. We beat.
Chhi-mi-sā dā	Chhi-ri dāe	Hó lyūp . . . .	.....	183. You beat.
A-mi-sā dā-yā chona	Hō-ri dā	Hu-yū lyūp . . . .	.....	184. They beat.
Jī dā-yā	Na dā-rī	Go buk . . . .	.....	185. I beat (<i>Past Tense</i>).
Chhā dā-la	Chhā dā-nā	Hó bukkung . . . .	.....	186. Thou beatest (<i>Past Tense</i>).
Ō dā-la	Ho-na dā-rī	Hu buk . . . .	.....	187. He beat (<i>Past Tense</i>).

English.	Gurung (Nepal).	Murmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
188. We beat (<i>Past Tense</i>).	Ngi-ji hoā-ji . . .	Ngāchhi rop . . .	.....	Kān-koi dāthuk-ā . .
189. You beat (<i>Past Tense</i>)	Nha-mae-ji hoā-ji . . .	Yenchhi rop . . .	.....	Nākoi dāthuk-ā . .
190. They beat (<i>Past Tense</i>)	Cha-mae-ji hoā-ji . . .	Thenchhi rop . . .	.....	Āsurk-e dāthuk-ā . .
191. I am beating . . .	Nga tō-si na-bu . . .	Ngāe rop-si chi-bā . . .	Go tum-na-tum pāhtā . .	Ngāe dāthuk-nai-le . .
192. I was beating . . .	Nga-di tō-si mu-lā . . .	Ngāe rop-si chi-bā mu-bā . .	Go tum-na-tum bā-ti . .	Ngāe dāthuk-nai-leyā . .
193. I had beaten . . .	Ngai tō-ā-lā . . .	Ngāe rop-si jūji . . .	Go tum-ne-tum-tā . . .	Ngāe dāthuk-ni hebani (<i>sic</i>)
194. I may beat . . .	Ngai tō . . .	Ngāe rop-lā hām-lā . . .	Go tup-nga-na . . .	Ngāe dāthuk-ki hek-le . .
195. I shall beat . . .	Ngai to-mu . . .	Ngāe rop-lā . . .	.....	Ngāe dāthuk-le . .
196. Thou wilt beat . . .	Ki-ji hoā-ma . . .	Ye-se rop-lā . . .	.....	Nang-e dāthuk-le . .
197. He will beat . . .	Chā-ji hoā-ma . . .	The-se rop-lā . . .	.....	Āchai dāthuk-le . .
198. We shall beat . . .	Ngi-ji hoā-ma . . .	Ngāchhi rop-lā . . .	.....	Kānko dāthuk-le . .
199. You will beat . . .	Nha-mae-ji hoā-ma . . .	Yenchhi rop-lā . . .	.....	Nākurk-e dāthuk-le . .
200. They will beat . . .	Cha-mae-ji hoā-ma . . .	Thechhi rop-lā . . .	.....	Āsurk-e dāthuk-le . .
201. I should beat . . .	Ngai dhon-lā to-mu . . .	Ngāe rop-to-lā . . .	Go ā-kale tup-chā mār-bā . .	Ngāe dāthuk-ke pari-cha leyā.
202. I am beaten . . .	Nga-lāi tō-ādi . . .	Ngā-tā rop-ji . . .	Go tup-chā puīng-sāi . . .	Ngā-ki dung-a . .
203. I was beaten . . .	Ngā tō-di . . .	Ngā-tā rop-si chi-ji . . .	Go tup-chā puīng-sāi thiyo . .	Ngā-ki dung-nu dīnhā . .
204. I shall be beaten . . .	Nga-lāi tō-ā . . .	Ngā-tā rop-ka-lā . . .	Go tup-chā puīng-chā chhuō . .	Ngā-ki dung-le . .
205. I go . . .	Nga hyām . . .	Ngā ni . . .	Go lāi-na . . .	Ngā nung-le . .
206. Thou goest . . .	Kin hyām . . .	Ye nin . . .	Ge lāi-na-we . . .	Nāng nung-le-s . .
207. He goes . . .	Chan hyām . . .	The ni-lā . . .	Me lāi-bā . . .	Āsai nung-le . .
208. We go . . .	Ngi hyāma . . .	Ngā-ni ni-sai . . .	.....	Kānko nung-le . .
209. You go . . .	Nha-mae hyāma . . .	Ye-ni mu (<i>sic</i>) . . .	.....	Nākrak nung-le . .
210. They go . . .	Cha-mae hyāma . . .	The-ni mu (<i>sic</i>) . . .	.. ..	Āsrak nung-le . .
211. I went . . .	Nga hyā-lā . . .	Ngā ni-ji . . .	Go la-ti . . .	Ngā nung-ne . .
212. Thou wentest . . .	Ki hyā-lā . . .	Ye ni-ji . . .	Ge la-te . . .	Nāng nung-ne-s . .
213. He went . . .	Cha hyā-lā . . .	The ni-ji . . .	Me lā-pā . . .	Hosai nung-ne . .
214. We went . . .	Ngi hyā-ji . . .	Ngā-ni ni-ji . . .	.....	Kān-ko nung-ā . .

Nēwārī (Nepal).	Pahārī (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
Ji-mi-sē dā-yā . . .	Ja-na dā-rĩ . . .	Ka-yū buk . . .	.....	188. We beat (<i>Past Tense</i>).
Chhi-mi-sē dā-la . . .	Chha-na dā-rĩ . . .	Hó buk . . .	.....	189. You beat (<i>Past Tense</i>).
A-mi-sē dā-la . . .	Ho-kā-na dā-rĩ . . .	Ha-yū buk . . .	.....	190. They beat (<i>Past Tense</i>).
Jĩ dā-yā cho-nā . . .	Na dā-nā chongi . . .	Go buk-bām . . .	.....	191. I am beating.
Jĩ dā-yā cho-nāo cho-nā . . .	Na dā-nā chō . . .	Go buk-bām-bā . . .	.....	192. I was beating.
Jĩ dā-e dhu-na . . .	Na dāe dhungā . . .	Go buk-ang . . .	.....	193. I had beaten.
Jĩ dā-e phai . . .	Na dāe phungi . . .	Go buk-khu . . .	.....	194. I may beat.
Jĩ dā-e-tini . . .	Na dāe-tingi . . .	Go buk-shóng . . .	.....	195. I shall beat.
Chhā dā-i . . .	Chhā dā . . .	Hó buk-shet . . .	.....	196. Thou wilt beat.
Ō dā-i . . .	Ho-na dā . . .	Hu buk-shet . . .	.....	197. He will beat.
Ji-mi-sē dā-e . . .	Ja-na dā . . .	Ka-yū buk-shóng . . .	.....	198. We shall beat.
Chhi-mi-sē dā-i . . .	Chha-na dā . . .	Hó buk-shet . . .	.....	199. You will beat.
A-mi-sē dā-i . . .	Ho-kā-na dā . . .	Hayū buk-shet . . .	.....	200. They will beat.
Jĩ dā-e mā . . .	Na dāe mā . . .	Go buk-gāt . . .	.....	201. I should beat.
Ji-ta dā-yā cho-na . . .	Ji dā-ri . . .	Ka-sum buk-ang . . .	.....	202. I am beaten.
Ji-ta dā-la . . .	Ji dā-gu du . . .	Ka-sum buk . . .	.....	203. I was beaten.
Ji-ta dā-i-ti-ni . . .	Ji dā-tini . . .	Ka-sum buk-shet . . .	... ..	204. I shall be beaten.
Ji o-ne . . .	Ji wōē . . .	Go nóng . . .	.....	205. I go.
Chha hũ . . .	Chhi wō . . .	Hó nóng . . .	.....	206. Thou goest.
O o-na . . .	Hō wō . . .	Hu nón-det . . .	.....	207. He goes.
Ji-pĩ o-ne . . .	Jā-ri letiũ . . .	Ka-yū nóng . . .	.....	208. We go.
Chhi-pĩ hũ . . .	Chhā-ri lāsō . . .	Hó nóng . . .	.....	209. You go.
A-pĩ o-ni . . .	Ho-kā-ri letāri . . .	Ha-yū nóng . . .	... ..	210. They go.
Ji o-nā . . .	Ji wāe-gu du . . .	Go nón . . .	.....	211. I went.
Chha o-nā . . .	Chhi wāe-gu du . . .	Hó nóng-ngung . . .	.....	212. Thou wentest.
O o-na . . .	Hō wō-gu du . . .	Hu nón . . .	.....	213. He went.
Ji-pĩ o-nā . . .	Jā-ri letiũ . . .	Ka-yū nóng . . .	.....	214. We went.

English.	Gurung (Nepal).	Marmi (Nepal).	Sunwār (Darjeeling).	Māgar (Nepal).
215. You went . . .	Nha-mae hyā-ji . . .	Ye-ni ni-ji . . .	.....	Nākruk nung-ā . . .
216. They went . . .	Cha-mae hyā-ji . . .	The-ni ni-ji . . .	.....	Āsruk nung-ā . . .
217. Go . . .	Hyād . . .	Nin . . .	Lāwā . . .	Nung-ni . . .
218. Going . . .	Hyār-bā . . .	Ni-si ni-bā . . .	La-chā . . .	Nung-nai-le . . .
219. Gone . . .	Hyāl-khā-di . . .	Ni-lā jinji . . .	La-tā . . .	Nung-nu hekā . . .
220. What is your name ?	Ki mi to-cha ?	Ye-lā min tikā ?	I nē mār-me ?	Nākung ārmin hi āle ?
221. How old is this horse ?	Chu ta kati khip ta-di ?	Chu tā kati khe-pā tā-ji ?	Iko sharā dushya burshā bā-me ?	Isai ghorā kurik bhurhā chhān-ā ?
222. How far is it from here to Kashmir ?	Jhoile Kashmir kate rhegū mu ?	Chu-kyām Kashmir kati thāring mu-lā ?	Ake-ngā Kashmir dushong ngoni chha ?	Itai Kashmir kurik los le ?
223. How many sons are there in your father's house ?	Nha-me ā-bā dhen-ri kati jha mu ?	Ye-lā āp-lā dim-ri jhā kāde mu-lā ?	I popo khi-mi tau dish bā-ni-mi ?	Nang-u bay-o im-ang kurik lenzā mizā le ?
224. I have walked a long way to-day.	Nga tängyā rhegū bhradi .	Ngā tini thāring prā-ji .	Mu-lāti dushyo lāng gāpti .	Ngā chini dherai los hoā .
225. The son of my uncle is married to his sister.	Ngia kabaden-e jha chae ā-nga dē biha tu-di.	Ngā-lā āgu-lā jhā the-lā ā-ngā den-chhyām bihā la-bā.	Ā-pop-kāuchhā ā-tau-ke bihā ā-lo mishya nu dum-tā.	Ngau kanchhā bay-o len-zā mi-zā āchiu bahini-khātā bihā chhān-ā.
226. In the house is the saddle of the white horse.	Dhino-ri targyā ta-e kathi mu.	Dim-ri tār tā-lā kathi mu-lā	Khi-mi bushye sharā ā-ngoshtike chha.	Im bhitri bocho ghorā kathi le.
227. Put the saddle upon his back.	Cha-e gho-ri kathi thin .	The-lā chigma-ri kathi thāngo.	Āchime ngoshtike lāe-pao .	Hochio pith-tāki kathi kā-ni
228. I have beaten his son with many stripes.	Cha-e jha-lādi nga-di lhe lana dhon-di.	The-lā jha-tā āngi rop-chi .	Go-mi ā-tau-kale karrā-mi dherai tup-tā.	Hochio mi-zā-ki ngai dāthuk-ā.
229. He is grazing cattle on the top of the hill.	He nu-ba thum-ri cha-di kheodo chha-sem.	Pra-ri tā-ji ra-me mahi chhā-si chi-bā.	Hayu dānggrā tāri meshbi ngoshyā bā-tā.	Hosai thumka tāki bastu ōsane.
230. He is sitting on a horse under that tree.	Cha sendu jara-ri ta pheri tisim mu-lā.	The tong dhi-ri tā ki-ri the chī-bā mu-lā.	Hayu meko rāwā-pongmi sherā tāri-mi bāshyo bā-tā.	Hosai murtung mhāke hosai ghorā tāki kal-nu omina.
231. His brother is taller than his sister.	Cha-mae ring bhandā cha-mae ā-lī nu-ba mu-lā.	The-lā āle the-lā āngā oisi no-bā mu-lā.	Me ā-nu me ā-loba mishā-lā-bhundā lāshyo chha.	Hocheo bhāyāi hocheo bahini denang ghyāncha le.
232. The price of that is two rupees and a half.	Cha-e sae mhui nhi se mohar ghri.	The-lā sāi sikā ni-se adhuli	Meko ā-muli khur nisi āth ānā bā-tā.	Hocheo mol nis rupiyā adhili le.
233. My father lives in that small house.	Nga-e ā-bā cha dhī ohō-ba-ri ti-sim.	Ngā ābā dim jha-jha-ri chī-bā mu-lā.	Ā popo meko āshcha khi-mi bā-bā.	Ngau bai hosai mārchhu im-ang ū-le.
234. Give this rupee to him	Chu mhui cha-lāi pin .	Chu tängā the-tā pingo .	Eko bi-ti meko-kale giu .	Isai rupiyā hosko-ki yanhi .
235. Take those rupees from him.	Cha-huin-le mhui jaga kin him.	Uchu tängā the kyam-se kingo.	Meko bi-putchi nelle pito .	Hos rupiyā hosai khātā lāni.
236. Beat him well and bind him with ropes.	Cha-lāi beshe dhon chhu-ba-si krudu.	The-tā mārī ropko, chho-se khigo.	Me-ko-le rimso-pa tup mino (?) meko-kale ghele-me rimso-wa preng-do.	Hosai bes-khātā dāthu-ne doria chhyāk-ni.
237. Draw water from the well.	Inār huinle kui dhuidu .	Tun-di-se kui tego .	Pokhri-ngā pāko chhyolo .	Inārīn di don-ni .
238. Walk before me .	Ngae nin bhrada .	Ngā-lā ngāchbā prau .	Ā-maiti gāko .	Ngau aghi hoā-ni .
239. Whose boy comes behind you ?	Ki-lidi khæ-ba jha kha-sim ?	Ye-lā lisang hāl-lā jhatung haji.	I-nole su-kā ā-tau pime ?	Su-o chhan-zā nākung nhung-lāk ram-ne ?
240. From whom did you buy that ?	Ki-di cha khaeb dē ghlu-di ?	Ye-se chu hāl-lā kyām-se khu-bā.	Meko ge suke-ngā gyābi ?	Su-khātā hosai loā ?
241. From a shopkeeper of the village.	Nā sarba-e pasalyā ghri-de ghlu-di.	Nāmsā-lā pāsale-chā .	Gāun-ngā dokāne-ke-ngā gyaptā.	Lāhāng kat pasale-khātā .

Nēwārī (Nepal).	Pahri (Nepal).	Róng (Darjeeling).	Tōtō (Jalpaiguri).	English.
Chhi-pī o-na . . .	Chhā-ri lārō . . .	Ho nóng . . .	.....	215. You went.
A-pī o-na . . .	Ho-kā-ri lār . . .	Ha-yū nóng . . .	.....	216. They went.
Hū . . .	Wō . . .	Nā . . .	.....	217. Go.
O-nā cho-nā . . .	Wō-tini . . .	Nón-det . . .	.....	218. Going.
O-ne dhū-ka-la . . .	Wō-gu . . .	Nón . . .	.....	219. Gone.
Chhā nā chhu ? . .	Chha nau chalā ? . .	Ā-do-sa ā-bryāng shū gó ? .	.....	220. What is your name ?
Tho sala guli buddhā ju-la ?	U soro gwālā jejō ? . .	On ā-re sa-tet gān-bo gó ? .	.....	221. How old is this horse ?
Tha-nā Kashmir guli-ta tāpā ?	U-thā-nā Kashmir gwālā tāpā ?	Ā-bā-nun Kāshmir sa-tet ru-ung gó ?	.....	222. How far is it from here to Kashmir ?
Chhā babā-yā chhē go-mha kā-e-pī du ?	Chhī bāe chhe gu-sā-lū kiā-pro du ?	Ā-kup sa-tet nyī ā-do-sa ā-bo li-kā ?	.....	223. How many sons are there in your father's house ?
Thaū tāpāk ju-e dhuna .	Thra tāpā-ka wōe lā-ni .	Sa-rong go ā-rum-nunlóm- bā di.	.....	224. I have walked a long way to-day.
Ji-mha kakā-yā kae-yā-ke o-yā kehē bihā ju-yā chona.	Nu dā-yā kiā-pro-yā hō-yā manjiu nāpā bihā jā.	Ka-su ā-kū-sa ā-kup hu-do ā-nóm deb-kā brī-thik.	.....	225. The son of my uncle is married to his sister.
Tuyu-mha sala-yā kāthi chhē du.	Chhe-go tuiraj soro-yā-gu kathi du.	Lī-kā on ā-dām-sa gó nyi .	.....	226. In the house is the saddle of the white horse.
O-yā jandhu-li kāthi ti .	Hō-yā mhā-ga kathi tā .	Hado ta-gūm-kā gó kyóp .	.....	227. Put the saddle upon his back.
Jī o-yā kae-yā-ta tako masi dā-e dhu-na.	Hō-yā kiā-pro-yā-ta na choho dā-ni.	Go hu-do kup ā-li mól-la lyōp.	.....	228. I have beaten his son with many stripes.
O parbata-yā chokā-sa sāme ja-yā cho-na.	Kakarā cho-ga hō sālā- bāhā jā.	Hu-nun thān-chung pong- kāng-kā lóng zót-bām.	.....	229. He is grazing cattle on the top of the hill.
O simā-yā ko-sā chha-mha sala-sa chonāe chona.	Chho simā purko soro thi- mā hō chō.	Ha kūng pe-re ā-min on plong-kā ngān nyī.	.....	230. He is sitting on a horse under that tree.
O-yā kijā o-yā kehē-yā sisā ta-dhi ka.	Hō-yā manji-ā sika hō-yā bhāju tājā.	Hado yeng hado nóm-len rhen.	.....	231. His brother is taller than his sister.
O-yā mu ni takē tyā kha .	Wo-yā mū nis takā o bā takā.	O-re-sa ā-fār kóm nyet sa phet.	.....	232. The price of that is two rupees and a half.
Ji babā o chiki-dhā-gu chhē chonā chona.	Wo chikhā-gu chhe nu bā chō.	Ka-su bo pe-re li ā-chum- bo-kā ngān-bām.	.....	233. My father lives in that small house.
Tho takā o-yā-ta biu .	Tho takā hō-yā-tā bi .	Kóm ā-re ha-dom bi . .	.....	234. Give this rupee to him.
O takā o-li-se kā . .	Hō-thā-nā wo takā kae .	Kóm o-re-song hu-do- lyāng-nun lyó-a.	.....	235. Take those rupees from him.
O-yā-ta nhyā dā-ka dā-yā khipa-tā chiu.	Hō-yā-tā niakka dāe pākhi- na chí.	Ryū-la ha-dom buk-nun tākpo-sa dām-tho.	.....	236. Beat him well and bind him with ropes.
Tū-thi-sa la sā . .	Tukhu lukhu sāli . .	Ūng-lāp-nun ūng rhyā .	.....	237. Draw water from the well.
Ji nheone nyā-si-nu . .	Nu-yā sika ngoā go . .	Ka-su nahān nā . .	.....	238. Walk before me.
Chhā lionē so-yā kae machā o-yā cho-na ?	Chhā lumane sālā bābā-chā yu ?	To kup ā-do lon di-det gó ?	.....	239. Whose boy comes be- hind you ?
O chhā gumhasyā-ke nyā-nā ?	Wo chhā sā-thā-lā niā-nā kā-nā ?	Hó o-re to-lyāng pār-rung gó ?	.....	240. From whom did you buy that ?
Gā-yā chha-mha pasalyā yākē.	Desa-yā-gu pasaja thi-sā- nā-la-gā.	Kyūng pasol-mo-lyāng-nun pār.	.....	241. From a shopkeeper of the village.

Map illustrating the relative positions of the Munḍā, of the complex pronominalised Himalayan Tibeto-Burman, & of the Indian languages connected with Mōn-Khm̄r.

- Munḍā languages
 Complex pronominalised Himalayan Tibeto-Burman languages
 Indian languages connected with Mōn-Khm̄r



COMPLEX PRONOMINALIZED LANGUAGES.

EASTERN SUB-GROUP.

To the east of the valley of Nepal we find a series of dialects of a much more complex nature than those described in the preceding pages. All the characteristics mentioned in the introduction to the Himalayan languages are found in them, though not always in one and the same dialect.

The tendency to distinguish the person of the subject by means of pronominal affixes is found in all of them. Thus a suffix *ngā* is commonly added in the first person singular. The regular place of this suffix is between the base and the auxiliary. Compare Thāmi *hok-ngā-du*, being-I-am, I am.

It has already been remarked that this distinction of the person of the subject by means of pronominal suffixes is in agreement with the practice of Muṇḍā languages. It is interesting to note in this connexion that those forms of speech likewise insert the pronominal suffix indicating the subject between the real verb and the auxiliary. Compare Santālī *rāngāch'-ed-iñ tahākana*, hungering-I-was, I was hungering. Moreover, the use of personal suffixes is not necessary in either group. In the Muṇḍā languages it is more common to add the pronominal suffix to the word immediately preceding the verb. Compare Santālī *ārak'-te-ñ chalak'a*, house-into-I go, I shall go home. We can perhaps compare the tendency in some of the dialects now under consideration to distinguish the subject by means of pronominal prefixes before the verb. Compare Limbu *khene ke-wā*, thou thou-art, thou art. It should however be borne in mind that the use of prefixes is an old feature of Tibeto-Burman languages.

Another characteristic feature of the Muṇḍā verb is that the direct and indirect objects are incorporated in it by inserting pronominal infixes. Compare Santālī *sim-dā okarā-y-ām ñam-ke'-ko-tiñ-a*, hens where-thou foundest-them-mine? where did you find my hens? A similar tendency can be observed in some dialects of our group. Compare Khambu *khodo-pikā*, him-said, he said to him; Limbu *pī-r-ang-nē*, give me; *hip-tam-me*, beat him.

Higher numbers are counted in twenties in Dhīmāl, Yākhā, and Khambu. Thāmi and some Khambu dialects have adopted the Aryan numerals for higher numbers, and Rāi and Limbu make use of the Tibeto-Burman method of counting in tens. Compare Yākhā *hi-bong-hichchi nga ibong*, twenties-two and ten, fifty, and Santālī *bar isi gāl*, two twenties ten, fifty.

The personal pronouns of Muṇḍā languages have three numbers. There are, moreover, double sets of the dual and plural of the first person. Compare Santālī *iñ*, I; *aliñ*, I and he; *alan*, I and thou; *alā*, I and they; *abo*, I and you. The Tibeto-Burman languages have no such complicated system of pronouns. The numerous forms found in them are due to the exigencies of etiquette, different forms being required in order to mark the differing degree of politeness shown towards the person addressed. Several Himalayan dialects, however, in this respect agree with the Muṇḍā forms of speech.

Many of them are only known through the materials published by Hodgson. Compare Vāyu *go*, I; *ang-chi*, my and his; *ung-chi*, my and thy; *ang-ki*, my and their; *ung-ki*, my and your; Bāhing *go*, I; *gō-si*, I and thou; *gō-sūkū*, I and he; *gōi*, I and you; *gō-kū*, I and they, and similar forms in other dialects such as Thāksya, Rūngchhēnbūng, Nāchherēng, Wāling, Thūlung, Lōhōrōng, Lāmbichhōng, Bālāli, Sāngpāng, Dūmi, Khāling, Dungmāli, etc. Some of the dialects which fall within the scope of this Survey probably possess a similar system of pronominal forms. Our materials are not sufficient to judge about the matter with certainty. Compare however Limbu *ān-chi*, I and thou; *ān-chi-gē*, I and he; *ānī*, I and you; *ānī-gē*, I and they. In Khambu we find *kei*, we; *i-mi*, our; *o-khi-pi*, of us. Compare Bāhing *gōi*, I and you; *i-ke*, my and your; *wa-ke*, my and their, and so forth.

Hodgson has collected most of the complex pronominalized languages of Nepal under the head of Kirāntī, and it has become customary to distinguish those dialects as the Kirāntī group of Tibeto-Burman languages.

According to the same authority, the Kirānt country in the larger sense is subdivided into three different tracts, *viz.*:—

1. *Wallo Kirānt* or Hither Kirānt, inhabited by Yākhās, Limbus, Lōhōrōngs, and Chhingtang.
2. *Mājh Kirānt* or Middle Kirānt, comprising Bontāwa, Rōdōng, Dungmāli, Khāling, Dūmi, Sāngpāng, Bālāli, Lāmbichhōng, Bāhing, Thūlung, Kūlung, Wāling, and Nāchherēng.
3. *Pallo Kirānt* or further Kirānt, inhabited by the Chourasyas.

Hodgson further states that Kirānt in this larger sense comprises the country of the Khambus, or Khambuwān, and the country of the Limbus, or Limbuwān. The former is situated between the Sun Kosi and the Arun, the latter between the Arun and the Singilela Range. The Yākhās and the Limbus are, however, he says, often alleged to be not Kirāntis. Mr. Gait, on the other hand, states that he has been informed by an educated Yākhā, that strictly speaking Kirāntī is the designation only of the Rāis, *i.e.*, of the Jimdārs and the Yākhās. The name Kirānt should properly be written Kirāt. It has long ago been identified with the Kirātas of Sanskrit literature. It is not, however, of any importance to speculate on the history of the word. Suffice it to state that it is used in different senses by different authorities, and that the dialects of the so-called Kirāntī group are closely related to dialects spoken by tribes who have never claimed to be Kirānts. I do not, therefore, see any sufficient reason for retaining the denomination Kirāntī in this Survey.

The dialects belonging to our group which will be dealt with in what follows are Dhīmāl, Thāmi, Limbu, Yākhā, Khambu, and Rāi. Some other Nepalese dialects such as Vāyu, Chēpāng, etc., will be added as a kind of appendix.

Dhīmāl and Thāmi are comparatively simple languages. The higher numbers in Dhīmāl are counted in twenties; compare *nā bīsa*, five twenties, hundred.

The person of the subject is distinguished by adding pronominal suffixes to the verb; thus, *kā lē-āng-kā*, I come-shall-I, I shall come; *nā lē-āng-nā*, thou come-wilt-thou, thou wilt come; *kyēl lē-āng-kyēl*, we come-shall-we, we shall come. In other respects Dhīmāl does not show any traces of the complicity characteristic of other dialects belonging to the group.

Dhīmāl has formerly been considered to belong to the Bodo group of Tibeto-Burman languages. Its vocabulary, and more especially the forms of the numerals and pronouns, however, show a much closer affinity to the Himalayan dialects, and the negative verb is formed by means of a prefix *mā*. When we remember the characteristic features drawn attention to above, it cannot therefore be any doubt that Dhīmāl must be separated from the Bodo group and dealt with in connexion with the pronominalized dialects of Nepal.

So far as we can judge from the scanty materials at our disposal, Thāmi is a dialect of the same description as Dhīmāl. The numerals above 'two' have been borrowed from Aryan languages, and we cannot therefore tell whether the higher numbers were originally counted in tens or in twenties. The conjugation of verbs, on the other hand, shows the same use of pronominal suffixes as in the case of Dhīmāl; thus, *gai yā-ngā-du*, I go-I-am, I go; *ne rehu-nā-du*, thee-by striking-thou-art, thou strikest.

Limbu is a dialect of a much more complex character. The higher numbers are, however, counted in tens as in Tibetan.

It has already been remarked that there are double forms of the dual and the plural of the first personal pronoun, viz.:—*an-chī*, I and thou; *an-chī-gē*, I and he; *ānī*, I and you; *ānī-gē*, I and they. Of greater interest is, however, the use of short forms of the personal pronouns as prefixes; thus, *angā ā-sā*, I my-son, my son; *khenē k'-nū-sā*, thou thy-younger-brother, thy younger brother; *khūnē kū-sā*, he his-son, his son. These prefixes are extensively used, and they also occur before verbs, in order to distinguish the person of the subject and the object. Thus, *ā-k'-hip*, me thou strikest; *pāp gā-chogu*, sin I-did, I sinned; *khūn-chhī mē-wā*, they they-are, they are.

In this extensive use of pronominal prefixes Limbu agrees with Bārā, and still more with the Kuki-Chin languages. Compare Bārā *āng-nī ā-fā*, me-of my-father, my father; *nang-nī nam-fā*, thee-of thy-father, thy father; *bī-nī bī-fā*, him-of his-father, his father; Lushēi *kei-ma ka-pa*, I my-father, my father; *kei-ma ka-nī*, I my-being, I am. In this connexion we can also note that the plural suffix in the pronouns 'I' and 'thou' is *nī* in Limbu and in Lushēi.

It will, accordingly, be seen that Limbu forms another link in the chain connecting Tibetan and the Himalayan dialects with the Tibeto-Burman languages of Assam and Burma.

It is not only pronominal prefixes that are employed by Limbu. When the subject of a verb is of the first person, it is often indicated by suffixing *ang*, an abbreviated form of the pronoun *angā*, I. Thus, *pēg-ang*, went-I, I went. This *ang* must be compared with the suffix *ngā* in Thāmi. It is also used to indicate the object; thus, *hip-t-ang*, he struck me; *pī-r-ang-nē*, give me.

Yākhā is in many respects closely related to Limbu, as will already be apparent from a comparison of the numerals and pronouns in the list of words on pp. 408 and ff. Higher numbers are counted in twenties. The dialect possesses a set of pronominal prefixes. It does not, however, so commonly add them before a governing noun in order to repeat the governed genitive, as does Limbu, though we find forms such as *u-gā i-pā*, him-of his-father, his father. The verb does not regularly differ for person. The suffix *ngā* is, however, sometimes inserted between the base and an auxiliary, when the subject is of the first person singular; thus, *khem-me-ngā-nā*, going-I-am, I go, and it is

probable that better materials would show that Yākhā in reality agrees much more closely with Limbu than the tests available lead us to infer.

Khambu is the name of a tribe whose members speak several closely connected dialects. The higher numbers were formerly counted in twenties, but Aryan loan-words have now begun to be substituted. Several Khambu dialects possess dual forms of the personal pronouns and double sets of the dual and plural of the first person, one including and the other excluding the person addressed. The personal pronouns have short forms which are used as pronominal prefixes, as in Limbu and Yākhā.

Some Khambu dialects make use of pronominal suffixes in order to distinguish the person of the subject in verbs. There is also a tendency to add pronouns before the verb in order to indicate the object; thus, *khodo-pikā*, him-said, he said to him.

Some Khambu dialects present a very complicated system of verbal forms, and it is just possible that further materials would show the same to be the case with all, or at least, most of them.

Specimens have been forwarded for the purposes of this Survey of a dialect called Rāi. It is probably the language spoken by the Jimdārs of Nepal. It closely corresponds to Hodgson's Dūmi.

Higher numbers are counted in tens.

According to Hodgson's Dūmi vocabulary, the personal pronouns have a dual as well as a plural, and there are both inclusive and exclusive forms of the dual and plural of the first person. Short forms of the personal pronouns are used as pronominal prefixes. The prefix *ā*, thy, is also used before verbs in order to indicate that the subject is of the second person; thus, *ā-mu*, madest. Compare Limbu.

The person of the subject is not regularly distinguished in the verb. In addition to the prefix *ā* in the second person we sometimes find a suffix *nga* in the first; thus, *mu-nga-tā*, I am doing.

The remaining dialects of the group are only known from the materials published by Hodgson. The Vāyu dialect is a typical language of the complex type, and it will be described at some length. Other Nepalese languages, such as Bhrāmu, Chēpāng, Kusūnda, and Thāksya, are too unsatisfactorily known to be dealt with in detail. They have all been much influenced by Aryan tongues.

It will be seen that the dialects belonging to this group all have the tendency to distinguish the person of the subject, at least if the subject is of the first person. In that case a suffix *ngā* is usually added or inserted between the base and an auxiliary. In Dhīmāl and Thāmi we find a similar suffix *nā* in the second person. These two suffixes, *ngā* for the first and *nā* for the second person, will meet us again in the western group. Their origin is evident; they are simply the shortest forms of the personal pronouns of the two first persons.

In Limbu, Yākhā, Khambu, and Rāi we find an extensive use made of pronominal prefixes, just as is the case in several Tibeto-Burman dialects of Assam and Further India.

The position of our group can accordingly be defined as intermediate between Tibetan and the non-pronominalized Himalayan dialects on one side and the pronominalized languages of North Almora, Kanawar and neighbourhood as well as a series of Tibeto-Burman forms of speech such as Bārā, the Kuki-Chin languages, etc., on the other.

DHĪMĀL.

The Dhīmāl dialect is spoken by a small tribe in the Darjeeling Terai. No estimates of the number of speakers have been forwarded for the purposes of this Survey. At the last Census of 1901 the figures were as follows :—

BENGAL PRESIDENCY—												
Darjeeling	.	.	.	.	.	.	.	.	.	.	.	607
Assam	.	.	.	.	.	.	.	.	.	.	.	4
TOTAL											.	<u>611</u>

A full vocabulary and a grammatical sketch of the dialect have been published by Hodgson. No new materials have been forthcoming for the purposes of this Survey, and the remarks on Dhīmāl which follow are therefore entirely based on the materials collected by Hodgson. The same is the case with the list of Standard Words and Phrases on pp. 408 and ff.

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Article.—There is no article. The numeral *e*, one, is used as an indefinite article, and definiteness is indicated by means of demonstrative pronouns.

Nouns.—Gender.—Gender is indicated by using different words or by prefixing *dānkhā*, *dhāngāi*, male; *mahani*, *bhundi*, female, etc. Thus, *kē*, husband; *bē*, wife; *wā-val*, man; *bē-val*, woman; *wā-jan*, boy; *bē-jan*, girl; *dānkhā khiā*, male dog; *mahani khiā*, bitch; *dhāngāi kia*, cock; *bhundi kia*, hen.

Number.—The plural is not marked when it appears from the context. The usual plural suffix is *galai*; thus, *chan galai*, children.

Case.—The subject of intransitive verbs and the object are not distinguished by any suffix. The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *dong*. The dative, which is sometimes also used as an accusative, is formed by adding *ēng*. The suffix of the ablative, which is also often used to denote the agent, is *sho*; that of the genitive *ko*, and that of the locative *tā*. Thus, *īdong mā-ēlkā wā-jan-galai-sho ghintēng wēng*, *ūdōng ēlkā bē-jan-galai-ēng pī*, these not good boys-from take it, those good girls-to give; *khūnā-dong chā-nēn-chā-hī*, tiger-by killed, a tiger killed him; *īdong king-ko dīa*, this (is) our buffalo; *bada sā-tā*, in a big house.

Adjectives.—Adjectives usually precede, but sometimes also follow the noun they qualify; thus, *ēlkā chan-galai*, good children.

The particle of comparison is *nhā-dong*, which is usually preceded by the compared noun in the genitive. Thus, *ō-kō nhā-dong dhāngā*, him than tall, taller; *sogiming-ko*

nhā-dong dhāngā, all than tall, tallest; *pia nhā-dong ōyhā gāndi hi*, cow than horse fat is, the horse is fatter than the cow. *Dong* can be dropped; thus, *sogiming nhā itā kalam rhinka*, all than this pen long, this pen is the longest of all.

Numerals.—The first numerals are given in the list of words. They precede the noun they qualify. They are often followed by the suffix *long*, which does not appear to add anything to the meaning; thus, *ē-long diāng* or *e-diāng*, one man.

Pronouns.—The following are the personal pronouns:—

<i>kā</i> , I.	<i>nā</i> , thou.	<i>wā</i> , he.
<i>kāng-dong</i> , by me.	<i>nāng-dong</i> , by thee.	<i>wāng-dong</i> , by him.
<i>kēng</i> , to me.	<i>nēng</i> , to thee.	<i>wēng</i> , to him.
<i>kāng-ko</i> , my.	<i>nāng-ko</i> , thy.	<i>ō-kō, wān-ko</i> , his.
<i>kyēl</i> , we.	<i>nyēl</i> , you.	<i>ū-bal</i> , they.
<i>kīng-dong</i> , by us.	<i>nīng-dong</i> , by you.	<i>ū-bal-dong</i> , by them.
<i>kīng-ēng</i> , to us.	<i>nīng-ēng</i> , to you.	<i>ū-bal-ēng</i> , to them.
<i>kīng-ko</i> , our.	<i>nīng-ko</i> , your.	<i>ū-bal-ko</i> , their.

The demonstrative pronouns are *i*, this; *ū*, that. There are besides fuller forms, *viz.*, *i-dong*, and *ū-dong* for living beings, and *i-tā*, *ū-tā*, for things. The demonstrative pronouns are inflected like personal pronouns; thus, *i-ko*, or *yāng-ko*, of this; *yēng*, to this; *yāng-sho*, from this. The plural is *i-bal*, these; *ū-bal*, those.

Interrogative pronouns are *hāshū*, who? *hai*, what?

Verbs.—All verbs are inflected in exactly the same way. If the subject is of the first or second person, the personal pronouns are suffixed to the tense bases. Thus, *kā hadē-khi-kā*, I go; *nā hadē-khi-nā*, thou goest; *wā hadē-khi*, he goes; *kyēl hadē-khi-kyēl*, we go; *nyēl hadē-khi-nyēl*, you go; *ū-bal hadē-khi*, they go.

The usual verb substantive is *jeng-lī*, to be. The present is *jēhi*, the past *higā-hi*, the future *jēng*, first person *kā jēn-kā*, I shall be.

Hi means 'to be,' 'to exist'; thus, *hāshū hi*, who is there? *kā hi-kā*, I am; *bē-jan nhā-dong wā-jan dhāngā hi*, girl than boy tall is, the boy is taller than the girl.

Present time.—The base alone is sometimes used as a present; thus, *nāni mhoikā-dinchā-tā hadē-kā*, to-day jungle-to go-I, to-day I am going to the jungle.

The usual present tense is formed by suffixing *khi*, *mhi*, or *nhi*; thus, *kā hadē-khi-kā*, I go; *kā dōp-mhi-kā*, I speak.

A present definite can be formed by prefixing *ēlāng*, now, to this tense; thus, *kā ēlāng khāng-khi-kā*, I am wishing.

Past time.—The suffix of the past is *hi*; thus, *nā hadē-hi-nā*, thou wentest. We also find shorter forms such as *nā hai-nā*, thou wentest; *mā hai-kā*, I did not go.

An imperfect is formed by prefixing *lāmpāng*, formerly, to the present; thus, *kā lāmpāng khāng-khi-kā*, I was wishing.

Future.—The suffix of the future is *āng*, which sometimes becomes *ān* before the suffix *kā* of the first person. The initial *ā* is sometimes dropped after vowels. Thus, *kā chāng-ka*, instead of *chā-āng-kā*, I shall eat; *kā hadē-āng-kā*, or *kā hān-kā*, I shall go; *nā hadē-āng-nā*, or *nā hāng-nā*, thou wilt go.

Imperative.—The simple base without any suffix is used as an imperative; thus, *chā* eat; *mā lē*, don't come.

Verbal nouns and participles.—The usual verbal noun is formed by adding *li*; thus, *hadē-li*, to go, in order to go. Another verbal noun is formed by adding *kā*; thus, *pā-kā-konāng*, on account of doing, because he did. Such forms are commonly used as relative participles; thus, *dāng-hai-nēn-chā-kā khīā*, beating-finding-eating dog, a beaten dog; *dōp-kā kothā*, spoken words.

An adverbial participle is formed by adding *katāng*; thus, *lēn-ka-tāng lēn-ka-tāng hadē-khī*, he goes laughing.

A conjunctive participle is formed by adding *tēng*; thus, *hadē-tēng*, having gone.

Passive voice.—There is no passive voice. A kind of passive can however be expressed by adding the verbs *nēn*, to find, and *chā*, to eat, to the base and conjugating throughout; thus, *yolla-sho dang-hai nēn³chā-hi-kā*, brother-from beating found-ate-I, I was beaten by my brother.

Negative particle.—The negative particle is a prefixed *mā*; thus, *kā mā khāng-khī-kā*, I do not wish; *kā mā hān-kā*, I am not going; *mā hodē*, don't go.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the works quoted above under the head of authorities and to the list of Standard Words and Phrases on pp. 408 and ff. The latter has been compiled from Hodgson's grammar and vocabulary.

THĀMI.

The Thāmis have formerly been considered to speak the same dialect as the Sunwārs. During the preparatory operations of this Survey the two dialects were confounded in Darjeeling, and separate returns were only made from Sikkim. The number of speakers in that district was estimated at 100. At the last Census of 1901, Sunwār and Thāmi were classed together in Assam. The Thāmi figures for other districts were as follows:—

BENGAL PRESIDENCY—									
Jalpaiguri	.	.	.	.	.	.	.	.	9
Darjeeling	.	.	.	.	.	.	.	.	264
Chittagong	.	.	.	.	.	.	.	.	6
Sikkim	.	.	.	.	.	.	.	.	32
									<hr/>
									Total Bengal
									311
									<hr/>
BOMBAY PRESIDENCY									8
									<hr/>
									GRAND TOTAL
									319
									<hr/>

It will be seen that the number of speakers outside Nepal is small. It is therefore no wonder that it has been impossible to get more than an incomplete list of words for the purposes of this Survey. The list is not sufficient for giving a detailed description of the principal features of Thāmi grammar. It shows, however, that Thāmi is quite distinct from Sunwār. It is much influenced by Aryan dialects, and has adopted Aryan numerals above 'two.' On the whole, however, it seems to be a dialect of the same kind as Dhīmāl, Yākhā, Limbu, etc.

The remarks on the Thāmi dialect which follow are entirely based on the list mentioned above, which has been forwarded from Darjeeling.

Nouns.—The prefixes *chi* in *chi-ngā*, nose; *chi-le*, tongue; *chā* in *chā-lā*, moon; *ū* in *ū-go*, mouth; *u-mā*, wife; *ū-ni*, sun, do not appear to add anything to the meaning. The prefix *chā* in *chā-lā* corresponds to the *z* in Tibetan *zla-ma*, moon. Similarly *chi-le*, tongue, should be compared with Tibetan *lche*, Sharpa *che-lak*.

Gender.—The male gender can be indicated by adding qualifying words such as *pāpā*, *boke*, *dārhe*, etc.; thus, *pāpā syā*, bull; *boke churī*, a he goat; *dārhe ārki*, a male deer. *Pāpā* should be compared with Pahrī *bābā* which is used in the same way. The female gender can, similarly, be distinguished by adding *māmā*, *mā*, or *mī*; thus, *mā-mā syā*, cow; *kuchū-mā* and *kuchū-mī*, bitch. In other cases the gender is distinguished by using different words, or else it is left unmarked.

Number.—There are two numbers, the singular and the plural. The plural can be distinguished by adding suffixes such as *haru* and *pāli*; thus, *ā-pā haru*, fathers; *chāmai pāli*, daughters.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The object can, however, be put in the dative, which is formed by adding one of the suffixes *kai* or *lāi*; thus, *to-ko chā-kai rehunu*, his son beat, I have beaten his son.

The subject of transitive verbs is put in the case of the agent, which is also used as an instrumental. It is formed by adding *i* or *e*; thus, *dhā-i syā-mishā jahu-du*, him-by cows-buffaloes grazes, he is grazing cattle; *to-kai shāk-pa-e chhiho*, him ropes-with bind.

An ablative is formed by adding *dekhin* or *ining*, *ini*; thus, *dokane dekhin*, from a shopkeeper; *kā'-ining*, here-from; *kuta-ini*, from whom?

The suffix of the genitive is *ko*; compare Sunwār *kā*, and the suffix *gu* which forms relative participles in Nēwārī and Pahrī; thus, *nāng-ko āpā-ko nim-te*, thy father's house-in.

The suffix of the locative and terminative is *te*; thus, *nim-te*, in the house; *lukushā-te*, upon his back. This suffix is also contained in postpositions such as *pole-te*, under; *hābi-te*, before; *libi-te*, behind.

Adjectives.—Adjectives precede the noun they qualify; thus, *u-bha ghorā*, the white horse; *āprā chāmai-chā-pāli*, good women. The particle of comparison is the Aryan *bhandā* as in Gurung, Yākhā, etc.; thus, *dhā-ko bībū to-ko humi bhandā aglo hoddu*, his brother his sister than tall is, his brother is taller than his sister.

Pronouns.—The following are the personal pronouns:—

<i>gai</i> , I.	<i>nā</i> , thou.	<i>dhā</i> , he.
<i>ge</i> , by me.	<i>ne, nai, nāya</i> , by thee.	<i>dhā-i</i> , by him.
<i>gai-ko</i> , my.	<i>nān-ko</i> , thy.	<i>dhā-ko</i> , his.
<i>ai-mi, ni</i> , we.	<i>nāng, ningwai</i> , you.	<i>dhā-bang, dhā-mā-pāli</i> , they.
<i>ni</i> , by us.	<i>nai</i> , by you.	<i>dhā-bang-e</i> , by them.
<i>mi-ko</i> , our.	<i>nāng-ko</i> , your.	<i>ta-bang-ko</i> , their.

Ta-bang-ko, their, is perhaps the genitive plural of the demonstrative pronoun *to*, that. It seems however probable that *dh* and *t* are interchangeable as in other connected forms of speech. Moreover, the handwriting of the original list is so indistinct that it is often impossible to distinguish between *o* and *a*. The plural forms of the second person properly belong to the singular.

Demonstrative pronouns are *kā*, this; *u*, and *to*, that.

Interrogative pronouns are *su*, who? *hā-rā*, what? *hā-ni*, how much? how many? *Kuta-(ini)*, whom (-from), is probably Aryan.

Verbs.—The verb substantive is apparently *du*; compare Nēwārī and Pahrī. *Gai hok-ngā-du*, I am, seems to mean 'I sitting am.' The forms *thā*, is; *thiyo*, was, are probably Aryan.

Finite verb.—The verb substantive plays a considerable rôle in the inflexion of finite verbs. There is apparently a strong tendency to distinguish the person of the subject by inserting pronominal suffixes between the base and the verb substantive, as is also the case in other Nepalese languages. In the first person singular a *ngā* is inserted; thus, *hok-ngā-du*, I am; *hok-ngā-thiyo*, I was. In *nā hok-ngā-du*, thou art, *ngā* is perhaps miswritten for *nā*; compare *nā hok-nā-du-thiyo*, thou wast. In *yā-ng-ngāng*, I went, *ng* is used instead of *ngā*.

The suffix *nā* is often used in a similar way in the second person; thus, *ne rehu-nā-du*, thou strikest. This suffix is, however, also used in the first person; thus, *gai hok-nā-du*, I shall be; *gai thā-ng-nā-du*, I may be.

In the plural we find *i* in the first, and *ni* in the second and third persons; thus, *ni hok-i-du*, we are; *ningwai hod-ni-du thiyo*, you were; *to-bāngai hod-ni-du thiyo*, they were.

Present time.—The base alone is sometimes used as a present tense; thus, *thā*, is; *nai rehi*, you strike. Usually, however, the copula *du* is added; thus, *hod-du*, he is, they are; *yā-du*, he goes; *rā-du*, he comes; *rehu-du*, he strikes, they strike. The suffixes mentioned above can be inserted before this *du*; thus, *yā-ngā-du*, I go; *rehu-nā-du*, thou strikest; *nāng hot-nā-du*, you are; *ni hok-i-du*, we are.

In the first person we also find a suffix *nu*; thus, *ge rehu-nu*, I strike. It is abbreviated to *n* before *du*; thus, *ge rehu-n-du*, I am striking.

In the second person we find a suffix *lā* added to *duk*, the fuller form of the copula *du*; thus, *nāng yā-nā-duk-lā*, thou goest.

Re-sā in *ni re-sā*, we strike, is an ordinary verbal noun; see below.

Past time.—The various forms used in the function of finite tenses are properly verbal nouns. The literal meaning of *gai hok-ngā-du*, I am, is 'my sitting-my-being.' Such forms can of course occasionally also be used in the past; thus, *ge rehu-nu*, I have beaten; *ge rehu-n-du*, I had beaten. A real past can be formed by adding *thiyo*, was; thus, *gai hok-ngā-thiyo*, my sitting-my-was, I was; *to-bāngai hod-ni-du-thiyo*, they were.

Another suffix of the past is *ngāng*; thus, *gai yāng-ngāng*, I went; *nāng yā-ngāng*, thou wentest; *gai-kai re-ngāng*, me-to struck, I am struck.

A suffix *hān* occurs in *thā-hān*, was; *yā-hān*, went; and *māng* is used in *nāya kinai-māng*, thou boughtest.

Future.—The present is also used as a future; thus, *ge reu-nu*, I shall beat. The suffix *nā* in *gai thāng-nā-du*, I may be; *gai hok-nā-du*, I shall be, is probably the suffix of a participle or verbal noun.

Imperative.—The imperative is apparently formed by adding one of the suffixes *ā*, *kā*, *gā*; *ho*, *ko*; thus, *yā-ā*, go; *chiyā*, eat; *ho-kā*, sit; *thiu-gā*, stand; *re-ho*, beat; *chhi-ho*, bind; *pi-ko*, give. The initial *k* and *g* of some of these suffixes perhaps belongs to the base.

Piyāng, give, probably contains the pronominal suffix of the first person and means 'give me.'

Verbal nouns and participles.—A verbal noun is formed by adding the suffix *sā*; thus, *thā-sā*, to be; *gai-kai re-sā chāhi-du*, me-to beating due-is, I shall be beaten.

Another verbal noun is formed by adding *mu-nā*; thus, *re-mu-nā*, to strike. It contains the suffix *nā* which is used with the meaning of a participle or verbal noun in *rehu-nā*, beating.

The suffix *sā* is probably identical with *chhā* in *yen-chhā*, going. Compare *Sunwār chhā*, *Purik chā*, etc.

Conjunctive participles are apparently formed by adding *tā-le* or *to-le*; thus, *thā-tā-le*, being; *jetlong-tā-le*, having been; *reko-dum-to-le*, having beaten.

Negative Particle.—The negative particle is a prefixed *mā*; thus, *mā-thā*, not-is, no.

For further details the student is referred to the list of words on pp. 408 and ff. It should be borne in mind that the value of the preceding remarks entirely depends on the correctness of the various forms contained in the list.

LIMBU.

The Limbus are one of the principal tribes of Eastern Nepal. Their home is to the east of the Yākhās, and to the south-east of the Khambus. They rank next to the Khambus and above the Yākhās.

The Limbus call themselves Yāk-thūng-bā, and according to Major Senior¹ they state that they and the Rāis were once one people. Their history is stated to be written in a book called *Bhongoli*, i.e., *Vamśāvali*, of which copies are kept in some of the most ancient families. Such copies, when found by the Gurkhas, are always burnt, and the keeping of them is strictly forbidden.

According to Sir Herbert Risley—

¹ The name Limbu, or Das Limbu, from the ten sub-tribes (really thirteen) into which they are supposed to be divided, is used only by outsiders. Tibetans have no special name for the Limbus; they call all the tribes of the Indian side of the Himalaya by the general name Monpa or dwellers in the ravines. The Lepchas and Bhotias or Tibetans settled in Bhotan, Sikkim, and Nepal speak of the Limbus as Tsong, because the five *thums* or sub-tribes included in the class known as Lhasa-gotra emigrated to Eastern Nepal from the district of Tsang in Tibet. Lepchas call them Chang, which may be a corruption of Tsong. By other members of the Kirānti group they are addressed by the honorific title of Subah or Suffah, a chief.

The Limbus, according to Dr. Campbell, "form a large portion of the inhabitants in the mountainous country lying between the Dud-Kosi and the Kanki rivers in Nepal, and are found in smaller numbers eastwards to the Mechi river, which forms the boundary of Nepal and Sikkim. In still fewer numbers they exist within the Sikkim territory, as far east as the Tista river, beyond which they rarely settle. In Bhutan they are unknown except as strangers." Hodgson locates them between the Arun Kosi and the Mechi, the Singilela ridge being their boundary on the east. The Limbus themselves claim to have held from time immemorial the Tām̄ba Khola valley on the upper waters of the Tām̄ba Kosi river: and the fact that one of their sub-tribes bears the name Tām̄bakhola suggests that this valley may have been one of their early settlements. They have also a tradition that five out of their thirteen sub-tribes came from Lhasa, while five others came from Benares. The former group is called the Lhasa-gotra, and the latter the Kāsi-gotra; but the term *gotra* has in this case no bearing on marriage. All that can safely be said is that the Limbus are the oldest recorded population of the country between the Tām̄ra Kosi and the Mechi, and their flat features, slightly oblique eyes, yellow complexion, and beardlessness may perhaps afford grounds for believing them to be the descendants of early Tibetan settlers in Nepal. They appear to have mixed little with the Hindus, but much with the Lepchas, who of late years have migrated in large numbers from Sikkim to the west.

We have no information about the number of speakers of Limbu in Nepal. Their number in Darjeeling and Sikkim has been estimated for the purposes of this Survey as follows:—

Number of speakers.		
Darjeeling	14,045	
Sikkim States	10,000	
	<hr/>	
	TOTAL	24,045
		<hr/>

At the last Census of 1901 speakers were returned from Darjeeling and Sikkim, and also from Jalpaiguri and Purnea in the Bengal Presidency, and from Assam. The figures were as follows:—

Darjeeling	14,359	
Sikkim	5,910	
	<hr/>	
	Carried over	20,269

¹ I take this opportunity of acknowledging the most valuable assistance which has been rendered me in the preparation of the notes which follow by Major H. A. R. Senior, I.S.C. He has sent me an excellent version of the Parable, tables of the conjugation of the Limbu verb, and numerous important corrections to the sketch of Limbu grammar which I had prepared before seeing his notes. The ensuing pages are almost entirely based on these materials.

	Brought forward	20,269
Jalpaiguri	1,723	
Purnea	43	
	Total Bengal Presidency	22,035
	Assam	1,165
	GRAND TOTAL	23,200

The Limbus formerly possessed an alphabet of their own. A table of its characters was compiled by Lieutenant-General Mainwaring and published by Mr. A. Campbell in the Bengal Journal for 1855. The Limbu character is no longer in use, and no specimen has been forwarded in it.

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Hodgson was once occupied with a grammatical analysis of the Limbu dialect. His sketch of the language was not, however, finished. Major H. A. R. Senior has lately taken up the study of the language. A grammar and vocabulary from his hand is under publication, and will amply compensate for Hodgson's failure to finish his work.

Major Senior has learnt Limbu from a member of the Fēdopiā tribe, which according to him are of the Kāsi-Kōtar, while Sir Herbert Risley classes it under the head of Lhāsā Kōtar. To that latter Kōtar belong the Tamarkhōlēās and the Fāgūrāi, while the Pāntharēā and other tribes are of the Kāsi-Kōtar. A version of the Parable and a list of Standard Words and Phrases in Tamarkhōlēā Limbu have been kindly prepared for the purposes of this Survey by the Nepal Darbar. Another version of the Parable and another list in the Fāgūrāi dialect have been forwarded from Darjeeling. These materials will be referred to in the ensuing pages, though the remarks which follow are mainly based on the materials mentioned above on p. 283, for which I am indebted to the kindness of Major Senior.

Pronunciation.—Hard and soft consonants are often interchangeable; thus, *chīā* and *jīā*, which; *kū-m-pā* and *kū-m-bā*, his father.

L often interchanges with *r*, commonly in such a way that *l* is used after consonants, *r* after vowels: thus, *ō-rūp-lūp*, fat; *thik-lēō*, one with; *kū-m-pā-rēō*, with his father; *kū-m-pā-rē*, by his father, but also *kū-sā-lē*, by his son.

Kh sometimes interchanges with *h*; thus, *khūnē* and *hūnē*, he. The *h*-forms are common in Tamarkhölēā.

Ch, *chh*, and *s* interchange in the suffix *chī* of the dual and plural.

There are no proper tones in Limbu. The so-called abrupt tone is probably intended in spelling such as *heh-mu*, and *hep-mu*, in, in Fägürāi.

Articles.—There are no articles. The numeral *thik*, one, is sometimes used as an indefinite article; thus, *sēōtē thik*, a servant. It is often preceded by *lop*; thus, *lop-thik pā*, a father. Instead of *lop-thik* we also find *la-thik*. That latter form is used by dwellers near Tibet. *Lōchā*, a certain, is also used as an indefinite article; thus, *lōchā mānai-lē*, to a man.

Nouns.—Gender.—The natural gender is distinguished by using different words or by means of qualifying additions. Thus, *pā*, father; *mā*, mother: *embechhā*, man; *menchhemā*, woman: *phū*, elder brother; *nennē*, elder sister: *nūsā*, younger brother; *nūsā menchhemā*, younger sister: *ōn yārimbā*, a stallion; *ōn kū-m-mā*, a mare: *pīt yārimbā*, a bull: *pīt-mā*, or *pīt-kū-m-mā*, a cow. The suffixes *kū-m-bā*, male; *kū-m-mā*, female, are only used to distinguish the gender of animals, and not in the case of human beings; thus, *pengwā kū-m-bā*, a male deer; *pengwā kū-m-mā*, a female deer.

Number.—There are three numbers, the singular, the dual, and the plural. The dual is usually distinguished by means of the same suffixes as the plural. In *nēdeng-nēmō*, on the two cheeks, however, the suffix *nē* is not a plural suffix, but probably a shorter form of the numeral *ne-chī*, two.

The usual suffixes of the plural are *hā* and *sī*, or after *t*, *chī*; thus, *pā-hā*, fathers; *sā-sī*, children; *pīt-mā-hā*, cows; *pīt-mā-sī*, cows (generic), female cattle, also used loosely as a plural; *pīt-chī*, cows, cattle (whether male or female). Both suffixes are sometimes combined; thus, *ōn-hā-sī*, horses; *pā-hā-sī*, fathers, ancestors. Note *phākā*, i.e., *phāk-hā*, pigs.

Case.—A vocative is formed by adding *ē*, before which a final vowel is sometimes dropped; thus, *a-m-b-ē*, O my father; *ā-sā-ē*, O my son. Instead of *ē* we also find *rē*; thus, *a-m-pā-rē*, O my father.

The subject and the object are usually indicated by means of pronominal suffixes added to the verb, and no suffix is therefore required after the nouns. Thus, *sā nechī wāyechī*, two sons were; *sāmā-hā hā-tū-sī*, his goods he divided among them; *kū-m-bā mētū*, his-father he-said-to-him, he said to his father.

Often, however, suffixes are added to the noun. A suffix *in*, or, after vowels, *n*, is often added to a noun which is used as the subject of intransitive verbs, as an object, and also as an indirect object; thus, *ā-sā-n sīā-bā-n*, my-son was dying; *phāk chān-in chā-mā*, pigs' food to-eat; *kōn yāmbōk-in chōgū-bā*, he has done this work; *kū-sā-n nē-sū-ang*, his-son having-seen; *khunchī phāk-in mē-māndū*, they finished eating the pig; *kōn yānmī-n sipāhī-mō angā bhartī chōgūng-kō-lō-ā*, this man soldiers-among I enlisted to-make-wish; *pā-rē khūn-chī-in hā-tū-sī*, father-by them-to divided-to-them, the father divided among them. Instead of *in* we also find *en*; thus, *ōrūp-lūp kē-lō-ben bōhōr-en sē-rē-mē*, fat being heifer kill; compare also *ōn-nin*, to a horse. The suffix *in*, etc., is probably only an emphasizing particle and has nothing to do with the distinction of case.

Another suffix *lē* or *rē* is sometimes used to denote the direct or indirect object. It should be compared with Tibetan *la*. Thus, *ānchhī-sā menchhemā-lē kōōmechē pēchhī*.

our-child woman to-see we-go, we go to see our daughter; *lō-chā mānai-lē*, to a man; *ōn-nī-lē*, to a horse. The same suffix is commonly used to denote the subject of transitive verbs; thus, *phōbā-lē mētū*, the-younger-by said-to-him; *pā-rē hā-tū-sī*, father-by divided-to-them, the father divided among them. Compare also *sīkī-hā-rē khēkhēm-mē*, ropes-with bind-him, where *rē* denotes the instrument. In forms such as *ōn-nī-lē*, to a horse, by a horse, *lē* is apparently added to another suffix *nī* or *ī*.

Forms such as *ōn-nī-lē* can also be used as a kind of locative, meaning 'on the horse,' etc. The usual suffix of the locative is, however, *yō* (*ō*, *ēō*) or *mō*; thus, *pāngphē-yō* and *pāngphē-ō*, in a country, into a country; *pārihā-yō* and *pārihā-mō*, in, into, the field; *kū-ningwā-mō*, in his mind; *k'-him-mō*, in thy house. Another form of the same suffix is apparently *rō*; thus, *songwārō-rō-(nū)*, fields-in (-from). Compare the terminative suffix of Tibetan. A compound suffix of the locative is *khep-mō* or *hep-mō*, which sometimes also occur as *kheh-yō*, *khēyō*, *heh-yō*, *hēyō*, respectively; thus, *lājī-hep-mō*, in a country.

The suffix of the ablative is *nū*; thus, *kōyō-nū*, here-from; *ōn-ēō-nū*, from on a horse; *songwārō-mō-nū*, from in the fields; *wōdūmpōkwā-ō-nū*, from the well, and so forth.

The genitive is expressed by adding pronominal prefixes to the governing noun; thus, *k'-m-bā kū-him-mō*, thy-father his-house-in, in thy father's house. The governed word is often followed by the suffix *rē* or *lē*; thus, *lōchā mānai-lē kū-sā*, one man-to his sons; *ōn-ī-lē kū-gadhī*, horse-to its-saddle, the horse's saddle; *sing-nī-lē kū-sig-ēō*, tree-to its-bottom-at, under the tree. The usual form of this suffix in the genitive is, however, *len*, *ren*; thus, *phāk-hā-ren k'ū-n-tangben*, pigs-of their-master.

The suffix *lē*, *rē* is connected with the postposition *lēō*, *rēō*; thus, *thik-lēō*, one-with; *kū-m-pā-rēō*, his-father-with; compare also *rō* in *a-m-pā-rō tāchek-tū-ng*, I will say to my father, and the suffix *rō* mentioned under the head of locative, above. Other postpositions are *lagī*, for the sake of; *dūmā*, before; *tōgang* and *tōgēō*, before (time and place); *ēgang*, behind; *bēsang* and *bēsēō*, near, etc. The final *ang* in some of these forms is perhaps a suffix of the locative.

Adjectives.—Adjectives are very commonly followed by the suffix *pā*, feminine *mā*; thus, *nō-bā*, feminine *nō-mā*, good; *kū-sā tūm-bā*, his eldest son. By prefixing *kē* such adjectives are turned into nouns; thus, *kē-nō-bā* and *kē-nō-mā*, the good one.

Adjectives sometimes precede and sometimes follow the noun they qualify. They usually precede it in the plural. They can be inflected for number; thus, *nechhī nō-bā-sī* (or *nō-bā*) *manē-hā*, two good men.

The particle of comparison is *nū-lē*, i.e., a fuller form of the ablative suffix *nū*; thus, *kōn nū-lē nākhen (chhenā) nō-bā*, this from that (more) good, this is better than that; *khel-len kū-nū-sā-embechhā kū-nū-sā-menckhemā nū-lē yōmmā wā*, him-of his-brother his-sister from tall is; *kāk nū-lē angā nō-bā*, all from I good, I am best of all.

The Khas particle *bhandā* is sometimes used instead of *nū-lē*; thus, *kāk bhandā nō-bā nō-bā tēt-hā*, all from good good clothes, the best clothes.

Numerals.—The first numerals are given in the list of words. Addition is effected by placing the smaller after the higher numeral. Multiplication, on the other hand, is indicated by prefixing the multiplier. Thus, *angā li-gip nechī tong yōā*, I forty-two

years reached, I am forty-two years old; *thibong thik*, ten one, eleven; *sūm-bong*, three-ten, thirty; *li-gip*, four-ten, forty; *tū-kip*, sixty; *nū-gip*, seventy; *ye-kip*, eighty; *mānā thik li-gip nū-si*, one hundred and forty-seven. Note *thi-kip*, hundred; *kip-nechī*, two hundred; *kip-lisī*, four hundred; *thibong kip*, or *pātī thik*, thousand; *nibong kip*, or *pātī nechī*, two thousand. It will be seen that a suffixed *kip* usually means 'ten,' but a prefixed *kip* usually 'hundred.'

The numerals sometimes precede and sometimes follow the word they qualify.

There are no ordinal numbers. The Aryan *pahilō*, first; *dōsrō*, second, etc., are used, and, on the whole, the old Limbu numerals are gradually being replaced by Aryan forms.

Multiplicatives are formed by adding *leng* or *reng* to the cardinals; thus, *sūm-leng*, three times; *nā-reng*, five times. It will be seen that the final *si*, *chī*, of the cardinals is dropped before *leng*. At the same time older forms are sometimes restored; thus, *ye-chī*, eight, but *yet-leng*, eight times. Note *pāilē-thik-leng* and *thik-leng*, once; *nī-reng*, twice; *thi-bong nechī leng*, twelve times, etc.

Zero is expressed by *hop* (compare *hop-mā*, to be absent), or, more generally, by the Aryan *sun* or *sunnyē*.

Instances of fractional numbers are *kū-khelek* or *kū-phereng*, one half; *kū-khelek ang kū-khelek*, or *kū-khelek kālē kū-khelek*, or *kū-sūkwā*, one fourth; *kū-sūkwā sūmsī*, three fourths; *lop-thik ang kū-sūkwā thik*, one and one fourth; *thibong lok-khēyō* (or *lok-yō*) *lok-sūm-si*, three tenths, and so forth.

Pronouns.—The following are the personal pronouns:—

<i>angā</i> , I.	<i>khenē</i> , thou.	<i>khūnē</i> , he.
<i>ā</i> -, my.	<i>k'</i> -, thy.	<i>kū</i> -, his.
<i>ān-chī</i> , I and thou.	<i>khen-chī</i> , you two.	<i>khūn-chī</i> , they two, they.
<i>ān-chī-gē</i> , I and he.		
<i>ānī</i> , I and you.	<i>khenī</i> , you.	
<i>ānī-gē</i> , I and they.		

The usual case suffixes can be added; thus, *angā-in*, of me; *angā-ō*, in me, mine; *khenē-in*, of thee; *khenī-in*, of you; *khūnē-in*, of him; *khūnchī-in*, to them, etc. There are several other forms of the third person. *Khūnē* is only used of persons absent; *nā* denotes a person present, but a little farther off; *nā-khen* is used of persons present; *khen* often has a somewhat contemptuous meaning. It often takes the form of *hen*, just as *hūnē* occurs in addition to *khūnē*. Note forms such as *khellē*, to him, by him; *khellen*, his, etc.

The dual and the plural of the third person have the same form. The suffix *chī* is probably an old dual-suffix. It is, however, identical with the plural suffix *sī*. *Nī* is a plural suffix.

The short forms *ā*-, my; *k'*-, thy; *kū*-, his, her, its, are used as pronominal prefixes. Thus, *ā-sā*, my son; *k'-sā*, thy son; *kū-sā*, his son; *angā ā-lagī*, I my-sake-for, for my sake; *khūnē kū-lagī*, for his sake. A nasal is often inserted before a following mute consonant. Thus, *kū-n-gūwā*, his mother's brother; *phāk-hā-ren kū-n-tangben*, swine-of their master; *ā-n-ding-bā-hā*, my friends; *a-m-pā* and *a-m-bā*, my father; *kū-m-bhangā*, his father's younger brother.

It will be seen that the personal pronoun which we translate as a possessive is often put in the nominative before such prefixes. The prefixes themselves in reality replace

the genitive suffix. Limbu in this respect not only agrees with other Nepal languages such as Khambu and Yākhā, but also with an important group of Tibeto-Burman languages in Further India, *viz.*, the so-called Kuki-Chin group.

The pronominal prefixes are also, as is likewise the case in the Kuki-Chin languages, used in connexion with verbs, in order to denote the subject, and partly also the object. See the remarks under the head of verbs below.

The pronouns of the third person are also used as demonstrative pronouns; thus, *khen*, that. The nearer demonstrative is *kōn*, this.

Interrogative pronouns are *ēn*, *hā*, and *ātī*, who? *thē* and *hen*, what? *ākhen*, how-much? *ātang*, where, from what place? *ātis-mā*, of what kind? Thus, *hā-pē*, who is it? *k'-thar thē-bē*, which is thy clan? *tong ākhen tong-bē khenē k'-yō*, years how-many years thou thou-reachedest? how old are you? *ātismā Sōdembā nē-bē*, what kind of Sōdembā are you?

According to Major Senior, there is sometimes a slight difference of dialect. Thus Fēdopiā *ēn nē-gō*, Fāgūrāi and Tamarkhōlēā *hā nē-gō*, Pāntharēā *hā nē-bē*, who are you? Fēdopiā *k'-ming hen nē-gō*, Tamarkhōlēā *khenē k'-ming thē-gō*, Pāntharēā *khenē k'-ming thē-(n)-bē*, what is your name? and so on. Forms such as *thē*, what? are, however, understood by all Limbus.

Indefinite pronouns are formed by adding *ang* to interrogatives; thus, *thē-ang*, anything; *ātī-lē-ang*, by anyone. Note also *lōchā*, a certain.

There are no indigenous relative pronouns. Participles are used instead; thus, *ōrūp-lūp kē-lō-ben bōhōr-en phete-mē*, fat the-being-one heifer bring. Aryan loan-words are, however, also used, and relative clauses are then formed as in Aryan languages; thus, *kōn tephūn chīā ā-lōk tēkā-ā*, this property which my-share I-get, the share of the property which I shall get; *bōhōr-en chīā khenē k'-hīng-khū*, the-heifer which thou thou-caredest-for-it, the heifer which you cared for; *jastō kū-sā chūk-ben itū bā-nē-bā*, as his-son youngest said had, as his youngest son had said.

Verbs.—The Limbu verb presents a complicated picture, the subject and the object being often indicated by means of pronominal prefixes and suffixes added to the verb. In other respects the verb is, as is the case in most Tibeto-Burman languages, essentially a noun. Thus, the suffix *sī* or *chī*, which is identical with the suffix added in the dual of personal pronouns and in the plural of nouns and of the pronoun of the third person, is added to a verb the subject of which is in the dual. Compare *k'-pēg*, thou goest; *k'-pek-chī*, you two go; *pōng*, he becomes; *pōng-sī*, they two become.

We have seen above that pronominal prefixes are used before nouns governing a genitive; thus, *khenē k'-sā*, thou thy-son, thy son. An exactly corresponding form is *khenē k'-wā*, thou thy-being, thou art. Such forms can be considered as two nouns, one governing the other in the genitive. The use of prefixes and suffixes is, however, much more extensive with verbs than in the case of nouns.

Voice.—There can be said to be three voices, an active, a passive, and a middle. The difference between the active and the passive, which latter form is always used in the case of intransitive verbs, is simply effected by adding suffixes denoting the object to the active. Several active forms are, however, wanting and replaced by the corresponding passive ones. Thus, *hip-ā*, he strikes me, literally means 'I am struck.'

The middle is formed by adding *sing* or *ching* to the passive or intransitive form in the singular and the third person plural. In the dual a suffix *ne* is inserted before the dual suffix *chī*, and in the first and second persons plural *ā-sī* is added. The verb *hip-mā*, to strike, accordingly forms its middle as follows:—

Sing. 1 <i>hip-ā-sing</i> .	Dual 1 incl. <i>ā-hip-ne-chī</i> .	Plural 1 incl. <i>ā-hip-ā-sī</i> .
2 <i>k'hip-sing</i> .	1 excl. <i>hip-ne-chī-gē</i> .	1 excl. <i>hip-ā-sī-gē</i> .
	2 <i>k'-hip-ne-chī</i> .	2 <i>k'hip-ā-sī</i> .
3 <i>hip-sing</i> .	3 <i>hip-ne-chī</i> .	3 <i>mē-hip-sing</i> .

The middle is also used as a reflexive form, and further in forms such as *kū-ching*, he carried on *his* back.

Subject and object.—It has already been remarked that the subject and the object are often indicated by means of pronominal prefixes and suffixes added to the verb. If more than one prefix is used at the same time, the first person precedes the second, and the second the third; thus, *ā-k'-hip*, my-thy-striking, you strike me; *k'-mē-hip*, thy-their-striking, they strike thee.

It has already been remarked that active-transitive forms are commonly distinguished from such as are passive-intransitive. Limbu does not, however, possess complete sets of active and passive forms. Intransitives always take the passive form, and the same is also the case with many active forms of transitive verbs.

A subject of the first person singular is indicated by adding *ang*, or, after vowels *ng*; thus, *pēg-ang*, I went; *hip-tū-ng*, I strike him; *hip-ne-nī-ng*, I strike you two. Instead of *ang* we find *ā* in the present tense of intransitive and passive verbs; thus, *pēk-ā*, I go; *pōk-ā*, I arise; *sīā-kōt-ā*, I am dying; *hip-ā*, I am struck by him. This *ā* is perhaps simply the copula; compare *angā yākhūng-bā-ā*, I Limbu-am. It is, however, also possible that *ā* has been derived from (a)*ngā*, I, for a preceding soft sound is sometimes hardened before this *ā*; thus, *pēk-ā*, I go, but *pēgā*, he went.

A subject of the first person singular is not marked if the object is of the second person singular; thus, *hip-nē*, I strike thee. The form *ā-hip-ne-chī*, I strike me and thee, is identical with the first person plural of the middle.

The suffix *ang*, *ng*, is also used to denote an object of the first person singular if the subject is of the second person singular past or imperative, or the third person singular or plural of the past. Thus, *k'-hip-tāng*, struckest me; *pī-r-ang-nē*, give me; *hip-tāng*, he struck me; *mē-hip-tāng*, they struck me. *Ang* is replaced by *ā* in the corresponding forms of the present; thus, *k'hip-ā*, strikest me; *hip-ā*, strikes me; *mē-hip-ā*, they strike me. Such forms are properly passive. If the subject is of the second person dual or plural, *ā* is prefixed; thus, *ā-k'-hip-sī*, you two strike me; *ā-hip-te-chē*, strike me ye two; *ā-k'-hip-tī*, you struck me. Forms such as *hip-sī*, they two strike me; *sūt-chī*, they two finish me, are simply the dual of the base and do not contain any suffix indicating the object.

A subject of the second person singular is indicated by prefixing *k'-* to the verb; thus *k'-pēg*, goest; *k'-pē*, wentest; *k'-chōgū*, didst it. In the imperative a suffix *ē* or *nē* is used instead; thus, *pōk-h-ē*, become; *hip-tang-ē*, strike me; *pī-rang-nē*, give me.

The suffix *nē* is also used to denote an object of the second person singular if the subject is of the first person singular; thus, *hip-nē*, I strike thee. Such forms are probably originally passive; compare *khenē hā-nē*, thou who-art? *khenē kē-hip-pā-nē*, thou

art a beater. The same is also the case with forms such as *k'-hip*, he strikes thee; *k'-hip-tē*, he struck thee; *k'-mē-hip*, they strike thee, etc. Other forms do not contain any suffix to denote an object of the second person singular; thus, *hip-āsī-gē*, we strike or struck thee; *hip-ne-chī-gē*, we two strike, or struck, thee. Compare the forms registered above under the head of the middle voice.

A subject of the third person singular is not indicated by means of any prefix or suffix; thus, *pēg*, he goes; *pē*, he went; *hip-tī-gē*, he strikes us, etc.

An object of the third person singular is indicated by suffixing *ū*, *tū*, *khū*, *dū*, *sū*, or *rū*. I am unable to see any law regulating the use of the various consonants preceding the *ū*. The actual suffix is probably *ū*, and the various consonants preceding it apparently belong to the past. Thus, *chōgū*, he did it; *mē-hip-tū*, they strike him; *pāng-khū*, he sent him; *mān-dū*, he finished eating it; *nām-sū*, he smelt him; *kī-rū-sī-rū*, he feared-him-died-him, he was dying by fear of him; *sū-rū-ng*, I finished him; *k'-hip-s-ū*, you two strike him; *sūt-chū*, they two finish him. The two last instances show that this *ū* supersedes the final *i* of the dual suffix *sī*, *chī*, compare *k'-pok-sī*, you two become; *sūt-chī*, they two finish. The suffix *ū* is, on the other hand, dropped in the imperative; thus, *hip-tē*, strike him; dual *hip-te-chē*, plural *hip-temmē*.

A subject of the first person dual including the person addressed is indicated by prefixing *ā* and suffixing the dual *sī* or *chī*; thus, *ā-pēk-chī*, I and thou go; *ā-pē-sī*, we went; *ā-wā-ye-chī*, we were, etc. The final *i* is superseded by the *ū* indicating an object of third person; thus, *ā-hip-s-ū*, we strike him; *ā-hip-te-ch-ū*, we struck him.

An object of the inclusive first person dual is expressed in the same way if the subject is of the third person; thus, *ā-hip-sī*, he strikes thee and me; *ā-mē-hip-sī*, they, or they two, strike thee and me. Such forms are in reality passive. The reflexive form is used with a subject of the first person; thus, *ā-hip-ne-chī*, I strike us two. If the subject is of the second person, an object of the first person dual or plural is simply indicated by prefixing *ā*, the prefix of the first person singular; thus, *ā-k'-hip*, thou, you two, or you, strike us two, or us; *ā-hip-tē*, strike us two, or us. In such cases there does not appear to be any difference between such forms as include and exclude the person addressed.

A subject of the first person dual, when the person addressed is excluded, is indicated by adding *sī-gē* or *chī-gē*; thus *pek-chī-gē*, we two go; *pē-sī-gē*, we went; *hip-ne-chī-gē*, we strike you. The *ū* indicating an object of the third person is substituted for the *i* of *sī-gē*, *chī-gē*; thus, *hip-s-ū-gē*, we two strike him; *sū-rē-ch-ū-gē*, we two finished him.

An object of the exclusive first person dual is indicated by means of the same suffix if the subject is of the third person singular or plural; thus, *hip-tē-chī-gē*, he struck us two; *mē-hip-sī-gē*, they strike us two. Such forms can just as well be translated 'we two were struck,' 'we two are struck by them,' respectively. If the subject is of the first or second person, an object of the exclusive first person dual is expressed in the same way as if the person addressed is included.

A subject of the second person dual is indicated by prefixing *k'* and suffixing *sī* or *chī*, the final *i* being dropped before the *ū* denoting an object of the third person. Thus, *k'pēk-chī*, you go; *ā-k'-hip-te-chī*, you struck me; *k'hip-s-ū*, you strike him. The prefix *k'* is used alone, i.e., the second person singular is substituted for the second person

plural, if the object is of the first person dual or plural; see above. In the imperative the prefix *k'* is dropped, and the final *chī*, *sī* is replaced by *chē*, *sē*, respectively; thus, *pēgē-chē* and *pē-sē*, go ye two; *ā-hip-te-chē*, strike me, us, us two; *hip-te-chī-sē*, strike them two, etc.

The same forms are also used to denote an object of the second person dual with a subject of the third person; thus, *k'-hip-te-chī*, he struck you two; *k'-mē-hip-te-chī*, they struck you two. Such forms can, of course, just as well be translated 'you two were struck,' 'were struck by them,' respectively. If the subject is of the first person, an object of the second person dual is expressed in the same way as if it were of the second person singular. If the subject is of the first person singular, however, *chī* is added to the *nē* denoting the second person singular, and the termination *ng* of the first person singular is suffixed. Thus, *hip-ne-chī-ng*, I strike, or struck, you two; *hip-ne-chī-gē*, we two strike, or struck, you two.

A subject of the third person dual is expressed by adding the dual suffix *sī* or *chī* to the base; thus, *pōng-sī*, they two become, *wā-yē-chī* or *wā-yā-sī*, they two were. The final *i* is dropped before the *ū* denoting an object of the third person; thus, *hip-s-ū*, they two strike him.

There is not a complete set of forms in this person. The intransitive forms are used, without any indication of the object, if it is of the first person singular or dual excluding the person addressed; thus, *hip-sī*, they two strike me, or me and him. If the object is of the first person plural, or of the second person, the corresponding forms of the third person plural are used instead; thus, *ā-mē-hip*, they two, or they, strike us two; *k'-mē-hip-sī*, they two, or they, strike thee. Thus also *ā-mē-hip-sī*, they two, or they, strike thee and me. Note *mē-hip*, they two strike me and him; but *mē-hip-sī-gē*, they (plural) strike me and him.

An object of the third person dual or plural is indicated by adding *sī* to the *ū* denoting an object of the third person singular; thus, *k'-hip-tū-sī*, thou strikest them; *mung-khū-sī*, he made them play; *hip-sū-sī*, they two struck them, etc. The suffix *ng* of the first person singular and the suffix *m* of the first and second persons plural are put both after *ū* and *sī*; thus, *chājā-tū-ng-sī-ng*, I feasted them; *hip-tū-m-sī-m-bē*, we strike them. In the second person singular of the imperative the termination is *īsē* and not *ēsī*; thus, *hip-tī-sē*, strike them two.

A subject of the first person plural including the person addressed is indicated by prefixing *ā*; thus, *ā-pēg*, I and you go; *ā-pōk-sē*, we became. Such forms are never used with an object of the first or the second person. If there is an object of the third person, *m* is added to the suffix of the object; thus, *ā-hip-tū-m*, we strike, or struck him; *ā-hip-tū-m-sī-m*, we strike, or struck them.

The prefix *ā* is also used to denote an object of the inclusive first person plural; thus, *ā-k'-hip*, thou, or you, strike us; *ā-hip-tē*, he struck us; *ā-mē-hip*, they strike us. Such forms are properly passive. If the subject is of the first person singular, an object of the first person plural is indicated by adding *ne-nī*; thus, *hip-ne-nī-ng*, I strike us.

If the person addressed is excluded, the suffix of the first person plural is *īgē* in intransitive and passive verbs; thus, *pēg-ī-gē*, we go, we went; *pōk-s-ī-gē*, we became; *wā-ī-gē*, we were. With an object of the second person the corresponding suffix is *ā-sī-gē*, and it is *m-bē* if there is an object of the third person; thus, *hip-ā-sī-gē*, we

strike, or struck, thee, or you two, or you; *hip-tū-m-bē*, we strike, or struck, him; *hip-tū-m-sī-m-bē*, we strike, or struck, them.

An object of the exclusive first person dual is indicated by adding *i-gē*, thus, *hip-t-i-gē*, he strikes us; *mē-hip-t-i-gē*, they strike us. Such forms are properly passive. Corresponding forms with a subject of the first or second person do not appear to exist.

A subject of the second person plural is indicated by prefixing *k'* and suffixing an *i*, before which a final vowel is often dropped. Thus, *k'-pēg-i*, you go; *k'-pōk-h-i*, you became; *ā-k'-hip-t-i*, you strike me. If there is an object of the first person, the final *i* is apparently dropped in the present; thus, *ā-k'-hip*, you strike me, or us. An *m* is substituted for *i*, if there is an object of the third person; thus, *k'-hip-tū-m-sī-m*, you strike them. The same *m* is used in the imperative of transitive verbs before the suffix of the second person plural, which is in that form *mē*; thus, *hip-te-m-mē*, strike ye him; *ā-hip-te-m-mē*, strike me, or us; *hip-te-m-sī-mē*, strike them.

A subject of the third person plural is marked by adding the prefix *mē*; thus, *mē-pong*, they become; *mē-lak-hē*, they were playing; *ā-mē-hip-tē-chī*, they struck us, etc.

Verbs substantive.—Several bases are used as a verb substantive. *Ā* is used in all persons and numbers; thus, *angā nāstā kē-chōk-pā-ā*, I sin doer-am, I have sinned; *hing-ā*, he is alive. Other bases used in the same way are *bā* and *bē*, *nē*, *nē-bā*, *dī* and *dī-gē* (first person plural) *ning* (second person plural), *neching* (second person dual), etc. The verb *lō-mā*, to be, is also used as a copula. It takes the form *rō* after vowels. The present tense is *lō* or *rō* throughout; the past is *lō-rē*, which is regularly inflected. The verb *pōng-mā*, to become, is often used in a similar way. It forms its past tense in *sē* or *hē*; thus, *pōk-h-ang* or *pōk-s-ang*, I became. A similar verb is *wā-mā*, to be present, to remain, to be, past *wā-yē*. The table which follows registers the present and past of this verb:—

	SINGULAR.		DUAL.		PLURAL.	
	Present.	Past.	Present.	Past.	Present.	Past.
1 excl.	<i>wā-ā</i>	<i>wā-y-ang</i>	<i>wā-sī-gē</i>	<i>wā-yo-chī-gē</i>	<i>wā-i-gē</i>	<i>wā-i-gē</i>
1 incl.			<i>ā-wā-sī</i>	<i>ā-wā-yo-chī</i>	<i>ā-wā</i>	<i>ā-wā-yē</i>
2	<i>k'-wā</i>	<i>k'-wā-yē</i>	<i>k'-wā-sī</i>	<i>k'-wā-yo-chī</i>	<i>k'-wā-yī</i>	<i>k'-wā-yē</i>
3	<i>wā</i>	<i>wā-yē</i>	<i>wā-sī</i>	<i>wā-yo-chī</i>	<i>mē-wā</i>	<i>mē-wā-yē</i>

Finite verb.—The inflexion of the finite verb is comparatively simple, allowing for the difficulties resulting from the use of the pronominal prefixes and suffixes. There are only two real tenses, a present which is also used as a future, and a past.

Present tense.—The base alone is used as a present tense; thus, *pēk-ā*, I go; *k'-pēg*, thou goest; *pēg*, he goes; dual 1 incl. *ā-pēk-chī*, 1 excl. *pēk-chī-gē*; 2 *k'-pēk-chī*; 3 *pēk-chī*; plural 1 incl. *ā-pēg*; 1 excl. *pēg-igē*; 2 *k'-pēg-i*; 3 *mē-pēg*.

In the case of transitive verbs the same form is often used in the present and past tense. Some of these seem to belong to the present, while others appear to be originally

forms of the past. To the former class belong some forms where the subject is of the first person and the object of the second, and which seem to be closely connected with the forms registered above under the head of middle voice. Such forms are *hip-nē*, I strike thee; *ā-hip-ne-chī*, I strike us two; *hip-ne-chī-ng*, I strike you two; *hip-ne-nī-ng*, I strike you, or us; *hip-ne-chī-gē*, we two strike thee, or you; *hipā-si-gē*, we strike thee, or you.

To the second class, which seems to contain forms originally belonging to the past tense, belong all those forms which contain an object suffix of the third person if the subject is of the singular or the plural; thus, *hip-tū-ng*, I strike him; *mē-hip-tū-sī*, they strike them. The same is the case if the object is of the second person plural and the subject of the third person; thus, *k'-hip-tī*, he strikes you; *k'-mē-hip-tī*, they two, or they, strike you. A form of the same kind is, finally, the third person singular with an object of the exclusive first person plural; thus, *hip-tī-gē*, he strikes us.

All other forms of the present are quite regular. Thus, *k'-hip-ā*, thou strikest me; *ā-k'-hip*, thou strikest us; *k'-hip*, thou art struck by him; *ā-hip-sī*, we two are struck by him; *ā-hip-s-ū*, we two strike him, and so forth.

A kind of present definite is formed by adding *ā*, *bā*, *bē*, or other forms of the copula to the present; thus, *ā-nī ā-lāng-bā*, we are dancing; *khūnē lāng-bā*, he is dancing; *mē-lāng-bē*, they are dancing; *khenē ātang k'-wā-bē*, where do you live?

Past time.—The base alone is sometimes used as a past tense; thus, *k'-pē*, wentest; *pē*, went. Commonly, however, an *ē* is added, thus, *pēg-ē*, went; *pōg-ē*, arose. This *ē* is always dropped before pronominal suffixes beginning with vowels; thus, *pēg-ang*, I went; *chōg-ū-ng*, I did it.

The suffix *ē* is commonly preceded by a consonant. I have noted the following:—*kh*, *t*, *d*, *r*, *s*, and *h*. Thus, *pang-kh-ū*, he sent him; *lōk-tē*, he ran; *hip-t-ang*, he struck me; *hip-t-ū-ng*, I struck him; *mān-d-ū*, he finished eating it; *kē-rē*, he arrived; *phē-rē*, he came; *sū-r-ū-ng*, I finished him; *lā-sē*, he entered; *khō-s-ū-ng*, I found him; *pōk-hē*, he became, and so on.

The suffix *ē* is also dropped before the copula *ā*; thus, *pēg-ā*, he went; *pōg-ā*, he arose; *phē-r-ā*, he came.

A final consonant is often changed in the past. Thus *t* is dropped in *sūt-mī*, to finish, past *sū-r-ū*; *ng* is changed to *k* in *pōng-mā*, to become, past *pōk-hē*, became; *lāng-mā*, to dance, past *lāk-ē*, he danced, etc.

A perfect is formed by adding *bān* to the past; thus, *khō-sū-ng-bān*, I have found him; *sep-k'-pang-khū-sī*, thou hast caused them to kill; *chōgū-bān*, he has done.

A pluperfect is formed by adding *bānē-bā* or *bānēs-bā* to the past; thus, *ī-tū bānē(s)-bā*, he had said.

Other periphrastic forms of the past are *sīā-bē-bān*, he has been dead; *kē-mā-ben wā*, he is a-lost-one, he was lost; *khom-menā*, he was found by us; *hip-tū-m-menā*, we were beating him; *hip-tū-m-menā-sī*, were beating them, and so on.

Imperative.—The imperative is formed by adding *ē*, before which the same consonants can be used as in the case of the past tense, with which the imperative mainly agrees in form. Thus, *pēg-ē*, go; *yūng-ē*, sit; *pī-rē*, give; *lōk-tē*, run.

In the dual *chē* or *sē*, and in the plural *mē* is added; thus, *pēgechē*, *pēgemē*, go ye; *chēsē*, *chēmē*, eat; *yūngechē*, *yūngemē*, sit, and so on.

A corresponding first person dual and plural is formed by adding *chī*, *ī*, respectively ; thus, *pē-chī*, let us two go ; *pēg-ī*, let us go. In *chā-mā*, let us eat, the infinitive is used instead, and in *thang*, let us become (merry), the base alone is employed as an imperative.

An object is indicated by inserting the usual prefixes and suffixes ; thus, *pī-rang-nē*, give me ; *chōk-ang-ē*, make me ; *ā-hā-tē*, divide to us ; *chak-te-mē*, put it on him ; *sē-r-ē-mē*, kill it, etc. The form *pī-rang-nē*, give me, shows that *ē* is often replaced by *nē* after *ng*.

A negative imperative is expressed by prefixing *meh* and suffixing *nē*, or, after *ng* *ninē* in the singular, *chē-nē* in the dual, and *minē* in the plural. Thus, *meh met-ang-ninē*, do not call me ; *meh hip-tem-minē*, do not ye beat him. If there is already a prefix indicating the object, *n*, or, before labials, *m*, is added to this prefix, and *meh* is not used. The table which follows registers the principal forms of the imperative of *hip-mā*, to strike.

	STRIKE THOU.		STRIKE YE TWO.		STRIKE YE.	
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.
me	<i>hip-tang-ē</i>	<i>meh-hip-tang-ninē</i>	<i>ā-hip-te-chē</i>	<i>ān-hip-te-chē-nē</i>	<i>ā-hip-tem-mē</i>	<i>ān-hip-tem-minē</i>
thee	<i>hip-sing-ē</i>	<i>meh-hip-sing-ninē</i>				
him	<i>hip-tē</i>	<i>meh-hip-tē-nē</i>	<i>hip-te-chē</i>	<i>meh-hip-te-chē-nē</i>	<i>hip-tem-mē</i>	<i>meh-hip-tem-minē</i>
us two or us	<i>ā-hip-tē</i>	<i>ā-n-hip-tē-nē</i>	<i>ā-hip-te-chē</i>	<i>ān-hip-te-chē-nē</i>	<i>ā-hip-tem-mē</i>	<i>ān-hip-tem-minē</i>
you two or you			<i>hip-ne-chē</i>	<i>meh-hip-ne-chē-nē</i>	<i>hip-āsi-mē</i>	<i>meh-hip-āsim-minē</i>
them two or them	<i>hip-tē-sē</i>	<i>meh-hip-tē-sē-nē</i>	<i>hip-te-chī-sē</i>	<i>meh-hip-te-chī-sē-nē</i>	<i>hip-tem-si-mē</i>	<i>meh-hip-tem-sim-minē</i>

An *ō* can be added to the positive imperative, if the action is desired to take place after some time ; thus, *hip-tang-ē-ō*, strike me in a little while.

Verbal nouns and participles.—The suffix *mā* is commonly used in order to form an infinitive or verbal noun ; thus, *hā-mā*, to divide ; *kū-mā*, to carry on one's back ; *kho-mā*, to lift up ; *khō-mā*, to find ; *saplā nīp-mā sāp-mā k'-le-sū-bī ken-le-sū'-n-bī*, can you read and write or no ?

The infinitive of purpose is formed by adding *sē*, *chē*, or sometimes *khē*, thus, *kōm-sē*, in order to graze ; *ōme-chē*, in order to watch ; *angā yākhūng-bā-ā ang sipāhī-yō bhartī pōng-khē* (or *-sē*) *tē-ang*, I am a Limbu and I have come to become a soldier ; *tāndik anga k'-hip-sē pēk-ā*, to-morrow I will go to beat thee.

A relative participle and noun of agency is formed by prefixing *kē* and suffixing *pā* or *bā*, feminine *mā*; thus, *kē-chā-bā*, an eater; *kē-chōk-pā*, a doer; *kē-yūng-bā*, a sitter, an inhabitant. Such forms can be inflected for person. Compare the forms of *kē-hip-pā*, a striker, which follow:—

	Singular.	Dual.	Plural.
1 incl.		<i>kē-hip-pā-sī</i>	<i>kē-hip-pā-tī</i>
1 exclusive	<i>kē-hip-pā</i>	<i>kē-hip-pā-sī-gē</i>	<i>kē-hip-pā-tī-gē</i>
2	<i>kē-hip-pā-nē</i>	<i>kē-hip-pā-neching</i>	<i>kē-hip-pā-ne-nīng</i>
3	<i>kē-hip-pā</i>	<i>kē-hip-pā-sī</i>	<i>kē-hip-pā-sī</i>

Thus, *ātang kē-yūng-bā-nē*, where sitter-you? where do you dwell? *Kōyā khōlā kē-yūng-bā-ā*, Koya river sitter-am, I live in the Koya district; *Kōyā khōlāsang ātī-n pāng-phē-yō kē-yūng-bā-nē*, Koya being what village-in sitter-art? in what village of the Koya do you dwell? *angā nē-sū-ng khenē yāmbōk nō-rik kē-chōg-pā-nē rēchhō*, I see-it thou work well doer-art stayest, I see you did your work well.

A verbal noun denoting the thing done or effected by the action of the verb is formed by adding *n*; i.e., probably *in*, to the base; thus, *chā-n*, food; *pā-n*, speech.

There is no conjunctive participle. The word *ang*, also, and, is added to the ordinary tenses instead; thus, *tāndik angā k'hip-ā-ang khenē k'-pēg*, to-morrow me thou-wilt beat-me-and thou thou-wilt-go, to-morrow having beaten me thou wilt go; *mēmā angā k'hip-tang-ang khenē k'-pēgē-bān*, yesterday me thou-struckest-and thou thou-gone-hast; *tēt-hā lo-te-mē-ang chak-te-mē*, clothes take-them-out-ye-and put-on-him-ye, having brought clothes put them on him; *khōp-sū-ang*, having taken up; *kē-rē-ang*, having arrived. *Sang* is sometimes used instead of *ang*; thus, *wā-yē-s-ang*, having been; *khenē yāk-thūng-bā-nē-s-ang ātismā yākthūng-bā-nē*, thou Limbu-being what-sort Limbu-art?

An adverbial participle is formed by adding *lē*, *ilē*, *nīlē*, or *melē*; thus, *tukhē chyā-lē*, distress becoming; *tāndik khūnē hip-ā-ilē khenē tē*, to-morrow he beats-me-when thou come, come thou to-morrow at the time when he is beating me; *mēmā khūnē hip-tang-nīlē khenē k'-tē*, yesterday when he was beating me thou camest; *ā-set-lāk-me-lē*, my-hunger-getting-on, because I am hungering, (I die) from hunger; *khenē nākhen k'hip-tū-m-melē angā nē-nēni-ng*, I see you beating him.

It will be seen that the difference between *ilē* and *nīlē* is that the latter is used after nasals. This form, which should be compared with the suffix *lē*, *ilē*, *nīlē*, mentioned above under the head of nouns, is often used in conditional phrases; thus, *angā sīng gōtū-ng-nīlē angā him chōk-mā sūk-tū-ng*, if I had wood I could build a house.

Negative verb.—The negative verb is formed from the positive one by prefixing *meh* and suffixing *in*, or, after vowels *n*. If the verb contains a pronominal prefix *meh* is replaced by *en*, *n*, or, before labials *em*, *m*, respectively, added to the prefix. The suffix *in* is replaced by *nen* if it is added immediately to the base; thus, *meh kō-tū-n*, he did not get anything; *meh-hip-ā-sing-in*, I do not beat myself; *ken-hip-ā-in*, thou art not beating me; *ān-ken-hip-nen*, thou art not beating us.

Interrogative particle.—There is apparently an interrogative particle *gō*; thus, *hā nē-gō*, who is it? *khenē ātī k'-wā-gō*, where do you dwell? *Bē* can also be added; thus, *khenē k'-pēg-bē*, goest thou? *khūnē pē-bē*, did he go? In disjunctive questions *bī* is added to both members; thus, *khenē āchōn kāilē-kāilē sarkār-ēō yāmbōk k'-chōgū-bī ken-chōgū-n-bī*, thou formerly ever-ever government-in work didst didst-not? have you ever served the government before or not?

Compound verbs.—Causals are sometimes formed by aspirating the initial consonant; thus, *pē-mā*, to fly; *phē-mā*, to cause to fly. The usual way of forming causal verbs is, however, to add *pāng-mā* or *yā-mā*, to the principal verb; thus, *sem-pāng-khū-sī*, he caused them to kill; *sep-k'-pāng-khū-sī-bān*, thou hast caused them to kill. The principal verb can be inflected as well, and *lō*, *rō*, is often interposed; thus, *angā apnē peg-ā-sing-lō pāng-ā-sing* (or *yā-n-ā-sing*), I cause myself to go; *angā khenē k' peg-lō-pāng-nē* (or *-yānē*), I cause thee to go; *khunchī mēmā khenchī-nechī k'-pē-chī-rō k'-mē-pāng-techī*; they caused you two to go yesterday, etc.

Frequentatives are formed by adding *lō*, *rō*, followed by the verb *pōt-mā*, to continue, to the various forms of the principal verb; thus, *hip-nē-rō-pōt-nē*, I am continuing to beat thee. The past tense of *pōt-mā* is *pōt-chē* which is regularly inflected.

Desideratives are formed by adding *kō* followed by the inflected auxiliary *lō-mā*, to be, to the inflected principal verb; thus, *hip-tūng-kō-k'-lō*, thou art wishing to beat him; *chang-kō-lō*, he wanted to eat.

An inceptive is formed by adding the various forms of *chōg-mā*, to do, to the verbal noun ending in *mā*; thus, *pēg-mā chōg-ā-sing*, I begin to go. By adding the various forms of *kōt-mā*, to be ready, to this form or to the inflected principal verb, a compound is formed which means 'to be about,' 'to be ready' to accomplish the action indicated by the principal verb; thus, *hip-mā chōg-ū-ng kōt-ū-ng*, I am ready to beat him.

Potentials and completives are formed by adding *sūk-mā*, to be able, and *sūt-mā*, to finish, respectively, to the verbal noun ending in *mā*; thus, *hip-mā k'sūk-ā*, thou canst beat me; *hip-mā sū-r-ū*, he is finishing beating me.

Note finally the particle *mū* in forms such as *pē-mū*, he went it is said; *hip-tū-sī-mū*, they beat they say. *Mū* can be compared with Sanskrit *kīla*, etc.

A more detailed account of Limbu grammar, from the pen of Major Senior, will be published in the near future. Till then the student is referred for further details to the specimens which follow. The first is a version of the Parable for which I am indebted to Major Senior. The same gentleman has also been good enough to correct the worst mistakes in the remaining two specimens and in the list of Standard Words and Phrases which is printed on pp. 408 and ff. The original list was kindly prepared for the purposes of this Survey by the Nepal Darbar. The second specimen is a comparatively correct rendering of the Parable in the dialect of the Fāgūrāi Limbus, which has been received from Darjeeling. The third specimen, which has been kindly forwarded by the Nepal Darbar, is a version of the Parable in the dialect of the Tamarkhōlēā sept of Limbus. It contains several mistakes, and it has not been possible to correct them all.

[No. 27.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LIMBU.

FEDOPĪA DIALECT.

(Major H. A. R. Senior, I.S.C., 1905.)

LŌCHĀ SĀ SAMPĀTĪ KĒ-CHA-BĀ.
CERTAIN SON PROPERTY EATER.

Lōchā mānai-lē (or yāmī-lē) kū-sā nechī wāyechī (or wāyāst).
Certain man-to (man-to) his-sons two were (were).

Hekiang phō-bā-lē (or phōwā-bā-lē) kū-m-pā (or -bā) mētū, 'a-m-bē,
Then youngest-by (youngest-by) his-father said-to-him, 'my-father-O,
 kōn tephūn chiā (or jiā) ā-lōk tēkā-ā ā-hā-tē (or pī-r-ang-nē).'
this inheritance which my-share I-will-get to-us-divide (give-to-me).'

Khūn-chī pā-rē kerek (or kak) sāmā-hā (or sāmā-pūmā) khūn-chī-in
Their father-by all (all) properties (property) them-to
 (or khūnē-ang khūnē-ang) hā-tūsī. Tāndik-āchindān
(him-also him-also) divided-to-them. To-morrow-day-after-to-morrow
 (or thī-yān-nī-yān) phōwā-bā kū-sā-lē kū-jikōkwā khōp-sū-ang
(one-day-two-days) youngest his-son-by his-things having-taken-up
 kū-ching-ang māngkhā pāngphē-yō pē (or pēgā, or pēgē). Khennā
carrying-on-his-back distant country-into went. There
 kē-rē-ang kerek kū-jikōkwā jūā chāh-r-ang lep-tū-tē-sū. Khūnē
having-arrived all his-things gambling playing threw-gave. He
 kerek kū-jikōkwā jūā chāh-tū-tē-sū-ang kōkēlē thī-ang-thī-ang meh
all his-things gambling played-given-having then anything not
 kōtū'-n kōkēlē khen pāngphē-yō yombā sāk pōkhē (or pōgē). Khūnē
had-not then that country-in severe famine became (arose). He
 kōkēlē kū-set lāk-lō-wā. Khūnē khen pāngphē-yō kē-yūng-bā
then his-hunger got-continually-is. He that country-in sitter
 thik lēō sēōtē pōk-hē-āng la-sē. Khen kē-yūng-bā khūnē
one with servant become-having entered. That inhabitant him
 kū-pārihē-yō (or pārihā-yō, or -mō) phāk kōm-sē ōme-chē
his-fields-into swine feeding-for watching-for
 pāng-sū (or pang-khū). Khen sēōtē-lē phākā (or phāk-hā) kōm-sē
sent-him. That servant-by swine feeding-for
 te-rū-sī-ang kū-set lāk-tē-ang phāk chān-in chā-mā chōgū-kōtū
taken-them-having his-hunger got-having swine food to-eat made-was-ready
 (or chang-kōlō), kōrō phāk-hā-ren kū-n-tangben kī-rū-sī-rū-ang chā-mā
(to-eat-wanted), but swine-of their-master feared-having to-eat

meh-sūk-tū'-n. Kōkēlē kū-ningwā mek-mek tūm-sē-ang i-tū kō-tū
not-was-able. Then his-mind little-little visited-having thought was-ready
 pā-tū, 'a-m-pā-rē, k'-him-mō sidat sēōtē-hā khūnchī sapōk khā-khā-bā
said, 'my-father-O, thy-house-in many servants their belly full-full
 chā-mā mē-khō-sū, angā kōyō ā-set-lāk-melē siā-kōtā. Angā kōyō-nū
to-eat they-receive, I here my-hunger-getting dying-am. I here-from
 pōkā-ang a-m-pā-ren kū-him-mō pēkā-ang a-m-pā (-rō)
arisen-having my-father-of his-house-in gone-having my-father (-to)
 tāchek-tūng, "a-m-bē, Bhagwān-nūlē nīsōrō a-m-pā-ren
will-say-to-him-I, "my-father-O, God-from presence my-father-of
 k'-nīsōrō sōhmā chōg-ang angā nāshā kē-chōk-pā-ā. Angā yāng-nū
thy-presence sin done-having I evil doer-am. I now-from
 k'-sā ēkē meh-lō-an, meh-met-ang-ninē. K'-him-mō umbāh yāmbōk
thy-son as not-am, not-call-me-thou. Thy-house-in thus work
 kē-chōk-pā chōk-ang-ē." Kōkēlē pōgā-ang kū-m-pā-rēō kū-bēsang
doer make-me." Then arisen-having his-father-to of-him-near
 tiā (or tiē). Māngkhā wāyē-sang kū-m-pā-rē kū-sā-n nē-sū-ang
went. Far being his-father-by his-son seen-him-having
 sēn-nē-sū-ang kū-bēsang lōk-tē; tem-nechī-ang kū-m-pā-rē
recognized-him-having of-him-near ran; embraced-they-two-having his-father-by
 nām-sū kū-sā-lē ang nām-sū; khūn-chī nēdeng-nē-mō nām-nechī
smelt-him his-son-by also smelt-him; they cheeks-two-on smelt-they-two
 chūmā chā-nechī. Kōkēlē jastō kū-sā chūkben kū-ningwā-mō itū-bānēbā,
kiss ate-they-two. Then as his-son youngest his-mind-in thought-had,
 ālō kū-m-pā tāchek-tū. Kū-m-pā-rē kū-sēōtē-hā mētūsi
now his-father (-to) he-told-him. His-father-by his-servants he-said-to-them
 'harā-harā kak-bhandā nōbā-nōbā tēt-hā lote-mē-ang chak-te-mē;
'quick-quick all-among good-good clothes taken-out-having put-on-ye;
 kū-hūk-chūgō-khemō angūti wā-te-mē, kū-lang-hēyō lang-kōpā chak-te-mē;
his-hand-fingers-on ring put-on-ye, his-legs-upon shoes put-on-ye;
 ōrūp-lūp kē-lō-ben bōhōr-en phe-te-mē-ang se-rē-mē, se-rē-mē-ang
fat being heifer brought-you-having kill-it-ye, killed-it-ye-having
 anī chā-mā hēkiang anī sirā thang, thiāng-phelē kōn ā-sā-n
we should-eat then we merry become, because this my-son
 siā-(kōtē-)bān (or -men), kōkēlē kē-hing-bā pōkhē; kē-mā-ben-wā, khō-
dying-(about-) was, then living became; lost-was, found-
 sū-ng.' Kōkēlē kak khūnchī sirā thang-niē.
him-I.' Then all they merry came-up.
 Kū-sā tūm-ben songwārō-mō wāyē. Songwārō-rōnū (or mōnū) khūnē
His-son eldest fields-in was. Fields-in-from he
 thang-ang kū-him-bēsēō (or bēsang) kēr-lō-kōtē-lē him-mō gānā
come-up-having his-house-near to-arrive-about-being house-in singing

bājā mē-lāk-hē-mūk-tē-bān khēp-sūng.[!] Sēōtē thīk tū-ang
music they-dancing-playing-were he-heard. Servant one summoned-having
 sēlāp-tūng, [!] 'kōn thēbē? thīang mē-mūkū, thīang mē-lāng-bē?'
he-asked-him, 'this what? why they-play, why they-dancing-are?'
 Sēōtē-lē tāchek-tū, 'k'-nūsā kē-mā-ben kū-m-pā-rē
Servant-by he-said-to-him, 'thy-younger-brother the-lost-one his-father-by
 khō-sū-ang tāh-rū, ānī-gē sīrā thang-ang kū-m-pā-rē khūnchī
found-him-having brought-him, we glad come-having his-father-by them
 lāng-pāng-khūsī, gānā bājā mūng-khūsī. Kū-m-pā-rē orūp-lūp
to-dance-caused-them, singing music made-them-play. His-father-by fattened
 kē-lō-ben bōhōren phe-tē-mē-ang sem-pāng-khūsī. Kū-m-pā-rē kōn
the-being-one heifer brought-having to-kill-caused-them. His-father-by this
 yāmbōk-in kak chōgū-bā(n) (or chōg-pāng-khūsī), thīang-phelē
work all done-has (to-do-caused-them), because
 k'nūsā men-dūk-hē-men-chak-hē khō-sū.' Kū-sā tūmbē-lē
thy-younger-brother not-ill he-found-him.' His-son elder-by
 khēp-sū-ang kū-yāk lērē kū-hīm-bēsang thang-mā meh-ten-nen.
heard-it-having his-anger got-loose his-house-near to-come-up not-wanted.
 Kū-m-pā kōt-nānak phērē-ang kū-sā-n tūm-bā hēkiang ūtū.
His-father this-side come-having his-son eldest then he-called-him.
 Khūnē kū-m-pā-rēō pān sīlāp-tū, 'ōmēt-ang-ē, kōn yārik tōngbē
He his-father-to speech he-asked, 'look-to-me-thou, these so-many years
 k'-bēsang wāyang; k'-pān khēp-sū-ng (or tend-ang); k'-yāmbōk chōgū-ng.
thee-near was-I; thy-speech heard-I (obeyed-I); thy-work did-I.
 Kāilē-rang nāshtā men-chōg-pā. Kōrō mēndak-sā thīk ken-pī-rang-nen (or nin),
Ever evil not-doer. But goat-young one thou-gavest-me-not,
 jāsōrī a-n-dīngbā-hā chājā-tūng-sīng. Ālō k'-sā chūk-pen tē-ang,
so-that my-friends feast-them-I. Now thy-son younger come-having,
 chiā k'-jikōkwā-hā lep-tū tē-sū-bān, khēnē khūnē k'-tāh-rū-
who thy-substance threw given-away-has, thou him thou-brought-him-
 ang bōhōren chiā khēnē k'-hīng-khū khūnē kū-lagī ālō
having heifer which thou thou-didst-care-for-it he his-sake-for now
 sep-k'-pāng-khūsī-bān.' Kū-m-pā-rē khūnē mētū, 'ā-sā-ē,
to-kill-thou-caused-them-hast.' His-father-by him he-said-to-him, 'my-son-O,
 khēnē ā-bēsang sōdē-phōrē k'-wā; chiā angā-ō kē-wā-ben (or -pān),
thou me-with always thou-art; what mine remains,
 khēnē-in. Sīrā thang-ang sōsō-lālang chōg-mā nō-bā, thīang-phelē kōn
thine. Merry become-having festivity to-do good, because this
 k'-nūsā sīā-bān, ālō hīng-ā; khūnē kē-mā-ben, ālō yang-phērī
thy-younger-brother died-had, now lives; he lost-one-was, now again
 khō-sū-ng-bān.'
found-him-I-have.'

[No. 28.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LIMBU.

FĀGŪRĀI DIALECT.

(DISTRICT DARJEELING.)

Yāp-mi thik-lē ku-sā nechchhī wayē-sī. Khôm-bheng pāk-pā-lē
Man one-of his-sons two were. Then younger-by
 pātū, 'a-m-bē, chiā tōk-mā kē-wā-ben, angā jō khō-sū-ng-ben,
spoke, 'my-father-O, which property existing, I which got-I-will-have,
 angā pīrang-nē.' Khôm-bheng khollē āphnā tōk-men phōk-sū
me give-me-thou.' Then him-by own property divided
 pī-ra-sī. Mūrē meh-yūngē-n phōkwā-bā sā kāk tē-rū-ang mūrē
gave-to-them. Long-time not-he-sat younger son all taken-having far
 lājē-mē pēgē. Khôm-bheng khōtnā ku-yāng ku-sā kāk taphembā
kingdom-into went. Then there his-rupees his-pice all bad
 chōgū-ang mām-dū-tē-sū. Khôm-bheng khōn mām-dū-tē-
done-having finished-eating-gave-away. Then he finished-eating-gave-
 sū, khôm-bheng khen lājē-hep-mō yombā sak pōgē. Khōn yāng-
away, then that kingdom-in big famine arose. He rupees-
 sā-ru pēgē. Khôm-bheng khōn pēgē-ang khen kē-yūng-bā-hep-mō
pice-with went. Then he gone-having those residents-in
 thik-hep-mō yūng-mā chōgu. Khen him-tang-bā-lē ku-bārī-hep-mō
one-with to-reside made (began). That house-master-by his-fields-into
 phāk kōchhē pāng-sū. Khôm-bheng khellē khen ku-sip-hā chiā
swine to-care-for sent-him. Then him-by those his-husks which
 phāk-lē chōbā-hā āphnā sāppōk thim-mā itū. Khōn atī-lē-ang
swine-by were-eating own belly to-fill he-wanted. Him anyone-by
 thēang mem-pī-rū-n-lō. Khāllē ku-ningwā sērū-ang khôm-bheng
anything not-they-gave-him. Thereupon his-mind killed-having then
 khellē pātū, 'ām-bā-rē yollik yāmbōk kē-chōk-pā khōn-hā-rē yollik
him-by spoke, 'my-father-of many work doers them-by much
 khoreng mē-gottū, thik-legō angā kōyō sak-lē siyang. Angā
bread they-have-got, but I here famine-by I-died. I
 pōk-ā-ang ā-m-bā hep-mō pēkā, khôm-bheng khūnē hep-mō pātū-ng,
arising my-father to will-go, and him to will-speak-I,
 "yē ā-m-bē, angā Tāng-sāng-bā-lē serāb-mēt-ang-bā khôm-bheng khenē
"O my-father-O, I Heaven-by cursed-me-has then thou

k'-nīsōrō sōhmā chōgū-ng. Angā allō k'-sā āphā-ang pā-mā mem-
thy-sight-in sin did-I. Me now thy-son in-any-way to-say they-
 pōng-rācheng (sic) pōk-sang. Angā khenē k'-yām-bōk kē-chōk-pā thik-lē
not-becoming became-I. Me thou thy-work doer one-of
 ku-sing phōchang-ē." ' Khōm-bheng khōn pōg-ē-ang ku-m-bā hep-mō
like put-me-to-work." ' Then he arisen-having his-father to
 pēg-ē. Thik-legō khōn mūrē yūng-ē, ku-m-bā-rē nē-sū-ang ku-lung-mā
went. But he far sat, his-father-by seen-him-having his-liver
 tūkhē, khōm-bheng lōk-tē-yūē-ang ku-nēteng-bā hep-mō
pained, then run-come-down-having his-cheek on
 phon-chhing-hang khōn-in chūp-mētū. Ku-sā-lē khūnē mētū, 'yē
embraced-having that-one kissed-him. His-son-by him said-to-him, 'O
 ām-bē, Tāngsāng-bā-lē serāb mēt-ang-bān, khōm-bheng khenē k'-nīsōrō
my-father, Heaven-by curse said-to-me-has, then thou thy-sight-in
 sōhmā chōgū-ng. Angā allō k'-sā āphāang mem-pōng-rā-cheng-pōk-sang.
sin did-I. I now thy-son in-any-way not-becoming-became.'
 Allōgō ku-m-bā-lē ku-yāmbōk-kē-chōk-pā hep-mō mētū-sī,
Now his-father-by his-work-doers to he-said-to-them,
 'kāp-mang-bhandā nō-bā tēt lō-tē-ang khūnē chāk-tē;
'all-in-from good clothes taken-out-having him put-on-thou;
 khōm-bheng ku-huk-khēyō suwākep khōm-bheng ku-lāng-hēyō jutā wā-tē.
then his-hand-on ring then his-feet-on shoes put.
 Khōm-bheng kē-sō-bā pīt-chhechhā sē-rē; ānī chā-mā sirā thāng-lō-
Then fattened cow-young kill; we should-eat merry becoming-
 yūng-ī; thī-ang-phelē kōn angā ā-sā siā-khērē-ang, yāng-mō
should-sit; because this of-me my-son dead-having-been, again
 hing-ē; mā-ē-ang, yāng-mō khōmenā.' Khōm-bheng khen-hā
revived; lost-having-been, again we-found-him.' Then they
 ningwā-tē-rō mē-yūng-ē.
heart-came they-sat.

Khūnē ku-sā tōm-bā piyāng-sī-yō yūng-ē. Khōm-bheng thāng-ē
Of-him his-son eldest rice-fields-in sat. Then came-up
 pōkhē, ku-him pēs-mō kērē, khōm-bheng kē-mē-hip-tū
became, his-house near arrived, then drum-they-were-beating
 mē-rākh-sē-bā mukten khep-sū. Khōm-bheng khellē ku-kām-kē-chōk-pā
they-dancing-were sound he-heard. Then him-by his-work-doers
 hep-mō thik ku-bēs-mō ūtū-ang sendō-sū, 'kōn thē-bē?' Khōllē
among one of-him-near called-having asked-him, 'this what-is?' Him-by
 khūnē mētū, 'khenē k'-nūsā tā-ē-ang wā.
him said-to-him, 'of-thee thy-younger-brother come-having is-present.
 Khōm-bhāang khenē kem-bā-lē kē-sō-bā pīt-chhechhā sē-rū,
Therefore of-thee thy-father-by fattened cow-young killed-it,

thiāng-phellē khūnē nūmā-tāmā khō-sū.' Thik-legō khollē ku-yāk
because him safe-and-sound he-found-him.' But him-by his-anger
 lerē, khōm-bheng him hōk-se-mū lāp-mā meh-tendē-n. Khōn
got-loose, then house into to-enter not-obeyed. That
 pān hep-mō khūnē ku-m-bā pākā phērē-ang khūnē ing-lāp-mā
conversation in of-him his-father outside come-having him to-entreat
 chōgū. Khollē ku-m-bā mētū, 'omet-tē, angā akhen tong
made (began). Him-by his-father said-to-him, 'see, I how-many years
 pē-ang khenē k'-sēwā chōgū-ng. Khen-bāsang khenē k'-pan-nin
gone-having of-thee thy-service did-I. Yet of-thee thy-word
 medōang (?). Khōm-bāsang khenē angā ānāmāng (?) thik chuk-pā-sā thik
not-broke-I. Yet thou me ever one small-young one
 kem-bī-yang [-in], ā-n-chum-ā-sibā-hā-nū sirā thāng-lō-chōgū-ng.
thou-didst-not-give-me, my-friends-my-people-with merry become-continually-did-I.
 Thik-legō khenē kōn k'-sā-n ketnī-mā-hā-nū k'-yāng k'-sā chō-
But of-thee this thy-son harlots-with thy-rupees thy-pice devoured-
 tē-sū tāē-mennē khōm-bhelē khenē khollē [ku-] lāgī kē-sō-bā pīt-
gave-away coming but thou him-of his-sake-for fatted cow-
 chhechhā k'-sē-rū.' Ku-m-bā-lē khōn mētū, 'yē ā-sā-ē, khenē
young killedest.' His-father-by that-one said-to-him, 'O my-son-O, thou
 angā-nū chuguḥ k'-wā. Jō kē-wā-ben angā-in, kāk khenē-in. Thik-legō
me-with together art. What being mine, all thine. But
 siri-thāng-lō yūng-mā wā-ē, thiāng-phellē kōn khenē k'-nū-sā
merry-becoming to-sit is, because this of-thee thy-younger-brother
 siyang yūng-ē, yāng-mō hing-ē; māē-khe-rē, yāng-mō khōmenā.
having-died sat, again revived; lost-entirely-was, again we-found-him.'

[No. 29.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LIMBU.

TAMARKHŌLĒA DIALECT.

(NEPAL.)

Lōchhā yāmi thik-lē nechhī ku-sā wēyē-chhī. Nechhī-yō phōbā-lē,
Some man one-to two his-sons were-they. Two-in younger-by,
 'a-m-bā-rē, chyō pōmparnē (sic) ansa-bhāg, pī-rang-nē,' mē-tū-lē
'my-father-O, which I-should-get share, give-me-thou,' said-to-him-when
 a-m-bā-rē ansa-bhāg pī-rang. Hēkiang tādik hellē phōbā-lē
my-father-by share gave-to-me. Then afterwards that-by younger-by
 kāk yāng-sā sup-sū khōp-sū māngkhā pardēs pē-mū.
all money-goods gathered took-up far other-country went-it-is-said.
 Māhēkhu (sic) mōj-sanga-khungā ku-yāng-ku-sā kāk mām-dū.
There merriment-with his-money-his-goods all finished-eating.
 Kharcha chōgū-mām-dū-ang hen thāw-ēō yom-bā sak pōkhā,
Expenditure done-eating-finished-having that place-in heavy famine happened,
 hellē tūkhē chiā-lē hen thāw-ēō lōchhā manuā thik-lē pē-ang
him-to distress becoming that place-at some man one-to gone-having
 wē-yā. Hen sahar-bāsi-lē pyāngsī-ō phāk kōm-sē pāng-khū.
he-was-present. That city-dweller-by rice-field-in swine grazing-for sent-him.
 Thik-lāng thē-ang mem-bī-rū-n. Hellē phāk-len chō-bān khalung-lang
Anyone-by anything they-not-gave-him. Those pigs-of food husks-with
 meh-yō-sū-n, 'angā ā-sakpō khā-khā-bā.' Chēt-pa-chōg-ang pā-tū-mē-tū,
not-sufficed, 'I my-belly filled.' Sense-making said-spoke,
 'a-m-bā-rē-mō ku-chākarē lōtō mē-jō-ang mē-mām-dū-lē
'my-father-of-in his-servants bread they-eaten-having they-finished-eating-while
 angā set-lāk-melē siāng. Angā a-m-bā-rēō pekā-ang, "am-bē,
I hunger-getting am-dying. I my-father-near going, "father-O,
 henē-nū pāp chōgū-ng, Bhagwān-nū pāp chōgū-ng. Angā 'ā-sū-ē'
thee-from sin did-I, God-from sin did-I. I 'my-son-O'
 mēmang-swāb-mē-jukāi (sic). Angā-in henē k'-tarmāidār chōg-ang-ē,"
I-am-not-worthy-to-be-called. Me thou thy-servant make-me,"
 mē-tū-ng.' Pōgang henē (sic) a-m-bā-rē-pōk (sic) pēgang yōrik
will-say-to-him-I.' Having-arisen thou my-father-near gone-having very
 pharāk wē-yang ku-m-bā-rē nē-sū-ang ku-lung-mā dūkā, lōk-
far been-having his-father-by seen-him-having his-liver pained, run-

tang pēg-ang ku-ning-mā-yō hep-tū-ang nām-sū. Ku-sā-lē
having gone-having his-neck-on embraced-having smelt-him. His-son-by
 ku-m-bā mētū, 'hē a-m-bē, Bhagwān-nū henē-nū mukhyānji
his-father he-said-to-him, 'O my-father-O, God-from thee-from before
 pāp chōg-ū-ng. Angā henē "ā-sā-ē" mēt-mā meh-lāek-lō.' Tara
sin did-I. Me thou "my-son-O" to-say worthy-am-not.' But
 a-m-bā-rē henē k'-chākarē-hā k'-mētūsi, 'nōb tēt thāk-tē-mē-
my-father-by thou thy-servants saidst-to-them, 'good clothes from-below-
 ang kōl-lē ku-huk-khēyō anguti wā-te-mē, ku-lang-hā-yō
brought-ye-having this-one-to his-hand-palms-on ring put-on-ye, his-feet-on
 juttā wā-te-mē. Ānī chā-mā thūng-mā mōj chōgī. Thi-ang-phā-lē
shoes put-on-ye. We to-eat to-drink merriment should-make. Because
 kōn ā-sā siā-bēbān, phēri hingā; mai-bēbān-nin, phēri khōm-menā.
this my-son dead-has-been, again alive-is; lost-has-been, again found-was.'
 Hēkiang hen-hā-rē hun-chhi sirā thāngā.
Then them-by their pleasure came.

Hellē ku-sā tūm-bān pyāngsi-ō wē-yā. Nōkh-phērā him
Him-of his-son elder field-in was. He-returnd-he-came house
 bēsang kērā bājā-nu-lāng khēp-sū. Chākarē lōchhā-thik ū-tū-ang
near arrived music-and-dance he-heard. Servant some-one called-having
 selāp-tū-lē, 'k'-nū-sā tē-ang ku-yam-tuk-mā-sāk-mā ke-m-bā-
asked-when, 'thy-younger-brother come-having his-body-safe-and-sound thy-father-
 rē bhōj thik chōgū, chākarē-lē mētū. Hellē ku-yāk lerē,
by feast one did, servant-by said-to-him. Him-of his-anger loosed,
 bhitra meh-pē-n. Hellē ku-m-bā pākha phērā-ang lēmū-thuptū.
inside not-went. Him-of his-father outside come-having entreated-him.
 Ku-m-bā-rē ku-bān nōk-tū, 'kōn yārik barkha-pōkhā henē
His-father-to his-word he-gave-back, 'these many years-became thou
 k'-chākar chōgū-ng. Kailē-yang k'-bān men-khem-bē-bān? Aphālang
thy-service did-I. Ever-even thy-word have-I-not-listened-to? Ever
 henē angā ā-n-ding-bhā-nū mōj chōg-mā lōchhā bhērā sā thikā
thou I my-friends-with merriment to-make some sheep child one
 kem-pī-rang-nen. Bēsya-nū sampati kē-chā-pā kōn k'-sān tāi-mennī,
thou-gavest-not-to-me. Harlots-with property eater this thy-son coming-on,
 henē hellē ku-lāgī bhōj kē-chōg-pā-nē. Tara hellē a-m-bā-rē
thou him-of his-sake-for feast doer-art.' Then him-of my-father-by
 mētū, 'hē ā-sā-ē, henē sadhai angā-nū-sōrik k'-wā; angā chiā
said-to-him, 'O my-son-O, thou always me-with art; I what
 kōtū-ng-bān kāk henē-in-bā. Harkha-bhōj chōg-mā nō-bā; thi-ang-phālē
possessed-I-have all thine-is. Joy-feast to-make good; because
 kōn k'-nū-sā siā-bān, hing-tē; mai-bē-bān-in, ā-khō-sūm.
this thy-younger-brother died-has, lived; lost-had-been, we-found-him.'

YĀKHĀ.

The Yākhās are a small tribe who are found in the same localities as the Limbus, *i.e.* between the Arun River and the Singilela range. They are not numerous. Most of them are found in Chainpur. There are also small settlements in Darjeeling and Sikkim, and at the last Census of 1901, Yākhās were also returned from Assam.

No estimates are available about the number of speakers in Nepal. According to information collected for the purposes of this Survey the dialect was spoken by 1,250 individuals in Darjeeling. At the last Census of 1904, Yākhā was returned from the following districts:—

Bengal and feudatories	1,251
Jalpaiguri	63
Darjeeling	1,123
Sikkim	65
Assam	115
TOTAL	1,366

According to Sir Herbert Risley, the tribe call themselves *yak-thomba* or yakherds, with reference to the tradition that this was their characteristic occupation before they crossed the Himalaya into Eastern Nepal. Compare the denomination *yāk-thūng-bā* which the Limbus apply to themselves. Hodgson, on the other hand, is inclined to identify the Yākhās with the Yakkhas mentioned in the Mahāvamsa as living in the Himālayas.

The Yākhās, like the Jimdārs, use the honorific title Rāi to denote themselves.

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Two specimens and a list of Standard Words and Phrases have been received from Darjeeling. The handwriting in the list was so bad that some passages could not be restored with certainty. Such cases have been indicated by adding a query within parenthesis.

Pronunciation.—The vowels *a*, *i*, and *u* may be either long or short. The long and short sounds, however, sometimes interchange in the same word, *e.g.* in the plural suffix *chī* or *chi*. It is therefore possible that Yākhā agrees with Tibetan in not possessing really long vowels.

E and *yā* are sometimes interchanged; thus, *Tāngkheng* and *Tāngkhyāng*, heaven.

There are four gutturals, *viz.*: *k*, *kh*, *g*, and *gh*. The dialect also possesses corresponding sets of palatals, dentals, and labials, and probably also of cerebrals.

Ch interchanges with *j* and *z* in the plural suffix *chī*, *jī* or *zī*.

Concurrent consonants are sometimes assimilated; thus, *kām-me* instead of *kām-be*, on work; *hip-pāng* and *hichchi*, two; *ten*, village, but *tem-be*, in the village; *ung-khi*,

you, but *om-bā-gā*, your father's. It is not, however, possible to give any definite rules about the matter, the practice of the specimens being too inconsistent.

We have no information about the use of tones and accent. The visarga which occurs in words such as *nuh-nā*, small, probably denotes the abrupt tone. The same is the case with the sign ' in Hodgson's list in words such as *ap'tu*, bring; *yūk'su*, put down, and so forth.

Prefixes.—The prefixes *ā*, *i*, and *u* are of common occurrence; thus, *ā-gā ā-pā*, my father; *i-chchyā* and *u-chchyā*, his son. *Ā* is originally the possessive pronoun of the first person, and *i* and *u* the corresponding forms of the third person. Compare *om-bā-gā u-bāng-be*, your father-of his-house-in, in your father's house.

A similar use of prefixed personal pronouns is common in connected languages. For instance, it forms a very prominent feature of Limbu and of the so-called Kuki-Chin group.

Article.—There are no articles. The numeral *ikkō*, one, is, however, often used with the meaning of an indefinite article; thus, *ikkō yāp-mī*, a man.

Nouns.—Gender.—The natural gender is distinguished by using different words or by adding qualifying affixes. Thus, *bā*, father; *mā*, mother: *on*, horse; *on i-mā-chā*, mare: *pik*, bull; *pik-mā*, cow: *kuchumā*, dog, *kutimā*, bitch: *ippā chhā*, male goat; *imā chhā*, female goat: *kissā darhe*, male deer; *kissā umā*, female deer.

Number.—There are two numbers, the singular and the plural. The usual suffix of the plural is *chi* or *zi*; thus, *bā-chi*, fathers; *on-zi*, horses.

Case.—There are no separate suffixes to indicate the subject of intransitive verbs or the object. In *kā-ngā uchchyā-go mok-tu-ngā*, I have beaten his son, we apparently have a dative-accusative formed by adding *go*.

The subject of transitive verbs is put in the case of the agent, which is formed by adding the suffix *ngā*. Thus, *pāk-nā-ngā lu-nā*, younger-by said, the younger said. The same suffix is also used to denote the instrument; thus, *sāk-ngā*, from hunger.

The suffix *ngā* is closely related to the suffix *gā*, which is used to form genitives; thus, *bā-gā*, of a father. Instead of *gā* we find *ngā* in words such as *ā-phā-ngā*, of my uncle; *āni-ngā*, our. In such forms the initial consonant of the genitive suffix has perhaps coalesced with a preceding *ng*; compare *āning*, we. The governed noun is sometimes repeated before the governing noun by means of a pronominal prefix; thus, *om-bā-gā u-bāng-be*, your-father's his-house-in, in your father's house.

There is no proper suffix of the dative; compare *kā piyāng*, me (-to) give. Hodgson mentions a suffix *ā*. It does not occur in the specimens, but is perhaps contained in the example *ikkō metnyung-mā ā-chiyā*, to a daughter, in the list, though the initial *ā* in *ā-chiyā* can also be the pronominal prefix.

The locative-terminative is formed by adding *be* to the base or to the genitive; thus, *rāji-be*, in a country; *tem-be*, to the village. Note *kām-me* instead of *kām-be*, on work.

Other relations are indicated by adding postpositions. Such are *bhandā*, from; *bāng*, *bangā*, *bongā*, *bung*, *bohung*, *hobung*, *hunu*, from, out of; *dekhi*, from; *hebe*, to, towards; *heksāng-be*, at the back of, behind; *keng*, near; *lāgi*, for the sake of; *nu*, *nung*, *nuhung*, with; *nuhmug*, out of; *sāmne*, before, etc.

Adjectives.—Adjectives precede the words they qualify. They commonly end in *hā* or *nā*; thus, *nu-nā yāp-mi*, a good man; *nu-hā yāp-mi-chi*, good men. I do not know if it is more than a mere chance that the suffix *hā* in the list is used before plural nouns, while *nā* is used in the singular. Compare the plural suffix *hā* in Limbu.

The particle of comparison is apparently the Aryan *bhandā*; thus, *nā-bhandā-cha ket-nā*, anyone-from high, highest; *kāk bhandā nu-nā*, all from good, best. The writing of the list was so bad that No. 231 could not be restored with certainty.

Numerals.—The first numerals are given in the list of words. The suffix *chi*, *ji*, which is added to most numerals, is perhaps identical with the plural suffix *chi*. In *hip-pāng nu-hā yāp-mi-chi*, two good men, we apparently have a generic particle *pāng*. Higher numbers appear to be counted in twenties; compare *hi-bong hichchi nga i-bong*, twenties two and ten, fifty.

Pronouns.—It has already been remarked that short forms of the personal pronouns are used as prefixes with the meaning of possessive pronouns. The following occur, *ā*, my; *in*, *un*, thy; *i*, *u*, his. Compare *ā-pā*, my father; *in-ning*, thy name; *ombā*, i.e. *un-bā*, thy father; *u-gā i-pā-ngā*, him-of his-father-by, by his father; *ā-gā ā-phāngā chiyā-gā u-bihā u-ngā-nu leksā-nā*, me-of my-uncle's son-of his-marriage his-sister-with occurred, the son of my uncle is married to his sister. *Om* in *om-bā*, thy father, has been derived from *un* under the influence of the following *b*.

The prefixed pronouns are the shortest forms of the full bases. Compare *ā-ning* and *kā-ni*, we; *ā-gā*, my; *ā*, prefix of the first person.

The most common forms of the personal pronouns will be found in the table which follows:—

<i>kā</i> , I.	<i>ing-khi</i> , thou.	<i>i-khi</i> , <i>u-khi</i> , he.
<i>kā-ngā</i> , by me.	<i>ing-khi-ngā</i> , <i>ung-khi-ngā</i> , by thee.	<i>u-khi-ngā(ng)</i> , by him.
<i>ā-gā</i> , <i>ā</i> -, my.	<i>ingā</i> , <i>ungā</i> , <i>ing-khi-gā</i> , <i>ung-khi-gā</i> , <i>in</i> -, thy.	<i>i-gā</i> , <i>u-gā</i> , <i>i</i> -, <i>u</i> -, his.
<i>ā-ning</i> , <i>kā-ni</i> , we.	<i>ing-khi(-ni)</i> , <i>in-ning-khi</i> , you.	<i>u-jing-khi</i> , <i>ikhā-zi</i> , they.
<i>ā-ni-ngā</i> , <i>kā-ni-ngā</i> , by us.	<i>ing-khi-ngā</i> , by you.	<i>u-ji-khi-ngā</i> , by them.
<i>ā-ningā</i> , our.	<i>ingā</i> , your.	<i>u-jingā</i> , their.

The suffix *khi* or *khik* in *ing-khi*, thou; *i-khi*, he, etc., is probably a demonstrative pronoun. It is sometimes also added to the pronoun of the first person; thus, *ā-ning-khi*, we. The suffixes of the plural are *ni* or *ning*, and *ji* or *jing*, and *zi*. The latter suffix is the same as that used with nouns.

Other pronouns of the third person are *hitnā*, he; *hunnā*, he; and according to Hodgson, *khenā*, *yonā*, *monā*, and *tonā*, he. They can all be used as demonstrative pronouns. Other demonstratives are *nā*, this; *ni*, this; *yo*, that; *u*, that; *inu*, that; *i-khā*, those, etc.

Interrogative pronouns are *i-sā*, who? *i*, *i-jeti*, *i-lā*, what? *hene*, where? *in-khoi*, how much, how many? Indefinite pronouns are effected by adding *chā* to interrogatives; thus, *i-sā-ngā-cha*, by anyone; *i-je-ti-chā*, anything; *hene-chā*, anywhere; *kaile-chā*, ever.

The interrogative pronouns are also used as relatives; thus, *wākkhu-wā-be isā-ngā u-khī pāk-su-nā*, with a citizen who sent him; *jetikā ā-gā waitnā kāk ung-khi-gā*, what mine is, all thine, all that is mine is thine. Such phrases are due to the influence of Aryan vernaculars. The Aryan relative *jo* is used in *kholtā-be-hunu jo phāk-chī-ngā cho-wā-chī*, from the husks which the swine ate.

Verbs.—The verb is in all essential features a noun. The subject of transitive verbs is put in the case of the agent, which looks like a modified form of the genitive. The person of the subject is not regularly distinguished in the verb. There are only some indications of a tendency to add affixes denoting the subject. Thus, a *ng* or *ngā* is sometimes added in the first, and a *ka* or *ga* in the second person. Compare *nā-ngā am*; *chugu-ngā*, I did; *nāk-kā*, art; *khek-kā*, goest. These affixes are inserted before the copula; thus, *khem-me-ngā-nā*, going-in-I-am, I shall go; *khem-me-ka-nā*, going-in-thou-art, thou wilt go. This state of affairs agrees with the practice in Munḍā languages. It is not, however, certain that *ngā* and *ka* are in reality personal affixes, our materials not being sufficient for settling the question. Compare *u-jing-khik-ngā mōkkā*, they beat.

The verb is also shown to be a noun by the fact that plural suffixes can be added. Thus, *cho-wā-chi*, they ate; *wae-hā-zi*, they were; *i-khā-zi nāe-khā*, they are; compare *i-khā*, those.

Verb substantive.—Several bases are used as a verb substantive. The most common ones are *nā*, *i*, *wai* and *wait*, *leng*, *leksā*, and so on. The base *ho* in *mā-ho*, is it not? is probably Aryan.

The materials available are not sufficient for giving a full sketch of the conjugation of the verb substantive, the more so because the bad handwriting of the list has made it impossible to arrive at certainty about the real form in all cases.

Finite verb.—The conjugation of finite verbs is apparently comparatively simple. It is not, however, possible to decide how far the actual state of affairs is represented in the texts.

Present time.—The base alone is sometimes used with the meaning of a present; thus, *kā i*, I am; *kā khek-ngā*, I go. The copula *nā*, is, is often added; thus, *wait-nā*, is; *wai-ka-nā*, art.

Other forms of the present are apparently participles. A present participle ending in *wā*, corresponding to Tibetan *pa*, is used in forms such as *yung-yung-wā-nā*, sitting is, he is sitting; *hesu-wā-ka-nā*, able thou art.

Another suffix of a similar participle is *hā*; compare the suffix *hā* used with adjectives. Thus, *wae-hā-chi*, being-ones, they are; *ā-ning nā-hā-i*, we being are, we are.

A participle ending in *me* seems to occur in *yung-me-nā*, he lives. The suffix *me* is perhaps connected with the locative suffix *be*.

The suffix *tu* is *mok-tu*, (he) beats, (you) beat; *mok-tu-gā*, beatest, perhaps denotes an object of the third person. It has an *m* added in forms such as *mok-tum*, we beat; *tok-tum-nā*, he is found; compare the suffix *m* which is used in several plural forms of the verb in Limbu.

Isolated forms are *nākkā*, thou art; *khek-kā*, thou goest; *mōkkā*, they beat; *nākū*, you are; *nāekhā*, they are; *mōkneng*, I strike. They only occur in the list of words.

Past time.—Several of the forms mentioned above are also used with the meaning of a past. The base alone is apparently used in forms such as *chugu-ngā*, I did. The

copula *nā* is commonly added; thus, *lu-nā*, he said; *lāmā-ng-nā*, I have walked; *khyā-kā-nā*, wentest. The suffixes *wā*, *hā*, and *tu* or *du* occur in forms such as *cho-wā-chi*, they ate; *lu-wā-nā*, he said; *tāe-wā-nā*, has come; *chugu-wā-ng-nā*, I have done; *leksā-hā*, occurred; *mok-tu-ngā*, I have beaten; *sim-du-nā*, he asked.

A suffix *sā*, *se* occurs in forms such as *wai-sā* and *wai-sā-nā*, was; *lek-sā-nā*, *lek-se-nā*, and *lek-seyā-nā*, became. It also occurs in forms such as *lek-sā*, be, and is perhaps the suffix of a past verbal noun or participle.

The suffix *sā* is perhaps connected with *su*, which is often used in order to form a past tense; thus, *leptā-hāk-su*, he had wasted; *pāk-su-nā*, he sent; *si-suk-su-no*, killedest; *tok-tu-su-nā*, he was found. Compare the final *ū* denoting an object of the third person singular in Limbu.

Isolated forms are *lāgyo*, he began; *chuwāntyo*, he wanted. They are Aryan loans.

Future.—The participle ending in *me* is commonly used to form a future; thus, *khem-me-ngā-nā*, I shall go; *tā-me-ng-nā*, I shall come; *khem-me-ka-nā*, thou wilt go. Such forms do not differ from the present. The same is the case with forms such as *kā leng-ngā*, I shall be; *lu-wā-ngā-nā*, I shall say; and perhaps also *kā mok-twāng-ngā*, I shall beat.

The suffix *m* in *chā-m*, we will eat; *chugu-m*, we will make (merry), is perhaps connected with *me*.

Forms such as *lāsā-khep-mā par-lā*, to-return is-required, I will return; *khusi chug-mā-nu wai-nā*, merry making-for is, we should make merry; *tār-nā par-chha*, coming is required, one should come, are not futures. I am not able to analyse them properly.

Imperative.—The base alone is commonly used as an imperative; thus, *pi*, give.

A suffix *ā* is often added; thus, *ying-ā*, sit; *ābā*, come; *pugā*, stand; *siyā*, die. In *kā piyāng*, give me, *āng* is used instead. The final *ng* is perhaps a pronominal suffix denoting an object of the first person singular.

The suffixes *tu*, *du*, and *su* are used in forms such as *mok-tu*, beat; *thun-du*, bind; *tak-su*, draw. They perhaps denote the object.

Tā is used instead of *tu* in *luk-tā*, run.

A suffix *nu* is used in *wā-mā-pi-nu*, put on; *āp-tā-nu*, bring. It is probably a postposition meaning 'in order to,' 'for.'

Chuk-mā-leng-dī-nā, please make, literally seems to mean 'to make is.' Compare *ying-mā leng-dī*, to sit is, I should be.

The negative imperative is formed by adding *n* to the base; thus, *khyā-n*, do not go; *chugu-n*, do not do.

Verbal nouns.—The most usual verbal noun is formed by adding the suffix *mā*; thus, *wā-mā*, to live; *chuk-mā*, to do; *chā-mā*, food. *Mok-mā-gā*, to beat, and *mok-mā-ngā*, beating, are the genitive and the instrumental, respectively, of this form.

Other verbal nouns are formed by adding *ā*, *nā* or *tā*; thus, *uni-ā*, to go; *wet-nā*, to be; *mok-tā hesu-ng*, to beat can-I, I may beat.

In *chārā-chuk-nu*, in order to feed, we have the suffix *nu* which is also used in the imperative.

Participles.—It has already been mentioned that several participles are apparently used in order to form the finite tenses. Forms such as *lek-sā-wā*, were; *ā-ning nā-hā-i*;

we being-are, we are; *yung-me-nā*, being-is, he lives, seem to contain participles, or rather verbal nouns, ending in *wā*, *hā*, *me*, respectively. Forms such as *mok-mā-ngā*, beating, have also been mentioned and explained as cases of the verbal noun.

As in other connected forms of speech participles are also formed by adding suffixes to a verbal noun which is identical with the base; thus, *sohung*, seeing-from, having seen.

Siyā-rok, dead, seems to mean 'dying like' and to contain a verbal noun ending in *ā*. In *siyā-rok-mā*, dead, the suffix *mā* has been added. It is the same suffix as that used in the formation of verbal nouns.

Mā-sāb-wā-rī, lost, is formed by adding the suffix *wā* mentioned above and a particle *rī*, which is perhaps an emphatic suffix.

A suffix *nu* occurs in *we-nu-chā*, being; *yem-nu-nā*, fatted. The latter word contains the suffix *nā* which seems to be the usual suffix of the relative participle. Compare the suffix *nā* used with adjectives.

A form such as *sohung*, seeing from, having seen, can be considered as a conjunctive participle. The suffix is *hung*, which probably means 'from.'

In *baflā-chugu-hung-ra*, together-making-on, having gathered, *ra* has been added. This *ra* is probably an intensifying or indefinite particle related to the *rī* which has been mentioned above.

The most common suffix of the conjunctive participle is, however, *nā*; thus, *chugu-nā*, having done. *Ra* can be added; thus, *luk-tā-nā-ra*, having run.

Passive voice.—There is no passive voice. *Kā mok-tā chāe-ng-nā*, I am beaten, literally means 'I beating eating-I-am.'

Negative verb.—The negative verb is apparently formed by suffixing *n* and adding *nā*, is; thus, *wāmmē-nga-n-nā*, I will not remain. *Lek-se-wā-nā*, did not pass, must in that case be a slip instead of *lek-se-wā-n-nā*. Compare *tāe-wā-nā*, he has come. In *khāk-sā-ng-ngā*, he did not want, *ng* is apparently used instead. In *pi-yo-n-nā*, did not give; the negative *n* is preceded by *yo*. In *pi-yo-nā*, didst not give, this *yo* is used alone, if *pi-yo-nā* is not a slip of the pen for *pi-yo-n-nā*. Hodgson states that the negative particle is an infix *nī* or *nin*. It is probable that this *nī* is identical with the *n* just mentioned. If that be the case, the negative verb is formed by adding the negative verb substantive formed by prefixing *n* to the copula *nā*. *Mā-n-nā*, it is not, seems to contain a double negative, the particle *mā* and *n*.

Interrogative particle.—There is apparently an interrogative particle *lā*; thus, *i-lā*, what? *nā on inkhok thāppā-lā*, this horse how old? Another particle *i* is used in disjunctive questions; thus, *cho-ko-nā-i mān-nā-i*, have you eaten or not?

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second is a conversation with a villager. Both have been received from Darjeeling. A list of Standard Words and Phrases will be found on pp. 408 and ff.

[No. 30.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

YAKHĀ.

SPECIMEN I.

(DISTRICT DARJEELING.)

Ikko yāpmī-gā hichchi ichchyā waisā. U-gā-mā-dekhī pāk-nā-ngā
One man-of two his-sons were. Them-among-from younger-by
 lu-nā, 'e ā-po, sampati nuhmag ā-gā angsā-chahī kā piyāng.' Lo
said, 'O my-father, property from my share me give.' Then
 u-khī-ngā u-khī-ngā-chī āpnu sampati hāsu-bi-nā. Pyāk din lekse-wā-nā,
him-by them-to own property divided. Many days passed-not,
 pāk-nā ichchhe kāk batlā chugu-hung-ra māngdu-nā rājipatā-be khewā-nā
young his-son all together having-made far country-to went
 hāku wahā luchāpan chuguwā-nā din bitwa-nai āpnu sampati
and there riotousness doing days spending own property
 leptā-hāk-su-nā. Jaba u-khī-ngā kāk leptā-hāk-su, taba u rājī-be
wasted. When him-by all wasted, then that country-in
 aghor anikāl leksā-hā. Taba u-khī kangāl lekse-khewā-nā. Ani u-khī
mighty famine became. Then he destitute to-be-began. And he
 khyā-nā, u rājī-be wākkhu-wā-be ikko-gā be wā-mā lāgyo, isā-ngā
went, that country-in citizens-in one-of with to-live began, whom-by
 u-khī āpnu khet-be phāk chārā-chuk-nu pāk-su-nā. Ani u-khī-ngā u
him own field-in swine to-graze sent. And him-by those
 kholtā-be-hunu jo phāk-chī-ngā cho-wā-chī, āpnu peṭ bharā-mā chuwāntyo,
husks-in-from which swine-by ate, own belly to-fill wanted,
 ani isā-ngā-chī pani u-khī i-je-ti-chā piyonnā. Taba u-khī chet
and anyone-by even him anything gave-not. Then to-him sense
 lekse-yā-nā, ani u-khī-ngā lu-nā, 'ā-gā ā-pā-gā nā-khoi khetālā-chī-gā
became, and him-by said, 'my my-father-of how-many servants-of
 pyāk chāleppā leksā-wā, āni kā sāk-ngā mārā-chungme-ngā-nā. Kā
much bread was, and I hunger-with dying-am. I
 pung-me-ngā-ra ā-gā ā-pā-hebe khem-me-ngā-nā ani u-khī-nung luwā-ngā-nā,
rising my my-father-to go-will and him-to say-will,
 "e ā-pā, kā-ngā Tāng-kheng-be ani ing-khī-be sāmne pāp chugu-ngā.
"O my-father, me-by Heaven-to and you-to before sin did.
 Kā pherī ung-khī-kā ichchyā lup-mā rokhiptu-ngā-mā mānnā. Kā
I again your son to-say worthy am-not. Me

ing-khī-gā khetālā-be bohung ikko chuk-mā-leng-di-nī." Taba u-khī pugā-nā.
your servants-in from one make-please. Then he arose
 āpnu ā-pā hebe khyā-nā. Tara u-khī wai-sā-nā, u-gā
his-own father to went. But he (far-off) was, his
 i-pā-ngā sohung dayā chugu-nā, ani luk-ta-nā-ra u-gā gāl ā-be
father-by having-seen pity made, and running his neck-on
 tāsā-chugu-nā ukhi-ngā chuppā chugu-nā. Ichchyā-ngā u-khī-nu lu-nā
embracing-doing him-by kiss did. The-son-by him-with said,
 'ye ā-pā, kā-ngā Tāngkhyāng-be ani ing-khī-kā sāmne pāp chugu-nā.
'O father, me-by Heaven-to and you-of before sin' did.
 Ani pherī ing-khī-gā chyā lup-mā mānnā.' Tara āpā-ngā āpnu
And again your son to-say am-not.' But father-by own
 ohākar-chī-hobung lu-nā, 'kāk bhandā nu-nā te niklā-chugu-hung-ra
servants-to said, 'all from good cloth having-brought
 u-khī wā-mā-pi; ani u-gā muk-be chhen, ani lāng-be jutā wā-mā-pi-nu.
him put-on; and his hand-on ring, and feet-on shoes put.
 Ani yem-nu-nā pik uchchyā āp-tā-nu si-su. Ani ani-ngā chām ani
And fattened cow its-young-one bring kill. And us-by will-eat and
 ānand chugu-m. Irok-bohung, nā ā-gā achchyā siyārok, pherī
merriment will-make. What-for, this my my-son was-dead, again
 ningā-nā; māsā-khiyā-nā-ra, pherī tok-tu-nā.' Taba u-chī-khe-ngā khusi
revived; having-been-lost, again was-found.' Then them-by happy
 ānand chugu-nā.
merriment made.

U-gā tum-nā uchchyā khet-be wai-sā-nā. Jaba u-khī tāmennā pāng-gā
His elder his-son field-in was. When he coming house-of
 keng tae-nā, taba bāzā nung lāktā-mā sor khēp-su-nā. Ani u-khī-ngā
near came, the music with dancing sound heard. And him-by
 āpnu dās-be bohung ikko keng kā-nā, ani sim-du-nā, 'nā ijetī?'
own slaves-in from one near called, and asked, 'this what?'
 U-khī-ngā u-khī lu-nā, 'ing-khī-gā nunchhā tāye-wā-nā; ani ing-khī-gā
Him-by him-to said, 'your brother come-is; and your
 pābā-ngā yem-nu-nā pik uch-chhyā si-su-nā, irok-hong u-khī nuroknā
father-by fattened cow its-young-one killed, because him safe
 tok-tu-su-nā.' Tara ukhi-ngā luk-khok-mā chuguk-su-nā ani bhitrā uniā
found.' But him-by anger made and inside to-go
 khāksāng-ngā. U-khī-be u-gā pābā bāirā tae-nā, u-khī mānā-chug-niā.
wanted-not. Therefore his father outside came, him entreated.
 U-khī-ngā u-pā nung luwā-nā, 'kā soh, nākhok barsa bohung
Him-by his-father to said, 'I see, so-many years since
 ung-khī-gā sewā chugu-wāng-nā; ani kaile-chā ing-khī-gā chegyā
your service did; and ever your order

leptā-hāk-sung-mānnā. Ani ung-khi-ngā kā kaile-chā ikko meḍuhā-kā
transgressed-not. And you-by me ever one goat-of
 uchchyā-chā piyo-nā, ā-gā kām-nibā nuhung ānand chuk-mā. Tara
kid-even gavest-not, my friends with merriment to-make. But
 ung-khi-gā nā chyā isā besyā nung ung-khi-gā kāk sampati chāi-nā,
your this son who harlots with your all property devoured,
 jaba tae-na, ni-ghari-be ung-khi-ngā u-gā lāgī yem-nu-nā pik
when came, that-time-at you-by him-of sake-for fatted cow
 uchchyā si-suk-su-no.' Pābā-ngā u-khi luk-su-nā, 'he achchyā, ung-khi
its-calf killedest.' Father-by him-to said, 'O my-son, you
 kā-nung sadhai wai-ka-na, ani jetikā ā-gā wait-nā, kāk ung-khi-gā
me-with always are, and what mine is, all yours
 mā-ho? Tara khusi chug-mā-nu-wāi-na, irok-bhane nā ung-khi-gā nunchha
is-it-not? But merry making-should-be, because this your brother
 siyārok-mā wai-sā-nā, pherī hing-ngā-rā-nā; māsāb-wā-rī khyā-wā-nā, pherī
dead was, again revived; lost gone-was, again
 tok-tum-nā.
is-found.'

[No. 31.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

YĀKHĀ.

SPECIMEN II.

(DISTRICT DARJEELING.)

Kā Chainpur-be wākhubā nā-ngā, ani Dār-jī-ling-be tae-wā-nā, bis
I Chainpur-in resident am, and Darjiling-in have-come, twenty
 barkha lekse-nā. Chainpur bohung Dār-jī-ling yechchi din lāmbu wāit-nā.
years passed. Chainpur from Darjiling eight days way is.
 Tāp-mā kherī Dār-jī-ling roknā lāmbu mānnā. Nuḥ-nā lāmbu bung
Coming in Darjiling like road not-is. Small road from
 tār-nā-par-chha. Aningā tem rok Dār-jī-ling mānnā. Alik din
to-come-is-necessary. Our village like Darjiling not-is. Few days
 wā-mā purlā pherī tem-be lāsā-khep-mā par-lā. Hākkū pyāk din
living on again village-to to-return is-required. Now many days
 wām-me-ngan-nā. Pāng-be ā-gā pābā māmā ani lichī tum-nā āpphu-chī
stay-will-not. House-in my father mother and four elder brothers
 wāit-nā. Kāk-kā behā leksā-nā. Kāk-nuhung ibong chyā-chī wāit-nā.
are. All-of marriage occurred. All-with ten sons are.

Ung-khi hene wākhubā? Hākkū ung-khi hene khem-me-ka-nā?
You where resident? Now you where go-will?
 Ung-khi-ngā chā-mā cho-ko-nāi mānnāi? Henning ung-khi kām-me
You-by food ate-or or-not? When you work-to
 khem-me-ka-nā? Ingkhoī din bong uche wāi-ka-nā? I kām
go-will? How-many days since here are? What work
 chuk-mā hesu-wā-ka-nā? Ung-khi-gā pāng ing-khoī māng-du-nā? Hākkū
do can? Your house how far-is? Now
 ing-khi i-be khem-me-ka-nā? Pherī ing-khi henning tā-me-ka-nā?
you where go-will? Again you when come-will?

Lichī din-be nehe-mā tā-meng-nā.
Four days-in here will-come.

Ung-khi hene-chā-māng khyān. Hanī ābā. Phīlo chugun.
You anywhere do-not-go. Quickly come. Delay do-not-make.

Hanī cho. Chehyā chugun.
Quickly eat. Talk do-not-make.

FREE TRANSLATION OF THE FOREGOING.

I am a citizen of Chainpur, and I came to Darjiling about twenty years ago. It is a week's journey from Chainpur to Darjiling. The roads are different from those in Darjiling, and it is necessary to follow a small path. Our village is also different from Darjiling. In a few days I shall go back to my village, and I shall not stay here much longer. My father and mother and four elder brothers are at home. They are all married, and they have ten sons all counted. Where are you living? Where are you going? Have you dined or not? When are you going to work? How long have you lived here? What is your occupation? How far is it to your house? Where are you going? When are you coming back?

I shall come back in four days.

Do not go away. Come quickly. Do not delay. Eat quickly. Do not talk.

KHAMBU.

The Khambus are one of the fighting tribes of Nepal. They have been described by Hodgson under the head of Kirānti. Their country is sometimes called 'nō lākh Kirānt.' This phrase has been interpreted to mean that a household tax, at two annas per family, yielded nine hundred thousand annas, but should probably be understood as an exaggerated estimate of the number of villages included. Compare the remarks by Dr. Fleet in the Bombay Gazetteer, vol. i, Part ii, p. 298, Note².

Hodgson states that the Kirānt country comprises the districts inhabited by the Khambus and Limbus, respectively. The former, the so-called Khambuwan, is situated between the Sun Kosi and the Arun; the latter, the so-called Limbuwan, between the Arun and the Singilela Range. Mr. Gait, on the other hand, informs us that, according to an educated Yākhā whom he has consulted, the Khambus are not Kirāntis. Compare the remarks in the introduction to this sub-group on p. 274 above.

The Khambus live to the north-east of the Jimdārs and Yākhās, on the southern spurs of the Himalayas. Their name is dialectically pronounced Khwombu. They speak different dialects, and Hodgson has published vocabularies of several of them, and given a full grammatical description of the Bāhing dialect.

It has been mentioned in the introduction to this group that Hodgson divided the country inhabited by the Khambus into three parts—

1. Wallo Kirānt or Hither Kirānt, from the Sunkosi to the Likhu;
2. Mājh Kirānt or Middle Kirānt, from Likhu to Arun; and
3. Pallo Kirānt or Further Kirānt, from the Arun to the Mechi and the Singilela ridge. These are Khas terms and refer to the Khas metropolis in the valley of Nepal proper.

The so-called Wallo Kirānt is the home of the Lōhōrōng and Chhingtāng septs of Khambus.

A long series of minor tribes lives in the so-called Mājh Kirānt, *viz.*, the Rūngchhēnbung, Rōdong, Dungmāli, Khāling, Dūmi, Sāngpāng, Bālāli, Lāmbichhōng, Bāhing, Thūlung, Kūlung, Wāling, and Nāchherēng septs.

In the so-called Pallo Kirānt we finally find the Chouraśya Khambus.

All these dialects are closely related. Most of them are, however, unsatisfactorily known, and it is impossible to class them with certainty. Hodgson classed Rūngchhēnbung, Chhingtāng, Wāling, and Lāmbichhōng as a separate group, which he called Bontāwā, and he further remarked that Lāmbichhōng can be considered as a sub-division of Wāling. The so-called Bontāwā dialects are closely connected with Dungmāli, Lōhōrōng, Sāngpāng, and Bālāli. All these forms of Khambu can therefore be classed as one separate group. The Rōdong, Nāchherēng, Kūlung, Bāhing, Thūlung, and Chouraśya dialects connect this group with Dūmi and Khāling. Bāhing is most closely connected with Thūlung. It has been fully dealt with by Hodgson, and a sketch of its grammar will be given in what follows.

Two specimens and a list of Standard Words and Phrases in Khambu have been forwarded from Darjeeling. They represent a dialect which corresponds to Hodgson's Kūlung. Another set of specimens have been forwarded as illustrations of the dialect of the Rāis. In most characteristics it is the same dialect as that described by Hodgson under the head of Dūmi.

Khambus have emigrated from their home in Nepal into Sikkim and Darjeeling.

At the last Census of 1901, they were also returned from Jalpaiguri and from Assam.

[illegible]

Bengal Presidency—

Darjeeling	.	.	.	.	.	.	.	.	.	.	32,775	
Sikkim	.	.	.	.	.	.	.	.	.	.	9,553	
Jalpaiguri	.	.	.	.	.	.	.	.	.	.	1,062	
											43,390	
Assam	.	.	.	.	.	.	.	.	.	.		564
											TOTAL	43,954

AUTHORITIES—

—*Comparatives Vocabulary of the several Languages (Dialects) of the celebrated People called Kirāntis, now occupying the Eastern-most province of the Kingdom of Népal, or the basin of the river Arun, which province is named after them Kirānt.* Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in *Miscellaneous Essays on Indian Subjects*. London, 1880, Vol. I, pp. 176 and ff., 320 and ff. Contains vocabularies of the various dialects and a Bahing grammar.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868.

DALTON, E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Contains a Kirānti vocabulary.

Pronunciation.—The vowels *a*, *i*, and *u* occur both as long and as short. The difference between long and short vowels does not appear to be great.

Final vowels are sometimes dropped; thus, *kongā* and *kong*, I; *mi* and *m*, of; *p-kā*, from in, compare *pi*, in, and so forth.

O and *u*, *e* and *i*, respectively, are sometimes interchanged; thus, *om* and *um*, his; *o-mi*, my; *ās-me*, whose?

The dialect possesses sets of gutturals, palatals, dentals, and labials. Each set consists of hard and soft sounds, with and without aspiration. A cerebral *t* occurs in words such as *khā-tā-nu*, going. It is interchangeable with the dental *t*, and we must probably infer that there is only one *t*, pronounced as a semi-dental.

B is used instead of *p* in *bāri-b*, in the fields.

We have no information about the use of tones and accent. Hodgson mentions the pausing and the abrupt tones as very pronounced in some Khambu dialects. The abrupt tone is probably meant in cases where a *visarga* is written, such as *roh*, a slave; *pih*, a cow.

Prefixes.—Most prefixes in use in Khambu are abbreviated forms of the personal pronouns. They are, however, sometimes used as simple formatives without a pronominal meaning; thus, *o-chhā*, son, *lit.* my son; *ām-long*, foot, *lit.* thy foot. Compare the remarks under the head of pronouns, below.

A prefix *i*, with uncertain meaning, occurs in words such as *i-jina* and *jina*, merry; *i-hop-mi-si*, mine own; *hop-mi*, own. Compare the Yākhā prefix of the third person.

Articles.—There are no articles. The numeral 'one' is often used as an indefinite article; thus, *i-bom mimchhā*, a daughter; *i-bom pā*, a father. Forms such as *ilpo-missi*, *eli missi*, a man, show that the numeral can be combined with various generic suffixes. Our materials are not, however, sufficient for giving a list of such suffixes and their meaning.

Nouns—Gender.—The natural gender is distinguished in the common way by using different words or by adding suffixes. Thus, *pā*, father; *mā*, mother; *chhāngārā-pā*, he-goat; *chhāngārā-mā*, she-goat; *kheb-ā*, dog; *khep-chi*, bitch; *ghorā*, horse; *ghori*, mare; *khissi dāre*, a male deer; *khis om-mā*, a female deer.

Number.—There are two numbers, the singular and the plural. The suffix of the plural is *chi*; thus, *o-bu-chi*, my elder brothers. Instead of *chi* we find *si* in *beshye-si-kā*, with harlots. A plural suffix *hā* seems to occur in *ngāli nop-hā-m*, to good men. Compare Limbu. There are no traces in the materials available of a dual.

Case.—The base alone, without any suffix, is used to denote the subject of intransitive verbs, and the object. It sometimes also occurs as the subject of transitive verbs; thus, *ām-pā set-tu*, thy-father killed. The subject of such verbs is, however, commonly put in the case of the agent, which is formed by adding the suffix *ā*; thus, *pā-ā pikā*, the father-by said. The same form is also used as an instrumental; thus, *ribo-wā*, (bind him) with ropes.

The suffix *ā* is also used to form a dative; thus, *pā-ā*, to the father.

The usual suffix of the locative and terminative is *pā*, *pi*, or *b*; thus, *thāmpu-pā*, in the country; *khim-pi*, in the house; *bāri-b*, in the fields. Another suffix of the terminative is *to*; thus, *am-dos-to*, upon his back. The suffix *ko* is often also used with the meaning of a locative; thus, *thāmpu-ko*, in the country; *tupā-ko*, among the citizens.

The suffix of the ablative is *kā*; thus, *tāto-kā*, from years; *kholong-pi-kā*, from among all; *umsip-pā-kā*, from the husks; *sewaite-chi-p-kā*, from among the servants. Another ablative suffix is *khonā*; thus, *kheta-lā-pi-khonā*, from among the servants.

The suffix of the genitive is *mi*; thus, *pā-mi*, of a father. The final *i* is often dropped, thus, *khetālā-chi-m*, of the servants. The governed noun is commonly repeated by means of a pronominal prefix before the governing noun; thus, *o-mi o-hai*, me-of my-share; *ām-mi ām-chhā*, thee-of thy-son. The genitive suffix is often dispensed with; thus, *eli missi ām-chhā*, one man his-sons, one man's sons.

Other relations are indicated by means of postpositions. Such are *dos-pa*, behind; *lais-pi*, before; *lo*, with; *lāgi*, for; *dok-pu*, under; *kā*, with, etc.

Adjectives.—Adjectives sometimes precede and sometimes follow the noun they qualify. A common suffix used after adjectives is *pā*, which becomes *p* before the plural suffix *chi*. Thus, *omlo-pā ghorāng zin*, the white horse's saddle; *ngāli no-p-chi*, men good-ones, good men. The suffix *pā* is sometimes dropped; thus, *ilpo ngāli no-pi-kā*, from a good man; compare *no-pā*, good.

Comparison is effected by putting the compared noun in the ablative; thus, *am-nechhe-p-kā mimchhā-p-kā nechho dungre-pe*, his-elder-sister-than woman-than brother tall-is, his brother is taller than his sister; *kholong-pi-kā ngali no-pā tei*, all-in-from much good cloth, best cloth.

Numerals.—The first numerals are given in the list of words. They precede the word they qualify. The suffix *chi* in *ngich-chi*, two; *sup-chi*, three, etc., is probably the usual plural suffix. The suffixes *bum*, *po*, *li*, etc., in *i-bum*, one; *ngip-po*, two; *e-li*, one; *i-l-po*, one, etc., are probably generic particles. We have not, however, sufficient materials for laying down definite rules about their use. Compare the remarks under the head of Bāhing on p. 329 below.

The original form of the numeral 'one' is apparently *ik*. Compare *ik-pong*, ten; *ik-khālo*, one score, twenty. Higher numerals were apparently formerly counted in twenties. Compare *ngāk-khal*, five twenties, hundred. Aryan loan-words are now also used; thus, *pachās*, fifty.

Pronouns.—The following are the personal pronouns:—

<i>kongā</i> , kong, I.	<i>ānā</i> , thou.	<i>nā</i> , <i>kho</i> , <i>khungko</i> , <i>khallu</i> , he.
<i>o-mi</i> , o, my.	<i>ām-mi</i> , <i>ām</i> , e, thy.	<i>kho-mi</i> , <i>khasu</i> , <i>um</i> , <i>om</i> , <i>am</i> , o, his.
<i>kei</i> , we.	<i>ān-ni</i> , you.	<i>kho-chi</i> , <i>khas</i> , they.
<i>i-mi</i> , our.	<i>ān-ni-mi</i> , your.	<i>kho-chi-mi</i> , their.

Several other forms occur. The usual case suffixes are contained in forms such as *kei-yā*, by us; *ānā-ā*, by thee, etc. According to Hodgson most Khambu dialects possess a dual in addition to the singular and the plural. There are no traces of this third number in the materials available.

Other Khambu dialects possess a double set of dual and plural forms of the pronoun of the first person, one including and another excluding the person addressed. Thus, Bāhing *gōi*, I and you; *gō-ku*, I and they. The form *kei* in the table apparently corresponds to Bāhing *gōi*. *I-mi*, our, corresponds to the inclusive form *i-ke*, my and your, in Bāhing. The list of words contains another form *o-khi-pi*, of us, which seems to be the corresponding exclusive form. Compare Bāhing *wa-ke*, my and their; Kūlung *avokhi-mi*, our.

The form *ām-mi*, thou, in the list, is perhaps a slip of the pen for *ām-ni*; compare Kūlung *āmni-mi*, your. The form *ām*, thy, is simply the abbreviated *ām-mi*, thy. It sometimes also occurs with the meaning of a possessive pronoun of the third person.

In that case it is interchangeable with *om* and *um*, and is sometimes written with a short *a*. Compare Kūlung *wa*.

The form *e*, thy, in *e-dos-pa*, behind you, corresponds to Bāhing *i*, thy.

The various forms of the third person are probably all demonstrative pronouns. The final *ko* in *khung-ko*, he, is an intensifying addition. Compare also *nā-ko*, him; *nā-ko-p-kā*, from him. Another similar addition is *do* or *dā* in *kho-dā* and *kho-do*, him. The same is perhaps the case with *su*, *sā* in *kha-su*, his; *kho-sā*, him; *kho-sā-ā*, by him.

Khongāng, his own, is perhaps connected with *kho*, he. The same base is perhaps contained in *honaia*, to him.

Other forms of the third person are *kho-sā-p*, by him; *khung-ko-sā*, by him; *khaash*, to them; *khik-kā*, from them; *o-mi*, his, etc.

The short forms *o*, my; *ām*, thy; *om*, *um*, *am*, his, are used as pronominal prefixes. Thus, *o-mi o-hai*, me-of my share, my share; *omi om-khet*, him of his-field; *ām-mi ām-chhā*, thee-of thy-son. Instead of *om*, *um*, his, we also find *o*, *u*, respectively; thus, *omi o-bo*, him-of his-belly; *o-bongkā u-chhā*, my-uncle his-son. In *mu-huk-pi*, his-hand-on, *mu* is used instead. Compare the Kūlung pronoun *mū-ko*, he, in Hodgson's list. *Wā* in *deppoye wā-chchā*, how many sons? corresponds to Kūlung *wa*, his.

It has already been remarked that these pronominal prefixes are sometimes used as simple formatives without implying the meaning of a definite person. Compare *o-pā*, father; *ām-long*, feet; *om-lo-pā*, white, etc.

Demonstrative pronouns are *ongko*, *angko*, *angka*, *ah*, this; *khungku*, *khungkā*, *mung-ko*, *ko*, that.

Note also the reflexive pronoun *hop-mi*, own; *i-hop-mi-si*, mine own.

Interrogative pronouns are *āse*, who? *ās-me*, whose? *ue*, what? *dek*, how much? how many? *dei*, how much? *deppoye*, how many? The final *e* in *ās-e*, *u-e*, *deppo-y-e*, is probably an interrogative particle.

Indefinite pronouns are formed by adding *so* or *so-m* to the interrogative; thus, *ās-ā-so*, by anybody; *u-som*, anything.

There are no relative pronouns. Interrogative and demonstrative pronouns are, however, sometimes used as a kind of relative; thus, *ilpo-mi* . . . *ās-ā khung-ku pok-su*, of one . . . who sent him; *ām-mi angko ām-chhā, khollong beshye-si-kā ām-mi rong chā-khu-chi, khallu tā, khollungā ānā-ā bāchhā set-tu*, thee-of this thy-son, he harlots-with thee-of property devoured, he came, then thee-by calf killedest, when this thy son came, who wasted thy property with harlots, then thou killedest a calf.

Verbs.—The Khambu verb is comparatively simple, if the specimens faithfully represent the actual state of affairs. It is still a noun, and there are no certain instances of the use of personal suffixes in order to indicate the subject. On the other hand, there is apparently a tendency to prefix a pronoun in order to indicate the object; compare *khung-ko-lo kho-pā-piko*, him-to him-to-will say, I will say to him; *khodo-pikā*, he said to him, etc. Similarly, the final *u* in forms such as *set-tu*, killedest; *tut-tu*, asked, perhaps denotes an object of the third person. Compare Limbu.

Verb substantive.—The most common base of the verb substantive is *tu*. We also find *ka* and Aryan forms such as *ho* and *chhu*.

Finite verb.—The same form is often used to denote different tenses. It is not, therefore, possible to give a full sketch of Khambu conjugation.

Present time.—The usual form of the present tense takes one of the suffixes *o* and *e*. *O*, or *u*, is most common in the first person singular, but also occurs in the second and third persons; *e* is used in all persons. Thus, *tu-o*, am; *tu-we*, art, is, are; *kongā kero*, I strike; *ānā kero*, thou strikest; *kho-sā-p kere*, he strikes; *tu-chā-e*, he is sitting; *ka-e* and *ke*, it is; *dei tom-e*, how far is; *chāre-mu-yo*, he is grazing.

The suffixes *o* and *e* are sometimes preceded by a *t*; thus, *ānā ker-t-e*, you strike, and perhaps also forms such as *kong khā-t-o*, I go.

A suffix *ang* occurs in the only instance of the first person plural which is found in the specimens; viz., *kei-yā ker-ang*, we strike. Compare *ngā* in *chimngā*, they are.

In *khachā ke-chi-no*, they strike, *chi* is perhaps the plural suffix and *no* a verb substantive.

The forms *chhuī*, they are; *chimngā*, they are, probably contain the suffix *i*, i.e., *e* mentioned above.

Ho, is, is an Aryan loan-word.

A periphrastic present is formed by adding the present tense of the verb substantive to the base or to the present participle; thus, *tā-tu-e*, they are found; *ker-tong tu-wo*, I am beating.

Past time.—The suffixes *o* and *e* are also used with the meaning of a past. Thus, *tu-o*, I was; *ker-o*, I have beaten; *tu-e*, we were, they were, etc. Forms such as *siyo*, (a famine) arose; *mu-yo*, I did, probably contain the same *o*. *O* or *u* is preceded by a *t* in forms such as *set-tu*, he killed.

Instead of *e* we find *i* in forms such as *mān-tā-i*, did not pass; *jawāp-pi-i*, answer gave.

Several other forms are used with the meaning of a past.

The base alone occurs in forms such as *mām-pī*, did not give; *tā*, he came; *mu*, I did.

A suffix *ko*, i.e., *o* preceded by a *k*, occurs in *khām-mo-ko*, he filled; *bānā-ko*, I have come, etc. This *o* is probably connected with the *u* in forms such as *pok-s-u*, he sent him; *māsi-t-u*, he wasted.

A common suffix of the third person is *ā*; thus, *tuwā*, he was, they were. Forms such as *tāh-āh*, he found; *chhuli-māh*, he made anger, he got angry, apparently show that this suffix is pronounced with the abrupt tone. In the first person singular we find *ker-tong tu-wā-ā*, I was beating. The double *ā* probably denotes the tone, and the final *ng* of *ker-to-ng* is perhaps a pronominal suffix of the first person singular.

Ā is sometimes preceded by a *t*; thus, *tok-tā*, passed. Another suffix *le* has been inserted in *khā-le-tā*, he went (to a distant country). It perhaps indicates that the action of the verb takes place at some distance.

A suffix *ngā* occurs in *mām-mo-ngā*, I did not; *mām-pi-ngā*, didst not give. It has been added to the suffix *e* in *māng khā-e-ngā*, I did not go. It is apparently only used with a negative.

A suffix *ni* or *nu* occurs in forms such as *tu-wa-ni*, you were; *hāyo-po-ni*, he divided; *mohi-dungu-nu*, he kissed; *e-nu*, he heard.

In the second person singular a suffix *yo* has been added in *tuwā-yo*, wast; *khā-to-yo*, wentest.

Isolated forms are *to-khī*, he saw; *chā-khu-chi*, he devoured. They apparently contain a suffix *khī* or *khu*. *Chi* in *chā-khu-chi* is perhaps the plural suffix. It occurs in the phrase *khollong ām-mi rong chā-khu-chi*, he thy property devoured; compare *rong-chhī*, property.

Future.—The present is also used as a future; thus, *khāto*, I will go; *kho-pā-pik-o*, I will say to him.

A suffix *nā* is added in forms such as *kong chhu-o-nā*, I may be, I should be; *kongā ker-u-nā*, I may beat. It is preceded by *yā* in *kongā ker-e-yā-nā*, I shall beat. The list of words further contains the form *kong tu-o-ho-la*, I shall be.

Imperative.—The base alone is sometimes used as an imperative; thus, *cha*, eat; *yuk-so*, keep. The most common form of the imperative, however, ends in *te*; thus, *bai-te*, take; *pi-te*, give; *ker-te*, strike. The present base ending in *o* is used in forms such as *pi-yo*, give. The list of words further contains forms such as *khātā*, go; *siyā*, die, etc.

Chāgam, let us eat, is perhaps a verbal noun or a participle.

Verbal noun.—A verbal noun is formed by adding *am*; thus, *ker-am lagi*, beating for, to beat. In the form *ker-mā*, beating, *am* has been replaced by *mā*. Compare also *khā-m mo-ko*, filling did, he filled.

A locative or terminative of the base is *charāi-pi*, in order to tend. *Chhuwā*, to be, is the past base; or else *wā* is the same suffix as Tibetan *pa*, *ba*; compare *tā-bā-nā*, on coming.

Participles.—A present participle is formed by adding *to*, and a corresponding past participle by adding *tā*; compare the present and past bases. Thus, *khā-to*, going; *ker-to-ng tu-wo*, beating am, I am beating. A suffix *pā* occurs in *tu-pā*, living, resident.

Other past participles are formed by adding *ko* or *kā* to the past base ending in *ā*; thus, *siyā-ko*, dead; *māsā-kā*, lost.

Chhuwā-ā, being, is probably the ablative of the verbal noun. Compare *khetalā-pi-kho-nā*, servants-in-them-from, from among the servants. Compare *tā-bā-nā*, coming-after, on coming.

Conjunctive participles are formed by adding *nu* or *nā* to the base, with or without the suffixes *o* and *ā*; thus, *bai-nā*, bringing; *pok-o-nā*, arising; *bulsa-nā*, running; *khātā-nu*, going. The past tense alone is also used in the same way; thus, *bānā-ko*, having come; *udohoe-khodo-pikā*, why? that having said, because. *Pikyā-lo*, on saying, is formed from a verbal noun ending in *yā*, i.e. *ē* by adding the postposition *lo*, with.

Causatives are formed by adding *so*, *su* or *mit*; thus, *yuk-so*, cause to be, keep; *pok-su*, sent; *khām-mit-te*, cause him to put on. A causal verb is also *set*, kill; compare *si*, die.

Negative verb.—A negative verb is formed by prefixing *mān*, the final nasal of which is assimilated to a following consonant. A suffix *ngā* is sometimes added; thus, *mān-tāi*, did not pass; *māng-khā-e-ngā*, I did not go; *mām-pi*, did not give; *mām-pi-ngā*, didst not give; *mām-mo-ngā*, I did not do.

Another negative particle is a suffixed *no*; thus, *khā-to-no*, I did not become, I am not; *chhe-to-no*, I do not know.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the specimens which follow and to the list of Standard Words and Phrases on pp. 409 and ff.

[No. 32.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KHAMBU.

(DISTRICT DARJEELING.)

SPECIMEN I.

Eli missi ngichi am-chhā tuwā. Khikkā kanchhā pikā, 'e
One man(-of) two his-sons were. Them-from small said, 'O
 pāā, rong-chhī o-mi o-hai kong piyo.' Ongā kho-sā kha-ash
father, property me-of my-share me give.' Then him-by them-to
 rong-chhī hāyoponi. Orotto nām mām-tāi, kanchhā o-chhā kholongā
property divided. Many days not-passed, small his-son all
 bāt-lo-mu chhoburi thāmpu khāletā. Khikkā hāyā luehpan-ko
gathered far country went. That-after there debauchery-in
 morāng nām tok-tā, o-mi rong-chhī morāng mās-ditoe. Jaba
spending days passed, his property spending wasted. When
 khunko kholong mās-ditu, taba khungkā thāmpu-ko orotto sisowā siyo.
he all wasted, then that country-in big famine arose.
 Taba khungko chhuksip-chhowā khā-tā. Khikkā khungko khā-tā-nu
Then he destitute-to-be went. And he going
 khungku thāmpu-ko tupā-ko ilpo-mi ilpop-tuwā, āsā khungku
that country-in residents-in one-of servant-became, who him
 o-mi om-khet bo charāi-pi pok-su. Khikkā khungko-sā khungku
his his-field pigs grazing-for sent. And him-by those
 umsippā-kā khungku bo-ā cho-yo, o-mi o-bo khām-moko. Khikkā
husks-from those pigs-by ate, his his-belly fill-did. And
 āsā-so-nāo khungku u-som mām-pi. Khungku-khānā honaiā
anyone-even him anything not-gave. Then him-to
 aniutā, khikkā kho-sā pikā, 'o-mi o-pā-mi orotto khetālāchi-m
thought-came, then him-by said, 'me-of my-father-of many labourers-of
 orotto sābeh chhuī, khikkā kongā maisi siyo. Kongā pokō-nā
much bread is, and I hunger die. I arising
 ihop-mi-si o-pā-pā khāto khonā khungko-lo kho-pā-piko, 'e
own my-father-to will-go and him-with him-to-will-say, 'O
 pāā, kongā nām-to-ko biruddha khonā ām-mi sāmunnē pāp mu. Kongā
father, I Heaven-to against and thee-of before sin did. I
 hosangā ām-mi ām-chhā tongko khā-to-no. Konga ām-mi khetā-lā-pi
again thee-of thy-son like became-not. I thee-of servants-in

khonā ilpo tongā yuk-so.”’ Khonā khungko pokā um-pā-tuspo-ko khā-tā.
from one like keep.”’ Then he arose his-father-near went.
 Khonā khungko chhuburi tuwā, kha-su um-pā khungki tokhī, khikkā
Then he far was, his his-father him saw, and
 um-sām tukā, khonā bulsa-nā khā-tā um-phosi-pā khep-pu kho
pity came, and running went his-neck-on embracing him
 mohi-dungu-nu. O-chhā kho-dā-pikā, ‘e pāā, kongā nāmto-ko biruddha
kissed. The-son him-to-said, ‘O father, I Heaven-to against
 ām-mi sāmunne pāp mu. Kongā hosangā ām-mi ām-chhā tongko
thee-of before sin did. I again thee-of thy-son like
 khā-to-no.’ Kongā(sic) o-pā kongāng(sic) sewaite-chi-pkā kho-do-pikā,
became-not.’ But the-father own servants-to them-to-said,
 ‘kholong-pi-kā ngāli no-pā tei lotte, kha khām-mit-te; khongā kho-mi
‘all-in-from most good robe bring, him to-put-on-cause; and him-of
 mu-huk-pi mundrā, khongā ām-long-pi jutā wāi-mit-te. Kho-do-do-ko
his-hand-on ring, and his-feet-on shoes put. Then
 chhyo-pā bāchhā bai-nā set-te. Kho-do-do-ko kei-yā chāgam ijina
fat calf bringing kill. Then we will-eat merry
 khā-te. Udohoe-khodo-pikā, angko o-chhā siyā-ko tuwā, hosangā le-tā;
should-become. Why?-that-said, this my-son dead was, again lived;
 māsākā tuwā, hosangā tuwā.’ Kho-do-do-ko kho-chi jina khā-tā.
lost was, again was-found.’ Then they merry became.
 Um-chhā jethā bārib tuwā. Kho-do-do-ko khallu bāngtong tuwā
His-son eldest field-in was. Then he coming was
 khim-nī nājik-pingā tā-bā-nā, khollongā bājā enu chhāmāko omsal
house-of near arriving, then music heard dance sound
 enu. Khongkā kho-sā hop-mi sewaite-chi-pkā ibon-chi nājik-pi
heard. Then him-by own servants-in-from one near
 kāchhāh tuttu, ‘angko ue?’ Kho-sā-ā kho-do-pikā, ‘ām-ne-chho
calling asked, ‘this what?’ Him-by him-said, ‘thy-younger-brother
 tā, khodo-doko ām-pā chyopā bāchhā set-tu, udohoe pikyā-lo, kho
came, and thy-father fat calf killed, why saying-on, him
 seserugā tāhāh.’ Kholu khosā chbulimāh, kho-do-do-ko gopā khā-to-no.
safe found.’ But he was-angry, and inside went-not.
 Udohoe um-pā-āh pākā-pa-tā-no kho-sā lem-pikā. Kho-sā-āh
Therefore his-father-by outside-coming him entreated. Him-by
 pā-āh jawāb pii, ‘khongū, kongā anto tāto-kā ām-mi sewā
father-to answer gave, ‘lo, I so-many years-from thee-of service
 muyo; kho-do-do-ko dāio-song ām-ring dālai-māmī mām-mo-ngā. Khodo-doko
did; and ever thy-order transgressing not-did. And
 ānā khongā dālo-songā ibam bāthā songā mām-pingā; o-mi o-um-
thou me ever one kid even not-gavest; me-of my-

chi-kā jinā khā-te. Khalloe ām-mi angko ām-chhā, khollong
friends-with merry might-make. But thee-of this thy-son, he
 beshye-si-kā ām-mi rong chā-khu-chi, khallu tā, khollungā ānā-ā
harlots-with thee-of property devoured, he came, then thee-by
 kho-m lāgī chyop bāchhā set-tu.' Pā-ā kho-sā-ā pikā, 'e
him-of sake-for fat calf killedest.' Father-by him-to said, 'O
 o-chhāngā, ānā-ā kong-lo sādong tue. Khodo-doko jyā o-m tue, kholong
my-son, thou me-with always art. And what mine is, all
 ām-ming ho. Khalloe jinam khā-mā khongā khunām khā-mā
thine is. But merry to-become and glad to-become
 āchhing-ngā-ngā; udohoe pikyā-lo, ongko ām-necho siyāko tuwā,
was-proper; why saying-on, this thy-younger-brother dead was,
 pheri le-tā; māsākā tuwā, pheri tuwā.'
again lived; lost was, again found.'

[No. 33.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KHAMBU.

(DISTRICT DARJEELING.)

SPECIMEN II.

Kongā Khambuwan. O-thāmpu ke Mahākulung; ah thāmpu-kā
 I Khambu. My-country is Mahākulung; this country-from
 passū hempā nau lākh Kirāt chimngā. O-thari bikkhosi, kongā
 west towards nine lakh Kirānts are. My-caste bikkhosi, and
 hep-mi thari kholong kongā chhe-to-no. Kong Dārjiling bānā-ko
 other castes all I know-not. I Darjeeling came
 ikkhāl barkha chhuwā. Kong o-tel māng khāengā. O-thāmpu-pā
 twenty years were. I my-home not went. My-country-in
 o-pā o-mā o-bu-chi ngippu. O-bu-chi-m ngippongā
 my-father my-mother my-elder-brothers two. My-elder-brothers-of both
 biyā chhuwā. Ām-chhā-chi tuwe. O-thāmpu-pā chā-m-thokī rā
 marriage became. Children are. My-country-in eatable paddy
 lissī makāi bāmā pesi longkupā sāpkhe yoksikhe khonto tā-tue.
 millet maize buckwheat millet longkupā potatoes yoksikhe these-all found-are.
 Angka-pkā binnipā songā tuwe. Angka-chi-m nging chhe-to-no.
 These-from others also are. These-of name know-not.

FREE TRANSLATION OF THE FOREGOING.

I am a Khambu. My country is Mahakulung, to the west of this country in the country called Nō lakh Kirāt.¹ My caste is Bikkhosi. I do not know our other castes. I came to Darjeeling twenty years ago, and I have not been home since that time. My father, my mother, and my two elder brothers live in my country. My brothers are both married and have children. There are several eatable plants in my country, such as paddy, marwā, maize, buckwheat, millet, longkupā, potatoes, yoksikhe, and also others, but I do not know their names.

¹ An old name of the Kirāt-country in Eastern Nepal. The phrase is interpreted to mean that a house-tax, at two annas per family, yielded nine hundred thousand annas.—Hodgson. See, however, above p. 316.

BĀHING.

The Bāhings are one of the sub-tribes of the Khambus, who live in the Central Himalayas between the Likhu and Arun rivers in Nepal. We have no information about their number.

AUTHORITY—

HODGSON, B. H.,—*Comparative Vocabulary of the Languages of the broken tribes of Nepāl. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 317 and ff. (contains a Bāhing vocabulary on pp. 350 and ff.); pp. 486 and ff. (a full Bāhing vocabulary); Vol. xxvii, 1858, pp. 393 and ff. (Bāhing grammar). Reprinted in *Miscellaneous Essays relating to Indian Subjects*. London 1880, Vol. i, pp. 161 and ff. The short Bāhing vocabulary on pp. 194 and ff.; the full vocabulary and the grammar on pp. 320 and ff. The title of this latter part of the reprint is *Analysis of the Bāhing Dialect of the Kirānti Language*. A.—*Bāhing Vocabulary* (pp. 320 and ff.). B. *Bāhing Grammar* (pp. 353 and ff.).

Hodgson's essay contains a full sketch of Bāhing grammar and also a short specimen of the dialect. The latter will be reproduced below, together with an interlinear translation, which has been added by me. It is not quite certain in one or two places.

No new materials have been forwarded for the purposes of this Survey, and the remarks on Bāhing grammar which follow are entirely based on Hodgson's paper.

Pronunciation.—Bāhing possesses what Hodgson calls the pausing tone. It occurs in words such as the plural *daa*, in which the double *a* denotes an *a* pronounced with that tone.

I am not able to decide the precise value of the sound which Hodgson marks *eu*. In some cases he states that *eu* is the French *eu*; thus in words such as *sheureu*, neck; *neu*, nose; *yeu*, rat. Writings such as *theum* and *thim*, mind; *seu*, *sū* and *syū*, who? and so forth, however, seem to show that the pronunciation is rather that of *u* in French 'lune' or of *ü* in German 'Güte.'

Ya and *ye* are sometimes interchangeable; thus, *yam* and *yem*, this; *māra dāyena* and *māra dāyana*, what saying? to wit, that is to say.

There are several cases of interchange between different consonants; thus, *ip-po*, sleep; *im-pāto*, make him sleep; *bwang-nga*, I am; *bwang-ye*, thou art; *bwak-se*, they two are; *bwam-me*, they are. Numerous instances of such interchange will be found in Hodgson's grammar, to which the student is referred for further details.

Prefixes and suffixes.—There are numerous prefixes and suffixes. The meaning of the prefixes cannot, in most cases, be ascertained. They have commonly been reduced to only containing a single consonant; thus, *blocho*, a bed; *brepcho*, finger; *brō*, taste; *grong*, horn; *grā*, rope. The prefix *ā* in words such as *ā-rī*, smell; *ā-po*, father; *ā-mo*, mother, etc., is originally a demonstrative pronoun or a possessive pronoun of the third person; compare *birma ā-tāmi*, cat its-young, and so on.

Numerous suffixes are used in order to form participles and nouns from verbal bases.

A common verbal noun is formed by adding the suffix *cho*; thus, *dwak-cho*, wish; *mō-cho*, fight; *lī-cho*, silence. The same or a different suffix occurs in words such as *rūkok-cho*, spade; *lap-cho*, door; *rik-cho*, bamboo; *cho-cho*, cheek; *brep-cho*, finger.

The suffix *cha* forms nouns of agency; thus, *lī-cha*, bowman; *khyim-cha*, houseman, householder; *wār-cha*, companion. It often has the same meaning as the suffix

ba which is used to form relative participles; thus, *gik-ba*, born, child; *sing-chok-ba*, carpenter; *byang-si-kok-ba*, cultivator; *duk-ba*, a drunkard, etc. It is probably related to *wa* in words such as *yā-wa*, elder brother; *tā-wa*, boy; *ryā-wa*, rain; *gyā-wa*, oil, etc.

The suffixes *po* and *pau* form masculine nouns of agency; thus, *ryam-ni-po*, an adulterer; *dyal-pau*, a villager. Corresponding feminines are formed by adding suffixes such as *mi*, *mi-cha*, and *mo*; thus, *khlū-mi*, widow; *lī-mi-cha*, a female bowman; *ryam-ni-mo*, an adulteress.

One of the most common suffixes is *me* or *m*. It is added to other words in order to form adjectives, relative participles, and nouns. Thus, *kwong*, one; *kwong-me*, the one; *wake-me*, my one, mine; *teup-ba-me*, the striking one, the striker; *singke-me*, *sing-ke-m*, the wooden one; *e-ke-me*, the here one, he who is here; *rimba-me*, the handsome one; *sheo-di-m*, mouth-in-the, belonging to the mouth; *ye-m*, this; *mye-m*, that; *rū-di-m khān*, garden-in-the vegetables, the vegetables of the garden; *pu-di-m poāku*, cup-in-the water, water of the cup; *kwā-nga-me*, different; *bubu-m*, white; *lala-m*, red; *lala-m-me*, the white one; *ja-cho-me*, eating-of, edible; *dak-cho-me*, desirable, and so forth.

Other common suffixes are *chi*, *so*, *sa*, *si*, *niwa*, etc. Thus, *sichi*, front; *techi*, groin; *michi*, eye; *mīchi*, joint; *pokchi*, knee, and other nouns denoting parts of the body: *grōkso*, thing; *sōkso*, anger; *nokso*, priest; *phūrsa*, frost; *ploksa*, lightning; *būsa*, snake; *gupsa*, tiger; *ngāsi*, beer; *hūsi*, blood; *dhyāksi*, tree; *gyērsi*, pleasure; *yuksi*, salt; *khuncha-niwa*, theft; *krākra-niwa*, witchcraft, and so forth.

Nouns—Gender.—There is no grammatical gender. The natural gender is distinguished by using different words or by adding suffixes or qualifying words, such as *āpo*, father, male; *āmo*, mother, female; *nima*, female, etc. Thus, *kikī*, grandfather; *pīpī*, grandmother; *wainsa*, man; *mincha*, woman; *tā-wa*, boy; *tā-mi*, girl; *li-cha*, bowman; *lī-mi-cha*, female bowman; *chācha*, grandson; *chācha-nima*, grand-daughter; *āpo bing*, bull; *āmo bing*, cow, etc.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the plural is *daa*, and that of the dual *daa-si*; thus, *tā-daa*, children; *tā-daa-si*, two children.

Case.—The subject of intransitive verbs and the direct and indirect object are not distinguished by adding any suffix; thus, *ryamni-po di-ta*, the adulterer went; *hōpo-mi hārem kwōng sīsi gip-tā*, king-by him one phial gave. The word *hōpo-mi*, king-by, shows that the subject of transitive verbs is put in the case of the agent, which is formed by adding the suffix *mi*. The case of the agent is properly an instrumental; thus, *sokti-mi*, with force; *jokso-ma-mi*, wisely, and so forth.

The genitive is expressed by putting the governed before the governing noun, and usually also by repeating it by means of a possessive pronoun prefixed to the governing noun; thus, *swongāra ā-grong*, goat its-horn, goat's horn; *wainsa-daa āni-ming*, men their-wives, men's wives. A genitive is also formed by means of the suffix *me*, *m*; thus, *rukokocho-m rīsing*, spade's handle; *rū-di-m khān*, the vegetables of the garden. If the governing noun is understood, the common suffix is *ke*; thus, *wainsa-ke*, the man's. We also find forms such as *wainsa-ke ā-ning*, man's his-name, a man's name.

A locative is formed by adding *di*, and a terminative by adding *lā*; thus, *khyim-di*, in a house; *khyim-lā*, towards, or at, the house. An ablative can be formed by adding

ng to either of these forms; thus, *syerte ā limbo ding*, hill its middle from; *lapcho lang*, from the door.

Other relations are indicated by means of postpositions such as *gwāre*, within; *taure*, towards; *nung*, with; *manthi*, without; *hateu-la*, above; *hayeu-la*, below; *gwayeu*, under; *gwayeung*, from under, and so forth. They are often added to the genitive; thus, *mej ā-gwayeu*, under the table.

Adjectives.—The most common suffixes used to form adjectives are *ba*, *wa*, *cha*, *me* or *m*, *na*, and *ke*; thus, *neu-ba*, good; *ngā-wa*, old; *gī-cha*, alone; *lēcho-me*, saleable; *wang-me*, different; *keke-m*, black; *pā-na*, manufactured; *kī-na*, cooked; *ram-ke*, bodily; *sing-ke*, wooden. It will be seen that most of them can be considered as participles.

Comparison is effected by putting the compared noun in the ablative; thus, *yam ding ngolo*, him from great, greater than he; *haupe ding kāchim*, all from small, smallest.

Numerals.—The first numerals are:—

1 *kwong*; 2 *niksi*; 3 *sam*; 4 *lē*; 5 *ngō*; 6 *rukba*; 7 *channi*; 8 *yā*; 9 *ghū*; 10 *kwaddyum*; 20 *āsim*; 30 *kwong āsim kwong āphlo* (one score one its half); 40 *niksi āsim*; 50 *niksi āsim āphlo*; 60 *sam āsim*; 100 *ngō āsim*.

It will be seen that higher numbers are counted in twenties, and that multiplication is indicated by prefixing the multiplier. Addition is indicated by adding the smaller after the higher number; thus, *niksi āsim āphlo niksi*, two scores its half two, two and fifty.

Generic particles are very seldom added. *Li* is used with reference to various beings and things; *sing* denotes timber trees; *āpum* soft trees, grasses, vegetables, etc.; *syal* weapons and implements; *bwom* fruits; *kha* days, and so forth; thus, *kwo-bwom seti sichi*, one chestnut fruit; *sam-kha namti*, three days.

Pronouns.—Pronouns are in most respects inflected like nouns. The pronouns of the first person have double sets of the dual and the plural, one including and the other excluding the person or persons addressed.

The table which follows registers the principal forms of the personal pronouns.

	First person.	Second person.	Third person.
Sing. Nom.	<i>gō</i>	<i>gā</i>	<i>hārem</i>
Gen.	<i>wā</i> (my), <i>wā-ke</i> (mine)	<i>i</i> , <i>i-ke</i>	<i>ā</i> , <i>ā-ke</i> , <i>hārem-ke</i>
Instr.	<i>gō-mi</i>	<i>gā-mi</i>	<i>hārem-mi</i>
Loc.	<i>wā-ke-di</i>	<i>i-ke-di</i>	<i>ā-ke-di</i> , <i>hārem-di</i>
Term.	<i>wā-ke-lā</i>	<i>i-ke-lā</i>	<i>ā-ke-lā</i> , <i>hārem-ke-lā</i>
Abl.	<i>wā-ke-ding</i> , <i>wā-ke-lang</i>	<i>i-ke-ding</i> , <i>-lang</i>	<i>ā-ke-ding</i> , <i>hārem-ding</i> , etc.

	First person.	Second person.	Third person.
Dual Nom.	<i>gō-si</i> (incl.), <i>gō-sūkū</i> (excl.)	<i>gā-si</i>	<i>hārem daa-si</i>
Gen.	<i>i-si</i> , <i>i-si-ke</i> (incl.) <i>wā-si</i> , <i>wā-si-ke</i> (excl.)	<i>i-si</i> , <i>i-si-ke</i>	<i>ā-si</i> , <i>ā-si-ke</i> , <i>hārem daa-si-ke</i>
Instr.	<i>gō-si-mi</i> (incl.) <i>gō-sūkū-mi</i> (excl.)	<i>gā-si-mi</i>	<i>hārem daa-si-mi</i>
Plur. Nom.	<i>gō-i</i> (incl.) <i>gō-kū</i> (excl.)	<i>gā-ni</i>	<i>hārem daa</i>
Gen.	<i>ike</i> , <i>ik-ke</i> (incl.) <i>wake</i> , <i>wak-ke</i> (excl.)	<i>i-ni</i> , <i>i-ni-ke</i>	<i>ā-ni</i> , <i>ā-ni-ke</i> , <i>hārem daa-ke</i>
Instr.	<i>gō-i-mi</i> (incl.) <i>gō-kū-mi</i> (excl.)	<i>gā-ni-mi</i>	<i>hārem daa-mi</i>

It has already been noted that *ā* is also used as a common prefix before nouns governing a genitive. The words *po*, father, and *mo*, mother, become *pa*, *ma*, respectively, when governing a personal pronoun of the first person. In that case *ā* is used instead of *wā*; thus, *ā-pa*, my father; *ā-po*, his father; *ā-ma*, my mother; *ā-mo*, his mother.

Hārem, he, she, it, is also used as a demonstrative pronoun meaning 'that.' Other demonstratives are *yam* or *yem*, this; *myam* or *myem*, that. They are inflected in the same way as *hārem*.

Interrogative pronouns are *sū*, *syū*, or *seu*, i.e. probably *sū*, who? *māra*, what? *gyem*, which? *Gyem* takes the prefix *ā* if it is used in the meaning 'which of these;' thus, *ā-gyem-me lādi*, which of these will you take?

There are no relative pronouns. Relative participles are used instead; thus, *gyāwa dyam-patta-me sīsi*, oil filled phial, a phial which had been filled with oil; *gyāwa rī-nā-m myem rā-cho*, oil smelling-one that to-bring, to bring him who smelt of oil.

Verbs.—It has already been remarked that there are no cases to denote the direct and indirect objects. Both are, however, marked in the verb by means of pronominal suffixes. The same is the case with the subject, and Bāhing conjugation therefore presents a rather complicated appearance; thus, *pā-wā*, he does it; *pātā*, he does it for him.

Each tense can be turned into a kind of noun by adding the suffix *me*; thus, *jā-ngā*, I eat him; *jā-ngā-me*, he whom I eat; *ja-ngā-si*, I eat them two; *ja-ngā-si-me*, those two whom I eat; *jā-yī*, he eats me; *jā-yī-me*, I who am eaten by him.

Voice.—Bāhing verbs can be said to possess an active, a passive, and a middle. The difference between the active and the passive is, however, only apparent, it being

effected by adding different personal suffixes denoting the subject or the object. Thus, *jā-ngā*, eat-I, I eat him; *jā-y-ī*, eat-me, I am eaten. The middle is formed by adding a suffix *s* or *si* and conjugating as usual.

In order to conjugate a Bāhing verb it is therefore necessary to know the pronominal suffixes indicating the subject and the object. If more than one suffix is added to one and the same form, the suffix of the first person comes before that of the second, that of the second before that of the third. The suffixes of the subject and the object are sometimes different, and sometimes also identical. It will therefore be most convenient to deal with them together.

Subject and Object.—A subject of the first person singular is indicated by means of different suffixes. In the present tense of intransitive and reflexive verbs *ngā* is added to the base; thus, *pī-ngā*, I come; *rū-ngā*, I am satisfied; *bōng-ngā*, I get up; *teum-si-ngā*, I beat myself. The same is the case in some transitive verbs ending in a vowel, and which insert a suffix *w* or *p* in order to denote an object of the third person; thus, *tā-ngā*, I find him; *pā-ngā*, I do it; *sī-ngā*, I seize him. The common suffix with transitive verbs is, however, *ū*; thus, *brēt-ū*, I summon him; *dāt-ū*, I seize him. The same suffix is also used with some intransitive verbs ending in *d* and *t*; thus, *myeld-ū*, I am sleepy; *bōt-ū*, I flower; *khīt-ū*, I blow, etc.

The suffix in the past tense of transitive verbs is *ōng*; thus, *jā-t-ōng*, I ate him.

In the past tense of intransitive and reflexive verbs and in the whole passive the suffix of the first person is *ī*, or, after vowels, nasals, *r* and *l*, *yī*; thus, *pī-t-ī*, I came; *jā-s-t-ī*, I ate myself; *jā-y-ī*, I am eaten; *jā-t-ī*, I was eaten.

A subject of the first person singular is not separately marked if the object is of the second person.

An object of the dual and plural of the third person is indicated by adding *si*, *mi*, respectively, to the forms given above; thus, *jā-t-ōng-mi*, I ate them. The same suffixes are also used to denote the subject in the passive; thus, *jā-t-ī-si*, I was eaten by them two. A subject of the second and third persons singular is not, in that case, separately marked. *Si* also denotes an agent of the second person dual, and *ni* of the second person plural in the first person passive; thus, *jā-y-ī-ni*, I am eaten by you.

A subject of the first person dual excluding the person addressed is marked by adding the suffix *sūkū*, or, after *s*, *chūkū*, in the active, and *siki* in the passive; thus, *pī-sūkū*, I and he come; *jā-s-chūkū*, I and he eat ourselves; *jā-ta-si-ki*, we two were eaten. It will be seen that *sūkū* is the same suffix as is added in the pronoun *gō-sūkū*, I and he. *Siki* is the corresponding suffix of the object. The interchange between *sūkū* and *siki* is parallel to that between *ū* and *ī* in the singular.

Forms such as *brēte-si*, we two summon thee; *brēti-si-si*, we two summon you two; *breti-ni-si*, we two summon you; *brette-si*, we summoned thee, and so forth, apparently contain a suffix *si* denoting an agent of the exclusive first person dual. The same forms are, however, also used if the subject is of the third person dual. The suffix *si* being the regular suffix of that person, or rather a simple dual suffix without reference to person, there can be no doubt that forms such as those just mentioned do not contain a suffix of the first person dual, but are common dual forms without any restriction as to the person of the subject.

If the person addressed is included the suffix of the first person dual is *sa*, after *s cha*, passive *so*; thus, *jā-sa*, we eat; *pī-sa*, we come; *nī-s-cha*, we sit down; *brēti-so*, we are summoned; *brettā-so*, we were summoned.

The suffix of the first person plural excluding the person or persons addressed is *kā*, past *ko*, passive *ki*; thus, *pī-kā*, we come; *nīsi-kā*, we sit down; *jā-k-tā-ko*, we ate; *pī-k-tā-ko*, we came; *nī-s-tā-ko*, we sat down; *brēti-ki*, we are summoned; *jāk-tā-ki*, we were eaten. It will be seen that the *k* of this suffix is also inserted before the *tā* of the past tense if *tā* is not preceded by a consonant.

The suffix of the first person plural is replaced by that of the third if the object is of the second person; thus, *brētte-mi*, we, or they, called thee; *brēttā-ni-mi*, we or they called you.

The suffix of the first person plural including the person or persons addressed is *ya*, past *yo*, passive *so*. In verbs ending in a vowel an *n* is inserted before the *tā* of the past in the active, and a *k* in the passive. Thus, *pī-ya*, we come; *nī-si-ya*, we sit down; *jā-n-tā-yo*, we ate; *jā-k-tā-so*, we were eaten; *brēttā-so*, we were summoned.

It will be seen that a subject of the first person is not separately marked if the object is of the second person. An object of the third person singular is understood in the forms mentioned above. If it is of the dual or plural, the suffixes *si*, *mi*, respectively, are added to the suffix of the first person. The same suffixes are also added to the passive suffixes of the first person in order to indicate the agent. Thus, *jā-ngā-si*, I eat them two; *brettā-ki-mi*, we were summoned by them.

If the subject is of the second person singular the suffixes added to transitive verbs are *ī*, past *eu*. The corresponding suffix with intransitive verbs and in the passive is *ē*; thus, *jā-y-ī*, eatest; *jā-p-t-eu*, atest; *nī-s-ē*, sittest; *pī-y-ē*, comest; *jā-y-ē*, art eaten; *jā-t-ē*, wast eaten; *nī-s-tē*, was sitting. Forms such as *sā-n-ē*, wast killed; *ngī-n-ē*, art afraid, show that the original suffix was perhaps *uē*.

The *p* preceding the *t* of the past tense in *jā-p-t-eu*, atest, probably denotes an object of the third person. An object and a subject of the third persons dual and plural are indicated in the same way as with a subject of the first person; thus, *jā-y-ī-mi*, eatest them; *brētte-si*, wast summoned by them two, etc.

If the object is of the first person the corresponding passive forms of the first person are used; thus, *brēttā-ki*, summonedest us.

If the subject is of the first person singular, an object of the second person is indicated by adding *na*; thus, *brēti-na*, art summoned by me. In the past tense of verbs ending in a vowel, *n* is also inserted before the suffix *tā* of the past; thus, *tā-n-tā-na*, wast found by me. Such forms are properly passives, and the restriction in their use to such cases in which the subject is of the first person singular, is apparently a secondary departure of the dialect.

The suffix of the second person dual is *si*, or, after *s*, *chi*; thus, *tā-si*, you two find him, are found by him; *tā-si-mi*, you two find them, are found by them; *nī-s-chi*, you two sit; *jā-tā-si*, you two ate, were eaten, etc. Such forms are used as active and passive tenses.

If the object is of the first person, *si* is added to the passive forms used with a subject of the first person; thus, *tā-y-ī-si*, you two find me; *brēttā-siki-si*, we two were summoned by you two. The suffix *si* is added to the *na* used when the object is of the

second person singular, if the subject is of the first person singular; thus, *tā-n-tā-na-si*, you two were found by me.

The suffix of the second person plural is *ni*. Its use is parallel to that of *si*; thus, *tā-ni*, you find him, are found by him; *nī-si-ni*, you sit down; *brēttā-siki-ni*, we two were summoned by you; *brēttā-na-ni*, you were summoned by me.

The suffixes of the second persons dual and plural are *se*, *ne*, respectively, in the imperative; thus, *jā-se*, eat you two; *jā-ne*, eat ye. It seems probable that the forms ending in *e* are the real active forms, and that *si*, *ni*, are properly suffixes of the object, or passive suffixes.

A subject of the third person singular is only distinguished in the verb if it is intransitive, or if the object is of the third person. In other cases the passive forms mentioned above under the head of the first two persons are used.

If the object is of the third person, and in intransitive verbs, a subject of the third person singular is commonly distinguished by the absence of any suffix; thus, *ɟyul*, he places him; *pī*, he comes. Transitive bases ending in vowels and surd consonants add an *ā* in the present; thus, *tā-w-ā*, he finds him; *sād-ā*, he kills him. The same is the case in intransitives ending in *d* and *t*; thus, *myeld-ā*, he is sleepy. The termination in reflexive bases is *sē*, thus, *nī-sē*, he sits down. The termination of the third person of the past is *tā*; thus, *jā-p-tā*, he ate him. The *p* preceding the *tā* in such forms only occurs in verbs ending in a vowel. It is perhaps a suffix denoting an object of the third person, and connected with the *w* inserted between the base and the suffix *ā* of the third person singular of verbs ending in vowels; thus, *jā-w-ā*, he eats. This *w*, and also the suffix *ā*, is dropped before suffixes denoting an agent of the third person dual and plural; thus, *tā-wā-mi*, he finds them; but *tā-me*, he is found by them.

The suffix of the third person dual is *se*, or, after *s*, *che*, in the active, and *si* in the passive. *Si* is also used in the active if the object is of the first or second persons. Thus, *pī-se*, they two come; *nī-s-che*, they two sleep; *jā-tā-se-si*, they two were eaten by them two; *tā-t-i-si*, they two found me; *tā-tā-si-si*, they two found you two, and so forth. The suffix *si* is always used to denote the object. If there are two suffixes of the third person dual or plural, one denoting the subject and the other the object, the former precedes. Thus, *brētū-si*, I summon them two; *brēti-se-si*, they two summon them two.

The suffixes of the third person plural are *me* and *mi* which are distinguished in the same way as *se* and *si*; thus, *pī-me*, they come; *nī-s-tā-me*, they sat; *tā-p-tā-mi*, he found them, they were found; *brēti-mi*, they summoned me; *brēti-se-mi*, they were summoned by them two. In verbs ending in vowels an *m* is also inserted before the suffix of the past; thus, *pī-m-tā-me*, they came; *jā-m-tā-me*, they ate.

The preceding remarks will have shown how the various persons are indicated by means of suffixes added to the verb, and how those suffixes sometimes denote the subject and sometimes the object. If the object is indirect, a *t* is added to the base; thus, *teub-ā*, he strikes him; *teup-t-ā*, he strikes for him. Such verbs as end in *t* do not distinguish between the direct and indirect objects.

Tense.—The Bāhing verb only has two tenses, a present and a past. The present is also used as a future. The past is formed by adding a suffix *tā*, or, before suffixes beginning with vowels, *t*, to the base. A preceding sound is changed in various ways.

The table which follows registers the singular of the present and past of the active and passive of the verbs *blāwo*, take; *pīwo*, come; *kwēngo*, see; *pōkko*, raise; *bōkko*, get up; *phyērro*, sew; *jyullo*, place; *teuppo*, beat; *rappo*, stand up; *brēto*, summon; *sāto*, kill; *ngito*, be afraid; *gramdo*, hate; *myeldo*, be sleepy; *nīso*, sit down.

	ACTIVE.		PASSIVE.	
	Present.	Past.	Present.	Past.
1.	<i>blā-ngā</i>	<i>blāp-t-ōng</i>	<i>blā-y-ī</i>	<i>blā-t-ī</i>
2.	<i>blā-y-ī</i>	<i>blāp-t-eu</i>	<i>blā-y-ē</i>	<i>blā-t-ē</i>
3.	<i>blā-wā</i>	<i>blāp-tā</i>	<i>blā-w-ā</i>	<i>blā-tā</i>
1.	<i>pī-ngā</i>	<i>pī-tī</i>		
2.	<i>pī-y-ē</i>	<i>pī-t-ē</i>		
3.	<i>pī</i>	<i>pī-t-ā</i>		
1.	<i>pōg-ā</i>	<i>pōk-t-ōng</i>	<i>pōng-y-ī</i>	<i>pōk-t-ī</i>
2.	<i>pōg-ī</i>	<i>pōk-t-eu</i>	<i>pōng-y-ē</i>	<i>pōk-t-ē</i>
3.	<i>pōg-ā</i>	<i>pōk-tā</i>	<i>pōg-ā</i>	<i>pōk-t-ā</i>
1.	<i>bōng-ngā</i>	<i>bōk-t-ī</i>		
2.	<i>bōng-ng-ē</i>	<i>bōk-t-ē</i>		
3.	<i>bōng</i>	<i>bōk-tā</i>		
1.	<i>phyēr-ā</i>	<i>phyēr-t-ōng</i>	<i>phyēr-y-ī</i>	<i>phyēr-t-ī</i>
2.	<i>phyēr-ī</i>	<i>phyēr-t-eu</i>	<i>phyēr-ē</i>	<i>phyēr-t-ē</i>
3.	<i>phyēr</i>	<i>phyēr-tā</i>	<i>phyēr</i>	<i>phyēr-tā</i>
1.	<i>jyul-ā</i>	<i>jyul-t-ōng</i>	<i>jyul-y-ī</i>	<i>jyul-t-ī</i>
2.	<i>jyul-ī</i>	<i>jyul-t-eu</i>	<i>jyul-ē</i>	<i>jyul-t-ē</i>
3.	<i>jyul</i>	<i>jyul-tā</i>	<i>jyul</i>	<i>jyul-tā</i>
1.	<i>teub-ā</i>	<i>teup-t-ōng</i>	<i>teum-yī</i>	<i>teup-t-ī</i>
2.	<i>teub-ī</i>	<i>teup-t-eu</i>	<i>teum-ē</i>	<i>teup-t-ē</i>
3.	<i>teub-ā</i>	<i>teup-tā</i>	<i>teub-ā</i>	<i>teup-tā</i>

	ACTIVE.		PASSIVE.	
	Present.	Past.	Present.	Past.
1.	<i>ram-ngā</i>	<i>rap-t-ī</i>		
2.	<i>ram-ē</i>	<i>rap-t-ē</i>		
3.	<i>ram</i>	<i>rap-tā</i>		
1.	<i>brēt-ū</i>	<i>brēt-t-ōng</i>	<i>brēt-ī</i>	<i>brēt-t-ī</i>
2.	<i>brēt-ī</i>	<i>brēt-t-eu</i>	<i>brēt-ē</i>	<i>brēt-t-ē</i>
3.	<i>brēt-ā</i>	<i>brēt-tā</i>	<i>brēt-ā</i>	<i>brēt-tā</i>
1.	<i>sād-ū</i>	<i>sā-t-ōng</i>	<i>sā-yī</i>	<i>sā-t-ī</i>
2.	<i>sād-ī</i>	<i>sā-t-eu</i>	<i>sān-ē</i>	<i>sā-t-ē</i>
3.	<i>sād-ā</i>	<i>sā-tā</i>	<i>sād-ā</i>	<i>sā-tā</i>
1.	<i>ngī-ngā</i>	<i>ngī-t-ī</i>		
2.	<i>ngī-n-ē</i>	<i>ngī-t-ē</i>		
3.	<i>ngī</i>	<i>ngī-tā</i>		
1.	<i>gramd-ū</i>	<i>gram-t-ōng</i>	<i>gramd-ī</i>	<i>gram-t-ī</i>
2.	<i>gramd-ī</i>	<i>gram-t-eu</i>	<i>gramd-ē</i>	<i>gram-t-ē</i>
3.	<i>gramd-ā</i>	<i>gram-tā</i>	<i>gramd-ā</i>	<i>gram-tā</i>
1.	<i>myeld-ū</i>	<i>myel-t-ī</i>		
2.	<i>myeld-ī</i>	<i>myel-t-ē</i>		
3.	<i>myeld-ā</i>	<i>myel-tā</i>		
1.	<i>nī-si-ngā</i>	<i>nī-s-t-ī</i>		
2.	<i>nī-s-ē</i>	<i>nī-s-t-ē</i>		
3.	<i>nī-s-ā</i>	<i>nī-s-tā</i>		

Other tenses are formed by adding the verb substantive to a participle. The bases of the verb substantive are *kā*, *khē*, *ngō*, and *bwā*, but only the last one is used as an auxiliary. It is added to a participle ending in *sōngo*, which denotes continuity, in order to form a present definite and imperfect; thus, *brē-sōngo bwang-ngā*, I am summoning; *pī-sōngo bwak-t-ī*, I was coming.

The table which follows shows how the personal suffixes are added in the present and past of the verb *jā-cho*, to eat.

	ACTIVE.		PASSIVE.		REFLEXIVE.	
	Present.	Past.	Present.	Past.	Present.	Past.
Sing. 1.	<i>jā-ngā</i>	<i>jā-t-ōng</i>	<i>jā-y-i</i>	<i>jā-t-i</i>	<i>jā-si-ngā</i>	<i>jā-s-t-i</i>
2.	<i>jā-y-i</i>	<i>jā-p-t-eu</i>	<i>jā-y-ē</i>	<i>jā-t-ē</i>	<i>jā-sē</i>	<i>jā-s-t-ē</i>
3.	<i>jā-wā</i>	<i>jā-p-tā</i>	<i>jā-wā</i>	<i>jā-p-tā</i>	<i>jā-sē</i>	<i>jā-s-tā</i>
Dual 1. excl.	<i>jā-sūkū</i>	<i>jā-tā-sūkū</i>	<i>jā-siki</i>	<i>jā-tā-siki</i>	<i>jā-s-chūkū</i>	<i>jā-s-tā-sūkū</i>
1. incl.	<i>jā-sā</i>	<i>jā-tā-sā</i>	<i>jā-so</i>	<i>jā-tā-so</i>	<i>jā-s-chā</i>	<i>jā-s-tā-sā</i>
2.	<i>jā-si</i>	<i>jā-tā-si</i>	<i>jā-si</i>	<i>jā-tā-si</i>	<i>jā-s-chi</i>	<i>jā-s-tā-si</i>
3.	<i>jā-se</i>	<i>jā-tā-se</i>	<i>jā-wā-si</i>	<i>jā-p-tā-si</i>	<i>jā-s-che</i>	<i>jā-s-tā-se</i>
Plural 1. excl.	<i>jā-kā</i>	<i>jā-k-tā-ko</i>	<i>jā-ki</i>	<i>jā-k-tā-ki</i>	<i>jā-si-kā</i>	<i>jā-s-tā-ko</i>
1. incl.	<i>jā-ya</i>	<i>jā-n-tā-yo</i>	<i>jā-so</i>	<i>jā-k-tā-so</i>	<i>jā-si-ya</i>	<i>jā-s-tā-yo</i>
2.	<i>jā-ni</i>	<i>jā-n-tā-ni</i>	<i>jā-ni</i>	<i>jā-n-tā-ni</i>	<i>jā-si-ni</i>	<i>jā-s-tā-ni</i>
3.	<i>jā-me</i>	<i>jā-m-tā-me</i>	<i>jā-wā-mi</i>	<i>jā-p-tā-mi</i>	<i>jā-si-me</i>	<i>jā-s-tā-me</i>

Imperative.—The second person singular ends in *o* before which a preceding single consonant is doubled. The forms *blāwo*, take; *pūwo*, come, etc., given above on p. 334, are such imperatives. An object of the third person dual and plural is expressed in the usual way; thus, *jā-wo-mi*, eat them. If the object is of the first person, the corresponding passive forms of the first person present are used; thus, *tā-yī*, find me; *tā-siki*, find us two; *tā-ki*, find us.

The suffix of the second person dual of the imperative is *se*, reflexive *che*, and that of the second person plural *ne*; thus, *jā-se-si*, ye two eat them two; *nī-s-che*, sit down ye two; *jā-ne*, eat ye. If the object is of the first person, passive forms are used; thus, *tā-yī-ni*, find me ye.

Verbal Nouns.—The usual verbal noun is formed by adding the suffix *cho*; thus, *jā-cho*, to eat. Another suffix *ne* is common in connexion with verbs meaning 'to begin,' 'to end,' 'to wish,' and so forth; thus, *jā-ne prēn-si-ngā*, I shall begin to eat; *jā-ne theum-ū*, I shall have done eating; *jā-ne-dwak-t-ōng*, I wished to eat. In forms such as *plyēnti giwo*, release give; *khlyakti giptāko*, anoint given-having, having anointed, the base alone is used as a verbal noun. Purpose is expressed by adding the suffix *tha*; thus, *jā-tha lā-ti*, to eat I went.

Participles.—The common suffixes of relative participles are *ba* and *na*; thus, *gik-ba*, born; *kik-ba*, begetting; *jā-si-ba*, eating oneself; *jā-na*, eaten; *jā-si-na*, self-eaten. Verbal nouns and tenses can be turned into relative participles by adding the suffix *me*, *m*; thus, *jā-cho-me*, eatable; *jā-ngā-mi-me*, those whom I eat, and so forth.

An adverbial participle is formed by adding *so* or *so-mami*; thus, *teu-so* or *teu-so-mami*, wisely; *neuba pā-so-mami*, good doing, well, etc.

Conjunctive participles are formed by adding *na* and *ko* to the tenses; thus, *jā-yī-na brē-ngā*, being eaten I shall cry out; *jā-t-ōng-na pī-t-ī*, eating it I came; *brē-tā-ko mō-tā*, having summoned him he said to him.

Causals.—Causals are often formed from intransitive bases by hardening the initial consonant; thus, *dokko*, fall; *tokko*, cause to fall; *gikko*, be born; *kikko*, beget; *bokko*, get up; *pokko*, raise.

Other causals are formed by adding *t* or *d* to the base. Thus, *pīwo*, come; *pīto*, bring; *rāwo*, come; *rāto*, bring; *tūngo*, drink; *tūndo*, cause to drink; *nīso*, sit; *nīto*, set.

Every verb can be made causative by adding *pāto*, do; thus, *jā-pāto*, cause him to eat.

Negative particle.—The negative particle is a prefixed *mā*; thus, *mā jā-ne-mi*, don't ye eat them; *mā ja-ngā*, I do not eat.

For further details the student is referred to Hodgson's grammar and to the specimen which follows. A list of words will be found on pp. 409 and ff.

[No. 34.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KHAMBU.

BĀHING DIALECT.

(B. H. Hodgson, 1857.)

Kwōng mūryeu hōpo-ke-di brētha lātā. Gyēkho-pāso brētha
 One man rāja-to to-complain went. How-doing to-complain
 dāya-na? 'Wā khyim-di kwōng mūryeu rā-sōngo bwak-tā-ko
 saying? 'My house-in one man coming-continually been-having
 wā ming nung dwāng-mō-se. Gō hārem gyānaiyo mā tā-ngā
 my wife with love-each-other-they-two. I him ever not find-I
 syū syū. Ī-ke nyau āsra jājulso myem sī-cho lāma,
 who who. Thee-of justice confidence putting that seize-to let-me-go (?),
 dāso binti pāptā. Moko-ding hōpo-mi hārem kwōng rī nyūba
 saying request made. Thereupon king-by him one smell good
 gyāwa dyam-pāttā-me sisi gip-tā-ko chyan-tā, 'yem sisi i ming
 oil filled bottle given-having said, 'this bottle thy wife
 gip-tā-ko, "syū-yo mā giwo," dāso lō-pā-so giwo.' Hārem
 given-having, "anyone not give," saying talking give.' That
 mūryeu-mi myem khōngo pāp-tā. Hōpo-mi yo chiwacha-daa
 man-by that manner did. King-by also spies
 brētā-mi-ko chyan-tā-mi, syu-ke di rī nyūba gyāwa rī-nām
 called-them-having said-to-them, whom-of in smell good oil smelling-the
 myem rā-cho.
 him bring-to.

Mēke-ding ryam-nipo bēla kwōso-mami ming-ke-di dī-ta. Myem
 Thereafter adulterer time seeing wife-to went. That
 ming-mi wā-di rī nyūba gyāwa khlyakti gip-tā-ko mō-cho
 wife-by cloth-in smell good oil anointing given-having say-to
 prēns-ta mārā-dāya-na, 'wā wancha-mi syū mā gīwo mōti-me
 began what-saying, 'my husband-by anyone not give said-to-me-who
 bwā. Nākā gā wā ram-khōme bwang, i kam-di mā ra-khēda
 is. But thou my body-as art, thy sake-for not comes-if
 syū-ke kam-di ra? dā-tā (or mō-tā). Mēke-ding ryamni-po
 whose sake-for comes? said (said). Thereupon adulterer
 khyim-ding glūtā-na chiwacha-daa-mi ā rī tam-ta-me-ko myem
 house-from issuing spies-by his smell found-having-they him
 sim-tā-me-ko hōpo-ke-di chō-tha dim-tā-me.
 seized-having-they king-of-to bring-to went-they.

Mēke-ding hōpo-mi ā wancha brētā-ko mōtā, 'yem i
 Thereupon king-by her husband called-having said, 'this thy
 ryam-nī-po; dwāk-ti khedda, chyāro; dwāk-ti khedda, plyēnti giwo,'
 wife's-lover; wishest-for-him if, kill; wishest if, release give,
 (or pleyenotako) dāso dātā.
 saying said.

FREE TRANSLATION OF THE FOREGOING.

A certain man went to his prince to complain saying, 'a certain man is in the habit of coming to my house to make love to my wife, and I can never contrive to identify him. I rely on your justice to have that man arrested.' The Rājā then gave him a phial filled with scented oil and said to him, 'give this phial to your wife and caution her not to give it to anyone.' The man did so, and the Rājā instructed his spies to seize any person whose clothes had the scent of otto.

By and by the lover, finding an opportunity, went to his mistress. She rubbed the attar on his clothes and said, 'my husband desired me to give this attar to no one, but you are my life; to whom should I give it if not to you?' Then the lover left the house, and the spies, smelling the otto, seized him and brought him to the king. The king sent for the husband and said, 'this is your wife's lover. If you please, kill him, if you please, let him go.'

MINOR KHAMBU DIALECTS.

It has already been remarked that Hodgson has published vocabularies of several minor Khambu dialects, and it will be of interest to insert short notes on them in this place. One of them, the so-called Kūlung, mainly agrees with the dialect described above on pp. 317 and ff, and another, the so-called Dūmi, is essentially identical with the dialect described in what follows under the head of Rāi.

The information collected in the ensuing pages is very unsatisfactory, and numerous points connected with the grammar of the various dialects remain unsettled.

The materials are not sufficient for describing the phonetic system of the various dialects. The so-called abrupt tone occurs in all of them. It has been indicated by means of an ' after the syllable so pronounced; thus, Bālāli *pih'*, cow. The marking of this tone, and the spelling generally, is, however, inconsistent, and I have not been able to introduce consistency.

The various sounds are, on the whole, marked as elsewhere in this Survey. I have, however, retained the writing *eu* because I am not certain about its proper pronunciation. Hodgson sometimes describes it as the French *eu* in 'jeu.' It seems, however, often to be a way of writing the *ü* in German 'Güte.' I have therefore preferred to retain Hodgson's spelling.

Hodgson also mentions the pausing tone. It has been indicated by doubling the vowel so pronounced; thus, Bālāli *kōō*, this.

A short note on each dialect will be given in the ensuing pages. In this place it will be convenient to print a short comparative vocabulary of all of them.

COMPARATIVE VOCABULARY OF MINOR KHAMBU DIALECTS.

	Balali.	Sāngpāng.	Lōhōrōng.	Lāmbiehōng.	Wāling.	Chāngtāng.	Rāngchhēnūng.
One	<i>ik'kū</i>	<i>itta, euli, eukla-pang</i>	<i>yekko</i>	<i>thili, thibang</i>	<i>aktai, akta</i>	<i>thitta</i>	<i>eukchha, eukpop, eukta.</i>
Two	<i>hich'che</i>	<i>hich'chi, hissali, hisalapang</i>	<i>hich'chi, hippang</i>	<i>hich'chi, hippang</i>	<i>ni, hasa, hasak</i>	<i>hichche</i>	<i>heuwang, heusa, heuwopop</i>
Three	<i>sūng'che</i>	<i>sūm'chi, samkali, samkalapang</i>	<i>sumchi, sumpang</i>	<i>sūm'chi, sumbang</i>	<i>syum'yak</i>	<i>sūmche</i>	<i>sumya, sumpang, sumkapop</i>
Four	<i>liji</i>	<i>lākkabo, lakkali, lakalapang</i>	<i>lichī, rīchi, libang</i>		<i>lāyak</i>		<i>lānya, la-wang, la-wapop</i>
Five	<i>ngāji</i>	<i>ngākabo, ngākali, ngakalapang</i>	<i>ngāchi, ngabang</i>		<i>ngāyak</i>		<i>ngāya, ngawang, ngakopop</i>
Six	<i>tūk'chi</i>	<i>tūkkabo, tukkali, tukalapang</i>	<i>tūkchi, tuppang</i>		<i>tūkyak</i>		<i>tūkyā, tukwang, tukopop</i>
Seven	<i>nūji</i>	<i>nūkkabo, nukkali, nukkalapang</i>	<i>nūchi, nuvang</i>				<i>bhāng-ya, bhāng-wang, bhāng-kapop</i>
Eight	<i>yēchi</i>	<i>rekabo, rekkali, rekkalapang</i>	<i>yēchi, yepang</i>				<i>re-ya, re-wang, re-kapop</i>
Nine	<i>bāng'ji</i>		<i>bāng-chi, bang-pang</i>				<i>phāng-ya, -wang, -pop</i>
Ten	<i>ip'pong</i>		<i>ip'pong</i>				<i>kipu, kip; dheuk-ya, -pang, -kapop</i>
Twenty			<i>nībong</i>				
Forty			<i>rik'pong</i>				
Fifty			<i>ngāk'pong</i>				
Hundred			<i>ippong-pong</i>				
I	<i>kāngā, kā</i>	<i>kāngā</i>	<i>kāngā, kā</i>	<i>kāngā, kā</i>	<i>ingka, angka</i>	<i>ākā</i>	<i>unka, angka, ang</i>
Thou	<i>ānā</i>	<i>ānā</i>	<i>hānā, ānā</i>	<i>khānā</i>	<i>hānā, khānā</i>	<i>hānā</i>	<i>khānā</i>
Who?	<i>āsā, āsālo</i>	<i>āsā, āsāle</i>	<i>āsā</i>	<i>sōng</i>	<i>dei</i>	<i>sālō, hok-kogo</i>	<i>sāng</i>
What?	<i>ūkha</i>	<i>yen</i>	<i>imang</i>	<i>thiya</i>	<i>tikwa</i>	<i>thēm</i>	<i>diyā</i>
How much?	<i>aptoklo</i>	<i>dāhile</i>	<i>yehwa</i>		<i>tem, dem</i>	<i>āsuk</i>	<i>dēmye</i>
Anybody	<i>āsāne</i>	<i>āsā-sāng</i>	<i>āsā-sāng</i>	<i>sī-chhā</i>	<i>asak-chhū</i>	<i>sālō-yāng</i>	<i>sāngchhāng</i>
Anything	<i>ūkhāng</i>	<i>yō-sāng</i>	<i>imāng-sāng</i>	<i>thī-chhā</i>	<i>tiik-chhū</i>	<i>thēm-yāng</i>	<i>dichhāng</i>
Bird	<i>chhōngwā</i>	<i>chhōngwā</i>	<i>sōngwā</i>	<i>nōwā</i>	<i>chhōngwā</i>	<i>wāsa</i>	<i>chhōngwa</i>
Blood	<i>hēlluwa</i>	<i>hī</i>	<i>hāri</i>	<i>hāli</i>	<i>hī, hā</i>	<i>hāli</i>	<i>hā, hēu</i>

Dāngmāli.	Rōdōng.	Nāchhērōng.	Kālūng.	Thūlūng.	Chouraa'ya.	Khāling.	Dāmi.
ak'po	aūra, itto	ibhou	ubūm	kwong, kong, kolr	kolo	tau, tāwo	tāu, taica
āichi	hākara	nīsbbou	nih'chi	ni, nīchi, nale	nik'si	sakpo	sak'pu
sūm'chi	sūm'ra	sūk'bbou	sup'chi	syūm, sule	sūm'makha	sūkpo	sūk'po
līchi, richi	lyūra	lik'bbou	līchi	blī, bleu-le	phībakha	bhāl	bhyāl
ngāchi	ngāra	ngāk'bbou	ngāchi	ngo, ngolo		bhong	bhūong
tuk'chi	tūk' kara		tūk'chi	ro, ru, rule		rē	rāwong
	raikara		nūchi	seren, ser, serie		tār	rē
	bhok' kara		rechī	yen, yet, yetle		rin	rī
			bong'chi	gū, gale		ghū	
			uk'bonq	k(w)ong-dyūm		taqham	
				k(w)ong u-sang		khāl-taū, kāl	
				naa-sang		khāl sākpo	
				naasang ko-dyūm		khāl sāk po tau dham.	
				ngo-sang		khālbbong	
ang'-ka, ing'-ka	ingka, kāngā, kā	kāngā, kā	kongā	go	ūng-gū	ūng	ūng, āng-ngu
hānā	khānā	ānā	āna	gāna	ngome, ūnu	in	in, ānu
sāg, khigo	sa	ās	āsā	syū, ūhem	āchū	khām	syū, syūgo
tigo	dāko	ūlē	ūso, ūi	hām	āmā	mangga	mimnga
tem	dūmno	dēl	dēiye, dēi	hala, hayu, hamko	āskwalo	hebe	hebe
sāg-chhang	isāma, sōi	āsā	āso, ās	syubwa	āchū-yē	sūi-yo	syū-yō
tichhang	dē-i, dyeu nyū	ūsā	ūso	hambwa	āmā-yē	māng-yō	māng-yō
chhōngwā	wāsa	chhābwa	chhābwa	chakpu	chakbwa	salpo	salpa
hī	hī, hāa	hī	hī	sīsī	ūsū	hī	hī

	Baisli.	Sāngpāng.	Lōlōrōng.	Lāmbichhōng.	Wāling.	Chhingtāng.	Rāngchhēnbāng.
Child	<i>pa-chhā, pi-chhā</i>	<i>chhāchhe-chhā</i>	<i>pa</i>	<i>chhā</i>	<i>chhāchi</i>	<i>chhāche</i>	<i>chhāchi</i>
Cock	<i>wāpā</i>	<i>wāpā</i>	<i>wāpa</i>	<i>impa-wā</i>	<i>wāpā</i>	<i>ranggāba</i>	<i>wāpā</i>
Cow	<i>pih'</i>	<i>pi</i>	<i>pik</i>	<i>pih'</i>	<i>gai</i>	<i>pit'</i>	<i>pit, pih'</i>
Daughter	<i>mimāchhāchhā</i>	<i>mimāchhāchhā</i>	<i>mennum-ma pasa</i>	<i>mēchchhāchhā</i>	<i>mā-chhā</i>	<i>mēch'chhā-chhā</i>	<i>mēch'chhā- chhāchhā</i>
Day	<i>lētta</i>	<i>um-lēpa</i>	<i>lētā, len</i>	<i>ilēmbo</i>	<i>wokholē, nāmdīya</i>	<i>nām</i>	<i>ukholēn</i>
Dog	<i>kōchhūmā</i>	<i>hāāga, hōga</i>	<i>hū'wā</i>	<i>kochū</i>	<i>kōtima, kōchhūwā</i>	<i>kōchhūwā</i>	<i>kōchhūwā</i>
Ear	<i>naba</i>	<i>naba</i>	<i>nāba (k)</i>	<i>noro</i>	<i>nāphāk</i>	<i>nārek</i>	<i>nāba</i>
Egg	<i>wā-din</i>	<i>di</i>	<i>wēh'-dī</i>	<i>thīn, wāthīn</i>	<i>dim</i>	<i>u-thīn</i>	<i>u-dīng, wā-din</i>
Eye	<i>mūik, mūh'</i>	<i>māk, mūh'</i>	<i>mik</i>	<i>mik, mih'</i>	<i>mak</i>	<i>mak</i>	<i>mak, māk</i>
Face	<i>ngācheh'</i>	<i>ngāba</i>	<i>ngāchyāk, ngēchi</i>	<i>nāphāk</i>	<i>ngālāng</i>	<i>ngālūng</i>	<i>ngālūng</i>
Fire	<i>mi</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>	<i>mi</i>
Fish	<i>ngā</i>	<i>ngā</i>	<i>ngāsā</i>	<i>ngāsā</i>	<i>ngā</i>	<i>ngāsā</i>	<i>ngā</i>
Foot	<i>lāk', lāng</i>	<i>lā</i>	<i>lāng</i>	<i>lāng</i>	<i>lāng</i>	<i>lāng</i>	<i>lāng</i>
Goat	<i>mīthibā</i>	<i>chhānggara</i>	<i>mīthūba</i>	<i>mēndi</i>	<i>bākara</i>	<i>mēndība</i>	<i>chhānggara</i>
Grain	<i>chāma</i>	<i>chāma</i>	<i>chā, bujā</i>	<i>chā-ma, būja</i>	<i>chā</i>	<i>kwak, kok</i>	<i>chāmā</i>
Hair	<i>tangā, chā-mi, mūng</i>	<i>mwā, tāmū sām</i>	<i>tangā, mih'</i>	<i>mung, tang-phū- kwa</i>	<i>tāng-mūwa</i>	<i>tang'-phū kwa</i>	<i>māa</i>
Hand	<i>huh', huk</i>	<i>huh'</i>	<i>huh'</i>	<i>mūk, mūh'</i>	<i>chhūk</i>	<i>mūk</i>	<i>chhūk</i>
Head	<i>tākhlō</i>	<i>tākhlūlo</i>	<i>tākhlōk', ningtangwa</i>	<i>tāng</i>	<i>tāng</i>	<i>tāng</i>	<i>tāng</i>
Hog	<i>bāh'</i>	<i>bhā</i>	<i>bak', ba'</i>	<i>phāk</i>	<i>bōk, phā, khong</i>	<i>phak</i>	<i>bā</i>
Horn	<i>sātāng</i>	<i>tā</i>	<i>tang</i>	<i>singa</i>	<i>khūūng-tāng, atam' mi khak</i>	<i>sing'ga</i>	<i>u-sang'-ga</i>
House	<i>khim</i>	<i>khim</i>	<i>khim</i>	<i>khim</i>	<i>khim</i>	<i>khim</i>	<i>khim</i>
Hunger	<i>sāge</i>	<i>sāka</i>	<i>sāk'</i>	<i>sāk'</i>	<i>sāang-sāwā</i>	<i>sangsāwā</i>	<i>sāā, sūng-sāwā</i>
Man	<i>wāthāppa, wāthākpā</i>	<i>wāchchhā</i>	<i>wāthāppa, wāthāngpa</i>	<i>pā, pāchhi</i>	<i>α-dūwa</i>	<i>pā</i>	<i>dūwachhā</i>
Moon	<i>lā</i>	<i>lā</i>	<i>lā</i>	<i>lādība</i>	<i>lādīma</i>	<i>lādība</i>	<i>lādīma</i>
Mountain	<i>yākp ā</i>	<i>bhūri</i>	<i>kongku, sani</i>	<i>sānggū</i>	<i>dāda</i>	<i>tour</i>	<i>bhar</i>
Mouth	<i>yā</i>	<i>ngo</i>	<i>yā</i>	<i>yāsi</i>	<i>twō, dō</i>	<i>thurum</i>	<i>dō</i>
Name	<i>nang</i>	<i>nā</i>	<i>ning</i>	<i>ning</i>	<i>nang</i>	<i>nang</i>	<i>nang</i>

Dangmali.	Röd öng.	Näehböröng.	Kälung.	Thälung.	Chouras'ya.	Khäling.	Dämi.
chläche	chlächi	chlämüwa	mukcha, chlä- chlä-ma.	chwö-chwe	bäba	üchyä	chyö-chyo
ümbhä-wä	wäpā	wäpā	wäpā	grök-pwpö	böngäpa	koklap	koklap
pit'	pī, pyupa	pī	pī	gai	bīa	gai	gyai, bī
mēchichhā	mārchhāchhā	mimchhāchhā	mimchhāchhā	māschwö-chwö	tābe	mēsimā-chyö	mēsöbō-chyo
umlēnto(k)	khölē	mlēpa	lēpā	nēmphā	duk'so	ūnyol	ūnyol, nūlu
kūtimā	khli	haga	khēbā	khlēbā	chālī	khlēb	khlēb
nāphak	nāpro	nābā	nōbwa, nōbo	nōkphā	dūbū	nēcho	nēcho
üm-ting	dai	dīi	üm-dī, wā-dī	dīi	bā-bāng'-ya	phättē	üttī
mak	michak	mik'sa	muk'si	mik'si	bisi	mash	mas, miksi
nyälung	u-ngälung	nābwa	ngōbwa, ngōbo	kal	kūli	kāphī	kāphū
mi	mi	mi	mi	mū	mi	mi	mi
ngā	ngāsā	ngā	ngā	ngōsā	ngōsō	ngo	ngo
lāng	phālū	lōō	lōng	khel	lōsu	eyāl	eyāl, yū
chhāgar	chhōng-gara	chhāngaru	chhānggara	chhūāra	sāngara	grodyū	grot
chāmā, chāmcha	chā	chāmma	chāsūm	chā	jāma	jā, dyu	jyā
mūa	mus'ya, twōng	tāa-sām	mūi, tō-sūm	sēm, swēm	sōm	umarsam, dosamū- sam	do-sūm, u-som
chhūk	chhū	hūū	hūh'u	lōā	lā	khār	khār
tāng	tāklo	tāklo	tōng	būi	phūtiri	udhong	dhong
pāk, pa	bō	bōō	bōō	bwā, bo	pā	po	po-pwō
khūkmū-tāng	rūng, tong	tāā	ūm-pitta	um-rāng	rōso	ughrong	grong
khim	khim	khim	khim	nēm	kūdū	kām	kām, kim
sīgā	sākā	sakāā	sākā	krūim	krēmkhō	sōo	sōa
mīrchhā, pā	sorōchhā	wachēchhā	āchēhā	wāschwö	ōcho	las'ba	las'be
lādīma, ladīpma	lādīpa	lānīma	lā	khlyē, khlē	twasyāl	lyā	lūmyāmtu, lu
	dāda	dāda	tām'-him	bro	kwāma	udhām	
two	dyō	ngōcho	ngo	si	dāli	kwom	kwom, kom
nang	nang	na	ning	nang	dī	nang	nang

	Balali.	Sāngpāng.	Lōhōrōng.	Lāmbichōng.	Waling.	Chhingtāng.	Rāngohhōngbōng.
Night	<i>setta</i>	<i>um-sepā</i>	<i>sen</i>	<i>i-sembā</i>	<i>umkha-khū,</i> <i>akhakhwi</i>	<i>ukhakhūit</i>	<i>ukhākhwāi,</i> <i>ukhāko</i>
Road	<i>lām</i>	<i>lām</i>	<i>lām, lam'phū</i>	<i>lāmbo</i>	<i>lām</i>	<i>lāmbo</i>	<i>lām</i>
Sky	<i>nām</i>	<i>ni-nāmbobi,</i> <i>nām'chhō</i>	<i>nāmtrūngma</i>	<i>nāmchhiri</i>	<i>sag'ra</i>	<i>nāmchhuru</i>	<i>nāmchok</i>
Snake	<i>pū</i>	<i>pū</i>	<i>pū-se(-ma)</i>	<i>pū</i>	<i>puchhāp,</i> <i>puchham</i>	<i>pūchhā</i>	<i>pūchhām</i>
Son	<i>wāthapchhā</i>	<i>wāchchhachhā</i>	<i>wāthāppa-pasā</i>	<i>yemba chhā</i>	<i>dūwa-chhā chhā</i>	<i>chhāi</i>	<i>dūwachhā-chhā</i>
Star	<i>sūngemmā</i>	<i>sānggeū</i>	<i>sāngge(-mmā)</i>	<i>chokehong-gi</i>	<i>sanggenma</i>	<i>chok-chong-i,</i> <i>chok-choi.</i>	<i>sānggēn</i>
Stone	<i>lu'ko'wa</i>	<i>lūng</i>	<i>lūng-kong-wa</i>	<i>lūng (-ok'wa)</i>	<i>lūng-tāk</i>	<i>lūnggwak'-wa</i>	<i>lūng'tā</i>
Sun	<i>nām</i>	<i>lōpā</i>	<i>nām</i>	<i>nām</i>	<i>nāmchhōwa</i>	<i>nām</i>	<i>nām</i>
Thirst	<i>wāime</i>	<i>wām'mā</i>	<i>wait'mā</i>	<i>wait'mā</i>	<i>wāikmā</i>	<i>wāikmā</i>	<i>wāitmā, wāmitmā</i>
Tiger	<i>keuba</i>	<i>kīpa</i>	<i>kība</i>	<i>kība</i>	<i>dhīnarā, dhīnrā</i>	<i>kībha</i>	<i>kīwa</i>
Tooth	<i>kēng</i>	<i>kā</i>	<i>kēng</i>	<i>kēng</i>	<i>kang</i>	<i>kēng</i>	<i>kang</i>
Tree	<i>sin'tenda</i>	<i>tup-sāng</i>	<i>sing-tāng-dāk</i>	<i>sing-i-tāng-li</i>	<i>sangu</i>	<i>sang'</i>	<i>sang'tāng</i>
Village	<i>ten</i>	<i>tē</i>	<i>gāwā</i>	<i>ten</i>	<i>teng</i>	<i>tēn</i>	<i>tēng</i>
Water	<i>kūngwā</i>	<i>(kā-)wā</i>	<i>yowā</i>	<i>chūwā, wēt</i>	<i>chāwā</i>	<i>chūwā</i>	<i>chāwā</i>
Woman	<i>memchhā</i>	<i>mīmachhā</i>	<i>menūmmā</i>	<i>māchhi</i>	<i>adūmā</i>	<i>māchē</i>	<i>mēchhāchhā</i>
Far	<i>tārho</i>	<i>chhūsi</i>	<i>wō, miyo</i>	<i>mānglok</i>	<i>māng'-kha-ya</i>	<i>māng-no</i>	<i>māng-sa,</i> <i>māngkhīya-da</i>
Near	<i>netā</i>	<i>neti, yū-bhi</i>	<i>nen, ning-tāng</i>	<i>tangnek-lok</i>	<i>mumikngā,</i> <i>neh'yang</i>	<i>tanghe, tangne</i>	<i>nek-ta, nekkhida,</i> <i>neēk</i>
Good	<i>nūne, nup</i>	<i>nī</i>	<i>nūye</i>	<i>nūyukkha</i>	<i>nū, khupu-nū,</i> <i>amwa, i</i>	<i>nūno</i>	<i>nūwo</i>
Bad	<i>isāne, isap',</i> <i>nū-nī-ne</i>	<i>īsi</i>	<i>isa, phenna</i>	<i>nūyuk-nin-kha,</i> <i>ngasi-yukha</i>	<i>noūdhoi, aitpa</i>	<i>it'no</i>	<i>euwo, ā-nū-nin-ko</i>
Raw	<i>mā-tūpti</i>	<i>mān'-dū-(wako)</i>	<i>mentumpa,</i> <i>mākam'pa</i>	<i>hinglī (-kha)</i>	<i>umpāwa, aamang</i>	<i>umāng</i>	<i>womāng, umāng</i>
Ripe	<i>tūmap</i>	<i>setnāchi,</i> <i>dūwako</i>	<i>dumem'pa,</i> <i>tumem'pa</i>	<i>thūyū (-ye-kha)</i>	<i>sūm'sa, tup'sa,</i> <i>bhang'sa</i>	<i>uthūbāi</i>	<i>tūmawo</i>
Tall	<i>kībyōp</i>	<i>otto-rīpiko</i>	<i>keye</i>	<i>kēyuk' (-kha)</i>	<i>kīyāng</i>	<i>kēno</i>	<i>kīyang, kong-yang,</i> <i>kwangta</i>
Short	<i>tākēip'</i>	<i>uttuche-rīpiko</i>	<i>taksye, mim'mu</i>	<i>wēyuk' (-kha)</i>	<i>dūiyāng</i>	<i>unno</i>	<i>simta, simyang</i>
Eat	<i>chō</i>	<i>chō</i>	<i>choye</i>	<i>chōh'</i>	<i>cho</i>	<i>chōha, chō-a</i>	<i>chō</i>
Drink	<i>dūngo</i>	<i>dungu</i>	<i>dūngē</i>	<i>thūnga</i>	<i>dūngō</i>	<i>thūwa, thū-a</i>	<i>dūngō</i>

Dāngmāli.	Rōdōng.	Nāchhōrōng.	Kālung.	Thālung.	Chouras'ya.	Khāling.	Dāmi.
ūmkhākū	khōsai	umayāpa	sēpa	dum'ma, dungma	domsā, dwāng-primo, dompaime	ū-senām	ū-sen-yām
lām	lām	lām	lām	lām	lām	lāmdō	lāmdaū
nām	nām	nāmchho	chhūburi, netwa	dwāmu	dwām	dhām	nāmtū
pūchhōp	pūchho	puū	pu	phūchyū	bisa	bhei	bhēi
mirchhā-chhā	sorōchhā-chhā	wach'chhā-chhā	wāchhā-chhā	waschwe-chwe	tāica	tārāpā-chye	lasbē-chyo
sānggenma	pitipya, pitappa	sangger'wa	sūng-ger	swar	soru	songgar	songger
lūngtā	lūng'to	lūū	lūng	lūng	lūng	lūng	lūng
nām-chhōng-wa	nān, nām-liya	nām	nām	nepsūng, nem	dwām	nām	nām
chāōmit'-mā	wāimā	wāimimā	wāmmā	kōdā	dakkhō	kunun', kunur'	kumāna
khībā	chābhā	dhing'trā	nāri	gūpsyū	gūpso	nyor	nyor
kang	king	kaa	kāng	lyū	gūm'so	ngālu	ngilo, ang'lo
sang-pu	song-pūwa	sāā	thonām	dhak'sa	sing	dhya'ksā	topshū.
tēn	tūngmā	tyāl	tēl	dēl	dēl	dēl	dēl
chāh'wa	wā	kaawā	kāū	kū	kākū	kū	kū
umma	mārchhā	mim'chhā	mim'-chhā	wochyū	bichomūyo	mespā	mesbē
māng (-khūyā)	mokhā, mose, mise	chhīburi	chhūgri	chhyu-bat	bhāna	chhyūpā	chhyū
nek (-tāng)	ngan'-ge, nen-ge		nēn'-kha	ngēpa	āmma	nēphām	mebingā
nū	nyo, krē-nge	nada, nat natkhi	nō, nōi nōyu	nyūpa	dēcho	nyūpa	nyūpa
ī	īse	is'da	man'-nōi	mī-nyū-pa	ādūchō	mā-nyūpa	mā-nīpa
ummāng	mo, ummo	māpe	māmtum-khāpa, mamdū-pa, mōpē	uchāk-kh-li	krābo	ūsūta	ūsūta
tūm'sā	tupsāko, mattāko	dūwāk	tum-khāpa, dūpa	thik'ta, thōkta	thichō	dhām'pa	mis'te
badhemego	kile, run'de	bhāipa, rēpa	wadrē-ppa	yēpa	rōbō, rōchō	song'-pa	song'-pa
tungo	inang-kile, pakile	yētā-rēpa, yētā-bhāi-pa	chirēppa	dōkhōn-yēpa	ā-rōchō, ā-rōbō	dokhāi-song'-pa	tibi-chyom
chōye	chō	chū-u	cho	pē	jākātā	jyūye, kūye	jyu
tūnge	dūngō	dūngō	dūng'-ngu	dūngā	tūkātā	tyung-ye	tingne

	Balahi.	Sāogpāng.	Lōbōrōng.	Lāmbichhōng.	Wāling.	Chhingtāng.	Rāngchhēnbāng.
Sleep	<i>ipcha</i>	<i>ipsa</i>	<i>ime</i>	<i>im'sa</i>	<i>im'sa</i>	<i>ip'sa</i>	<i>im'sa</i>
Come	<i>dāba</i>	<i>bānā</i>	<i>dābe</i>	<i>thāba</i>	<i>bāna</i>	<i>thāba</i>	<i>bāna</i>
Go	<i>kheda</i>	<i>khātā</i>	<i>khāde</i>	<i>khāda</i>	<i>khāra</i>	<i>khāda</i>	<i>khāra</i>
Run	<i>phina</i>	<i>bhūsa</i>	<i>pine</i>	<i>pin'da</i>	<i>lōra</i>	<i>ping'da</i>	<i>lwāya</i>
Give to me	<i>pi-ngā</i>	<i>pī-ān</i>	<i>pī-nge</i>	<i>pīrāng</i>	<i>pū-ang</i>	<i>pū-ang</i>	<i>pū-āng</i>
Give	<i>pittu</i>	<i>pīyū</i>	<i>pitte</i>	<i>pira</i>	<i>pū</i>	<i>pū</i>	<i>pū</i>
Strike	<i>lomu</i>	<i>kīru, yosu, yop'su</i>	<i>lōme</i>	<i>tēna</i>	<i>mō-u</i>	<i>tēna</i>	<i>mou</i>
Kill	<i>sēdu</i>	<i>sītu</i>	<i>sēde</i>	<i>sēra</i>	<i>sēru</i>	<i>sēra</i>	<i>sēru</i>

Dāngmāli.	Rōdōng.	Nāchhērōng.	Kālung.	Thālung.	Chouras'ya.	Khāling.	Dāmi.
<i>im'se</i>	<i>im'sa</i>	<i>im'sa</i>	<i>im'sa</i>	<i>am'sa</i>	<i>glomtā</i>	<i>am'si</i>	<i>am'si</i>
<i>tābe</i>	<i>bāna</i>	<i>tāwa</i>	<i>bāna</i>	<i>bika</i>	<i>pikātā</i>	<i>paūye</i>	<i>pū</i>
<i>khāde</i>	<i>āta, pung'sa</i>	<i>khāta</i>	<i>khāta</i>	<i>dak'sa</i>	<i>levāstā</i>	<i>khochē</i>	<i>khochāle</i>
<i>rōde</i>	<i>wōna</i>	<i>ba'l'sa</i>	<i>būlsa</i>	<i>wānda</i>	<i>prōkātā</i>	<i>ghūre</i>	<i>ghūre</i>
<i>piyāng-ye</i>	<i>īdōng</i>	<i>pī-a-wa</i>	<i>piyā</i>	<i>gwā-āng</i>	<i>gakā</i>	<i>bingāye</i>	<i>bingā</i>
<i>pi-ye</i>	<i>īdu</i>	<i>pī-yo</i>	<i>piyū</i>	<i>gwākā</i>	<i>gōktā</i>		<i>bī</i>
<i>nōre</i>	<i>chāi-zyū, chāi-dyū</i>	<i>yop'sū</i>	<i>kērn</i>	<i>yalsa</i>	<i>tūptā</i>	<i>yālye</i>	<i>klen'de</i>
<i>sēde</i>	<i>sētyū</i>	<i>sītū</i>	<i>sētū</i>	<i>sēda</i>	<i>syāttā</i>	<i>sēde</i>	<i>sēde</i>

BĀLĀLI.

The Bālāli Khambus live in the so-called Māj̃h, or Middle Kirānt, i.e. the hills between the Likhu and Arun Rivers.

AUTHORITY—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntee Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff.

Bālāli is most closely related to Lōhōrōng and the Bontāwa dialects.

Nouns.—The prefix *ō*, *om* in forms such as *ō-pā*, father; *om'-mā*, mother, etc., is identical with the pronoun *ō*, his, her, its.

Gender is distinguished by using different terms or by adding suffixes or words denoting the sex. Thus, *ō-pā*, father; *om'-mā*, mother: *wāthākpa* and *wāthāppa*, man; *mem-chhā*, woman: *wā-pā*, cock; *wā-mā* and *wā-o-mā*, hen: *om-dap'-mi*, husband; *nū-mā*, wife: *weh'-chhā*, young man: *lāngna-mē*, young woman: *pichchhā*, boy; *pichchhā mīmāchhā*, girl: *wāthap-chhā* and *wāthak-pachha*, son; *mīmā-chhā chhā*, daughter: *ō-pā kōchūmā*, dog; *om'-mā kōchūmā*, bitch.

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *chi*, and that of the plural *mi*; thus, *mīna-chi*, two men; *mīna-mi*, men.

The genitive can be expressed by simply putting the governed before the governing word without any suffix; thus, *pih' pachhā*, cow's young, calf; *wā dīn*, fowl's egg. A genitive suffix *mi*, *m*, is also used, and the governed word can be repeated by means of a pronominal prefix before the governing one; thus, *mithiba-m pachhā*, goat-of young, and *mithiba-mi u-p-chhā*, goat-of its-young, kid.

Other relations are indicated by adding postpositions. Such are *pī*, *bī*, in; *pāng*, from; *ngā*, by; *lūng*, with; *medding*, without, and so on.

Numerals.—The first ten numerals are found in the table on p. 342. The forms *hich'che*, two, etc., cannot be used when human beings are counted, the final *che*, *ji*, being, in that case replaced by *pāng*, or *bāng*; thus, *hippāng*, two.

Pronouns.—The following are the personal pronouns:—

<i>kāngā</i> , <i>kā</i> , I.	<i>ānā</i> , thou.	<i>mo</i> , <i>kho</i> , he, she, it.
<i>ūng</i> , <i>um</i> , my.	<i>ā</i> , <i>ām</i> , <i>āp</i> , thy.	<i>ū</i> , <i>ō</i> , <i>up</i> , <i>mo-m</i> , <i>kho-m</i> , his, her, its.
<i>kāng-mi</i> , mine.	<i>ām-mi</i> , thine.	<i>mo-mi</i> , <i>kho-mi</i> , his, hers, its.
<i>kā-chi</i> , I and thou.	<i>ānā-chi</i> , you two.	<i>kho-chi</i> } <i>hippāng</i> , they two.
<i>kā-chi-m</i> , my and thy.	<i>ānā-chi-m</i> , your two.	<i>mo-chi</i> }
<i>kā-chi-m-mi</i> , 'mine and thine.	<i>ānā-chi-m-mi</i> , yours two.	<i>kho-chi-m</i> , <i>mi-chi-m</i> , <i>mo-chi</i> , <i>hippāng-chi-m</i> , their two.
<i>kā-chi-kā</i> , <i>kā-chi-gā</i> , I and he.		<i>mi-chi-m-mi</i> , <i>kho-chi-m-mi</i> , etc., theirs two.
<i>kā-chi-gā-m</i> , my and his.		

<i>kā-chi-gā-m-mi</i> , mine and his.		
<i>ikin</i> , I and you.	<i>ānin</i> , you.	<i>kho-chi, mo-chi</i> , they.
<i>iking</i> , my and your.	<i>ānim, āninim</i> , your.	<i>kho-chi-m, mo-chi-m</i> , their.
<i>ikim-mi</i> , mine and yours.	<i>anim-mi</i> , yours.	<i>kho-chi-m-mi, mo-chi-m-mi</i> , theirs.
<i>ik-kā</i> , I and they.		
<i>ikkā-m</i> , my and their.		
<i>ikkām-mi</i> , mine and theirs.		

It will be seen that the plural forms of the third person are dual by origin.

The pronouns of the third person are also used as demonstratives; thus, *kōō*, this; *mōō*, that, etc.

Interrogative pronouns are *āsā* and *āsā-lo*, who? *ūkha*, what? The same bases occur in the indefinite pronouns *āsā-ne*, anybody; *ūkhāng*, anything.

Verbs.—We are very unsatisfactorily informed about the use of pronominal suffixes in order to denote the person and number of the subject and object and about the formation of tenses.

A dual and a plural subject of the second person with an imperative are indicated by adding *chi*, *nin*, respectively; thus, *cho*, eat; *cha-chi*, eat ye two; *cha-nin*, eat ye.

An object of the first person singular is indicated by adding the suffix *ngā* in *pi-ngā*, give me. The *t* in *pi-t-tu*, give him, is perhaps a corresponding suffix of the third person.

The form *henge*, it is, yes, seems to show that a suffix *e* is used to form a present.

The base alone can be used as an imperative; thus, *nā*, take; *yēpok*, stand up. Other imperatives end in *o* and *u* or *a*; thus, *dūngo*, drink; *lomu*, strike; *dāba*, come. The suffix *o* or *u* is changed to *a* before the suffixes *chi* and *nin* of the dual and plural; thus, *dūngo*, drink; *dūnga-nin*, drink ye.

There is apparently a negative suffix *ne*; thus, *hē-nga-ne*, it is not, no. An infix *ni* occurs in words such as *nū-ni-ne*, good not, bad. In *mā-tūpti*, not ripe, raw, we apparently have a prefix *mā*. The negative with imperatives is a prefixed *na*.

SĀNGPĀNG.

The Sāngpāngs are one of the Khambu septs of Māj̃h, or Middle, Kirant, i.e. the country between the Likha and Arun rivers.

AUTHORITY—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntee Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff.

Sāngpāng is closely connected with Dūngmāli, Bālāli, the Bontāwa dialects, etc.

Nouns.—The prefix *ūm* in *ūm-pā*, father; *ūm-dhābmi*, husband; *ūm-lēpa*, day, and so on, is by origin a demonstrative pronoun; compare *ūm*, his, her, its.

Gender is distinguished by using different terms, or else by adding suffixes or words indicating the sex. Thus, *ūm-pā*, father; *ūm-mā* and *mā*, mother: *wāchchhā*, man;

individuals, those ending in *chi* are neuter. It will be seen that higher numbers are counted in tens.

Pronouns.—The following are the personal pronouns :—

<i>kāngā, kā, I.</i>	<i>hānā, ānā, thou.</i>	<i>mo-nu, mi, mō, he, she, it.</i>
<i>ūng, my.</i>	<i>ām, thy.</i>	<i>um, his, her, its.</i>
<i>kāngā-mi, mine.</i>	<i>hānā-mi, thine.</i>	<i>mo-mi, meyem-mi, his.</i>
<i>kā-chi, I and thou.</i>	<i>hānā-chi, ānā-chi, hān-chi-na, you two.</i>	<i>mo-chi, māhā-chi, they two.</i>
<i>kā-chi-m, en'-chi, my and thy.</i>		
<i>kā-chi-mi, en'-chi-mi, mine and thine.</i>	<i>am-chi, ānā-chi-m, ān-chi-na-m, your.</i>	<i>um-chi, māhā-chi-m, their.</i>
<i>kā-chi-ka, I and he.</i>		
<i>kā-chi-kām, ung-chi, my and his.</i>	<i>am-chi-mi, ān-chi-nā-mi, yours.</i>	<i>um-chi-mi, mā-hā-chi-mi, theirs.</i>
<i>kā-chi-kāmi, ung-chi-mi, mine and his.</i>		
<i>kā-ni, I and you.</i>	<i>hā-ni-nā, ā-ni-nā, kang-nā, you.</i>	<i>mihā-na, mihā-chi, they.</i>
<i>kā-ni-m, en-ni, my and your.</i>	<i>am-ni, hān-nā-m, hā-ni-nā-m, your.</i>	<i>um-chi, mihā-chi-m, their.</i>
<i>kā-ni-mi, mine and yours.</i>		
<i>kā-ning-kā, I and they.</i>	<i>hān-nam-mi, hā-ni-nā-mi, yours.</i>	<i>um-chi-mi, mī-hā-chim-mi, theirs.</i>
<i>kā-ning-kām, en-ni, my and their.</i>		
<i>kā-ning-kam-mi, mine and theirs.</i>		

It will be seen that the dual and the plural are confounded in the third person, as in the case of nouns. It looks as if the dual were gradually giving way to the plural. Our materials are, however, insufficient for arriving at a definite result.

Mō, he, is also used as a demonstrative pronoun meaning 'that.' The corresponding nearer demonstrative is *īgo*, this. The real base is *ī*, and the suffix *go* can also be added to *mō*; thus, *mōgo-chi*, they. The dual of *īgo* is given as *iga-chi*, these two.

Interrogative pronouns are *āsā*, who? *imāng*, what? They can be changed to indefinite pronouns by adding *sāng*; thus, *āsā-sāng*, anyone; *imāng-sāng*, anything.

Verbs.—The subject of the verb is probably indicated by adding pronominal suffixes; thus, *limuk-nga*, I am sweet; *khik-nga* and *khik-ti-nga*, I am bitter; *dūng-ē*, drink thou; *dūnga-che*, drink ye two; *dūnga-ne*, drink ye. Our information about the matter is not sufficient. There seems to be a suffix *nga* denoting a subject of the first person singular. In the imperative, a dual or plural subject is indicated by adding *che*, *ne*, respectively. Those forms are identical with the dual and plural suffix of personal pronouns. An *m* is sometimes inserted before the *n* of the plural; thus, *sede*, kill; *seda-che*, kill ye two; *sedam-ne*, kill ye.

A suffix *ng* is also used to denote an object of the first person; thus, *pī-ng-ē*, give me. The *t* in *pī-t-ē*, give him, is perhaps a corresponding suffix of the third person.

Forms such as *mō nū*, that is good; *īgo nū*, this is good; *medding*, it is not, show that the base alone can be used as a present. We have no other information about the formation of the various tenses.

The suffix of the imperative is *e*, dual *a-che*, plural *a-ne* or *am-ne*; thus, *dābe*, come; *dāba-che*, come ye two; *dābā-ne*, come ye; *lome*, strike; *loma-che*, strike ye two; *lomam-ne*, strike ye.

Causals are formed by suffixing *mette*; thus, *dung-mette*, cause him to drink; *im-mette*, cause him to sleep.

The negative particle is apparently a prefixed *me*; thus, *medding*, not-is, without. A suffixed *ni* is used in words such as *nā-ni*, good-not, bad. A negative imperative is formed by prefixing *e'*; thus, *e'-dūbe* and *e'-tōnge*, do not make.

LĀMBICHHÔNG.

The Lāmbichhông Khambus are a sept of the Waling Bontāwas. They are found in the so-called Māj̃h, or Middle, Kirānt, i.e. the hills between the Likhu and Ārun rivers.

AUTHORITY—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntee Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff.

Nouns.—The prefix *ī* and *īm* in words such as *ī-chhā* and *chhā*, child; *ī-thin* and *thin*, egg; *ī-lēmba*, day; *īm-pā*, father; *īm-mā*, mother, etc., is by origin a pronoun; compare *īm*, his, her, its. The same is the case with *ō* in words such as *impā ō-phak* and *impā phak*, a boar; compare *āo-khā*, *yo-khā*, etc., they.

Gender is distinguished by using different terms, or else by adding suffixes or words indicating the sex. Thus, *pā* and *pāchhi*, man; *māchhi*, woman; *yēm'bā*, husband; *mēch-chhā*, wife; *impā*, father; *immā*, mother; *pā-hū-ba*, an old man; *mā-hu-ma*, an old woman; *wāngchabāng*, a young man; *kām-rum-mē*, a young woman; *yēm'ba-chhā*, son; *mēchhā-chhā*, daughter; *nōwā impā* and *impā nōwā*, a male bird; *nōwā immā* and *immā nōwā*, a female bird; *impā ō-pit'* and *impā pit'*, bull; *immā ō-pih'*, cow.

We have no information about the suffixes added in the dual and the plural. The suffix *chhi* in *chhā-chhi*, child; *pā-chhi*, man; *mā-chhi*, woman, is perhaps a dual suffix.

The genitive is expressed by putting the governed before the governing word and inserting the possessive pronoun corresponding to the former before the latter; thus, *pī'ī-chhā*, cow its-young, calf; *sing-ī-tāngli*, wood-its-plant, tree. The possessive pronoun can be dropped; thus, *tang phūkwa*, head hair, the hair of the head; *wā-thin*, bird's egg. The suffix *khā*, of, is probably identical with the final *kha* in numerous adjectives, such as *nūyukkha*, good; *kūyū-kha*, hot, etc. It seems to be used when the governing word is understood; thus, *kā-khā*, mine. *Ngāka*, of, is perhaps miswritten for *ngākhā*, and contains the suffix *ngā*, by. Compare *āko-ngā-khā*, his, hers, its.

Other relations are indicated by adding postpositions such as *ngā*, by; *bē*, in; *behong*, from; *lok*, with; *māngchhi*, without, and so on.

Numerals.—The first three numerals are found in the table on p. 342. The forms ending in *bang* and *pang* are only used when rational beings are counted. The suffixes *li* and *chi* are used with reference to other nouns. 'Ten' is *ippong* as in Lōhōrōng and Bālāli.

Pronouns.—The following are the personal pronouns:—

<i>kāngā</i> , <i>kā</i> , I.	<i>khānā</i> , thou.	<i>āko</i> , <i>yonā</i> , <i>monā</i> , <i>tonā</i> , he, she, it.
<i>ang</i> , <i>ūng</i> , <i>um</i> , my.	<i>ā</i> , <i>am</i> , <i>an</i> , thy.	<i>i</i> , <i>īm</i> , his, hers, its.
<i>kā-khā</i> , mine.	<i>khānā-khā</i> , thine.	<i>yonā-ngā-khā</i> , etc., his, hers, its.
<i>kān-chhī</i> , I and thou, my and thy.	<i>khānā-chhī</i> , you two, your two.	<i>yonā-chhī</i> , etc., they two, their two.
<i>kān-chhī-ngā</i> , I and he, my and his.		
<i>kā-ni</i> , I and you, my and your.	<i>khānā-ni</i> , you, your.	<i>yo-khā</i> , etc., they, their.
<i>kā-ni-ngā</i> , I and they, my and their.		

The pronouns of the third person are originally demonstrative pronouns. Such are also *nā* and *nārok*, this; *yōnā* and *yōnā-rok*, that; *oukhā* and *āukha*, that, etc.

The use of the possessive pronouns with nouns has already been mentioned. Compare also *āko im-sing-i-tangli nuyuk-nin-kha*, *kā-khā-ng-sing-i-tangli nuyuk-kha*, he his-tree good-not, mine-my-tree good, his tree is not good, my tree is good. Possessive pronouns are also *yōnā-ngā-khā* and *āko-ngā-kā*, his, hers, its; *āu-kha-chhī-ngā-khā*, of them two, etc.

Interrogative pronouns are *sē-ong*, who? *thī-ya*, what? Indefinite pronouns are formed by adding *chhā* to the interrogative bases. Thus, *sī-chhā*, anyone; *thī-chhā*, anything.

Verbs.—We do not know how the various tenses are formed. Forms such as *nuyuk-nin-kha*, not-good, it is not good, show that the base alone can be used as a present.

We have not sufficient information about the use of pronominal suffixes to indicate the person and number of the subject and the object. A dual and a plural subject with imperatives is indicated by adding *chu* or *chi*, *nu* (*num*) or *ni*, respectively; thus, *thunga-chu*, drink ye two; *thunga-num*, drink ye; *pira-chu*, give ye two; *pira-nu*, give ye; *thāba-chi*, come ye two; *thāba-ni*, come ye. We do not know how the forms containing an *i* are distinguished from those containing a *u*. The latter are perhaps the transitive forms.

A suffix *rg* is used to denote an object of the first person singular in *pi-rā-ng*, give me; *pi-ra-chi-ng*, give me ye two; *pi-ra-ni-ng*, give me ye.

The suffix of the imperative is apparently *a*; thus, *thūnga*, drink; *pira*, give; *thapta*, bring. The suffixes of the dual and plural have already been mentioned. Note *choh'*, eat; dual *chasa-chu*, plural *chasa-num*.

The negative particle is a prefixed *mā*; thus, *mā-hā*, *mā-le*, not-is, no. A negative suffix *nin* is used in adjectives such as *nuyuk-nin-kha*, good-not, bad. The negative imperative is formed by prefixing *ang* and suffixing *n*.

WĀLING.

The Wāling sept of the Bontāwa Khambus live in what Hodgson calls Māj̃h Kirānt or Middle Kirānt, i.e. the hills between the Likhu and Ārun rivers.

AUTHORITIES—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Ārun, which province is named after them, Kirānt. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. i, London, 1880, pp. 176 and ff.*

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia. London, 1868.*

Nouns.—The prefix *ā* in words such as *ā-pā*, father; *ā-dūwa*, man, and so on, is probably a demonstrative pronoun.

Gender is distinguished by using different words or by means of additions meaning 'male,' 'female,' respectively. Thus, *ā-pā*, father; *ā-mā*, mother: *ā-dūwa* and *dūwa*, man; *ā-dū-mā*, woman: *pā-sang*, old man; *mā-sang*, old woman: *ā-pā-sang*, husband; *ā-mā-sang*, wife: *dūwa-chhā*, son; *mā-chhā*, daughter: *phang'ta*, young man; *kāmechhā*, young woman: *wā-pā*, cock; *wā-mā*, hen: *ā-pa kochuwā*, dog; *ā-ma kochumā*, bitch: *ā-po chhongwā*, a male bird; *ā-ma chhongwā*, a female bird.

We have no information about the use of suffixes for marking the dual and the plural.

The genitive is apparently formed by prefixing the governed to the governing word without any suffix; thus, *tāng mūwa*, head hair, the hair of the head; *bākara chhāchi*, goat's young, kid. Other relations are indicated by means of postpositions. Such are *ā*, by; *pi*, *edā*, and *inan*, with; *dā*, *idā*, *inan*, and *pe*, in; *pangkwa*, from; *dāngkā*, towards; *mochhi*, without, and so on.

The first six numerals are found in the table on p. 342. They are apparently most closely connected with the forms in use in Rūngchhēnbūng.

Pronouns.—The following are the personal pronouns:—

<i>ang-ka</i> , <i>ing-ka</i> , I.	<i>hānā</i> , <i>khānā</i> , thou.	<i>aya</i> , <i>haya-ko</i> , <i>mo-ko</i> , he, she, it.
<i>ā</i> , my.	<i>am</i> , thy.	
<i>āng-pik</i> , mine.	<i>am-pik</i> , thine.	<i>hayek-pik</i> , his, hers, its.
<i>i-kā</i> , <i>ū-kā</i> , <i>ing-kai</i> , <i>ing-ka-ni</i> , I and you.	<i>hānā-ni</i> , you.	<i>haya-ni</i> , <i>moko-ni</i> , <i>hāyāk</i> , they.
<i>kong-kai-ka</i> , I and they.		
<i>āng-ka-pik</i> , our.	<i>hayekka-pik</i> , your.	<i>hāyanka-pik</i> , their.

Some of these forms are rather suspicious. None of them appear to be dual forms, though there cannot be any doubt that such forms exist.

Angka, *ingka*, I, correspond to the forms in use in Rūngchhēnbūng and Dūngmāli. The final *pik* in *āng-pik*, mine, etc., corresponds to *bi* in the latter dialect. The plural

suffix is *ni*, corresponding to *nin* in Rūngchhēnbūng and Dūngmāli, *ni* in Lāmbichhōng, etc.

Demonstrative pronouns are *ō-ṅā*, *ō-ko*, and *i-pi-ṅā*, this; *khō-ṅā*, *khō-ko*, and *hayaya*, that.

Interrogative pronouns are *dei*, who? *tikwa*, what? *khāū*, which? *tem* and *dem*, how much? *dēhānā*, why? The indefinite particle *kchhū* makes interrogative pronouns indefinite. It occurs in forms such as *ti-ikchhū*, anything; *asa-kchhū*, anybody.

Verbs.—We have no materials for judging about the formation of tenses or the marking of the person and number of the subject by means of pronominal suffixes. Forms such as *ō* and *ā*, yes, literally 'it-is,' show that the base alone is used as a present. The bases *ā* and *ō*, to be, are probably identical with the bases of the demonstrative pronouns *ō-ko*, this; *a-ya*, it. Other bases of the copula are *in* and *ang'* in *mā-in* and *mā-ang'*, it is not, no.

The form *pū-ang*, give me, shows that the suffix *ang* can be used to indicate an object of the first person singular.

Imperatives end in *u* or *o*, and *a*; thus, *bāttu*, take; *sēru*, kill; *yūng'su*, put down; *yēnu*, hear; *dūngo*, drink; *cho*, eat; *im'sa*, sleep; *khāra*, go; *yūnga*, sit; *thing'ta*, wake; *chēwa*, speak; *bāna*, come, and so on. The base alone is also used as an imperative; thus, *pū*, give; *nē*, take.

The negative particle is a prefixed *mā*; thus, *mā-in* and *mā-ang'*, it is not, no. *Māyē* or *māi* is used instead with an imperative. Hodgson also mentions a negative suffix *i*, but he does not give any instance of its use.

CHHINGTĀNG.

The Chhingtāng sept of the Bontāwa Khambus are found in the tract called Wallo Kirānt, between the Sunkhosi and the Likhu river.

AUTHORITY—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Arun, which province is named after them, Kirānt. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. i, London, 1880, pp. 176 and ff.*

Our information about Chhingtāng grammar is very unsatisfactory, and it is only possible to judge about some few points.

Nouns.—The natural gender is distinguished in the usual way, by means of separate words or of qualifying additions; thus, *pā*, man; *māchē*, woman; *ū-pā*, father; *ū-mā*, mother; *chhāi*, son; *mēch'chhā chhā*, daughter; *ū-pā ko-chhūwā*, dog; *ū-ma kochhūwā*, bitch; *būdha-pā*, old man; *būdhi-mā*, old woman; *wānchā-bāng*, young man; *kā-mēch'chhā*, young woman.

The prefix *ū* in words such as *ū-pā*, father; *ū-mā*, mother, etc., is by origin a demonstrative pronoun.

We have no information about the formation of the higher numbers.

Cases are formed by adding suffixes such as *ngā* for the instrumental and ablative, *be* and *pe* for the locative. Instances of the locative are *ūtēn-be*, above; *ūrhā-be*, between; *ū-kūm-be*, in the interior, within.

The genitive is expressed by putting the governed before the governing word, and sometimes repeating the former by means of a pronominal prefix before the latter; thus, *mēndi bachhā*, goat's young, kid; *tang'phūkwa*, hair of the head; *bhēdi ū-pā-chhā*, sheep its-male-young, a male lamb.

The first three numerals will be found in the comparative vocabulary on p. 342. It will be seen that they closely agree with the forms occurring in Lāmbichhōng.

Pronouns.—The following are the personal pronouns:—

<i>ākā</i> , I.	<i>hānā</i> , thou.	<i>mogwa, yoko</i> , he, she, it.
<i>ā</i> , my.	<i>hānā, hānā-yakkwā</i> , thy, thine.	<i>ū</i> , his, her, its.
<i>akoo, akwa</i> , mine.		<i>mogwasēkkwā</i> , his, hers, its.
<i>kānanā, kāngāna</i> , we.	<i>hānā-nina</i> , you.	<i>mogo-na</i> , they.
<i>kānūngā-ikkwā</i> , our.	<i>hāni-yakkwā</i> , your.	<i>hūngcheikkwā</i> , their.

It will be seen that the suffix of the plural is *na*. The form *hūngcheikkwā*, their, is perhaps a dual; compare the dual suffix *chi* in Lāmbichhōng and connected dialects.

The forms *kā-na-nā* and *kāngā-na*, we, are apparently formed from singulars corresponding to Lāmbichhōng *kāngā* and *kā*, I. The plural suffix is *na*, and the final *nā* in *kā-na-nā*, we, perhaps corresponds to Lāmbichhōng *ngā* which is added to the dual and plural of the first person if the person addressed is excluded; thus, *kā-ni*, I and you; *kā-ni-ngā*, I and they.

The form *hāni-y-akkwā*, your, shows that the plural suffix also has the form *ni*. *Hānā-nina*, you, is perhaps a misprint for *hānā-ni, -na*, i.e. *hānā-ni, hānā-na*. Compare the forms *khana-nin* and *khana-na*, you, in Rūngchhēnbūng.

Demonstrative pronouns are *ōkō*, *bago*, and *nago*, this; *khōkhō* and *mogo*, that.

Interrogative pronouns are *sālō*, who? *hokkogō*, which? *thēm*, what? They can be changed to indefinites by adding *yāng*, also; thus, *sālō-yāng*, anybody; *thēm-yāng*, anything.

Verbs.—We do not know if the person and number of the subject is indicated by adding pronominal suffixes to the verb. The object is sometimes marked in this way, for we find the suffix *ang*, me, added in *pū-ang*, give me.

The base alone is apparently used as a present; thus, *yē*, or *yēt*, it is, yes. We have not, however, any information about the formation of the various tenses.

The base alone is used as an imperative; thus, *pū*, give. Usually, however, the imperative ends in *a*, commonly preceded by some consonant; thus, *chōha, chōa*, eat; *thūwa, thūa*, drink; *ip'sa*, sleep; *rēta*, laugh; *thēna*, strike; *thāba*, come; *khāda*, go; *ping'da*, run; *khātta*, take. The first of two connected imperatives is changed to a conjunctive participle, which is formed by substituting a *u* for the final *a*; thus, *khāttu, khāra*, taking go, take away.

The negative particle is a prefixed *mā*; thus, *mā-hā*, not-is, no. Before imperatives *mā* is interchangeable with *thā*. Another negative is said to be formed by means of an infix *i*.

RÜNGCHHĒNBŪNG.

The Rüngchhēnbūng sub-tribe of the Bontāwa Khambus is stated to dwell in Middle Kirānt, *i.e.* in the Himalaya between the Likhu and Ārun rivers.

AUTHORITIES—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Ārun, which province is named after them, Kirānt. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. i, London, 1880, pp. 176 and ff.*

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia. London, 1868.*

Nouns.—Many nouns contain a prefix which occurs in the forms *ū*, *ō* and *eu*. *Eu* is said to be pronounced as the *eu* in French 'jeu.' It seems, however, probable that it should rather be written *ū* and pronounced as *u* in French 'lune.' Instances of the use of this prefix are *ū-chho*, arm; *eu-lāng*, head; *ū-pā*, *ō-pā*, and *eu-pā*, father; *ū-ding*, egg; *ū-bhē*, arrow. This prefix is originally a demonstrative pronoun.

Another common prefix is *sā*, which originally means 'flesh'; thus, *sā-hokwa*, skin; *sā-yūba*, bone.

There is no grammatical gender. The natural gender is distinguished by using different terms or else by adding words meaning 'male' and 'female,' respectively; thus, *dūwachhā*, man; *mēchchhachhā*, woman; *ō-pā*, father; *ō-mā*, mother; *ō-pā kōchūwā*, dog; *ō-mā kōchūwā*, bitch; *dūwachhā-chhā*, son; *mēchchhachhāchhā*, daughter; *būdhā-khōk-pā*, old man; *būdhā-khōk-mā*, old woman.

There are no instances available of the marking of number in the case of nouns. Adjectives have three numbers, the singular, the dual, and the plural. The dual is formed by suffixing *chi* and the plural by prefixing *ma*; thus, *nūwo*, good, dual *nūwo-chi*, plural *ma-nūwo*. Such forms probably only occur if the adjective is used as a noun, and we can therefore describe the suffix *chi* as that of the dual, and the prefix *ma* as forming a plural of nouns.

The case of the agent and the instrumental is formed by adding *ā* and *ya*; the suffix of the locative is *dā*, and that of the ablative *dāngkā*. The genitive is formed by simply prefixing the governed to governing noun; thus, *pī yūwa*, cow's bone; *wā dīn*, fowl's egg. The governed noun can be repeated by means of a pronominal prefix; thus, *bhēdā um-chhā*, sheep its-young, lamb.

Other relations are indicated by adding postpositions. Such are *chak-dā*, side-in, near; *chok-dā*, *dung-dā*, on, upon; *it'nan*, with; *mādag*, *mandang*, without, and so on.

Adjectives.—Adjectives precede the word they qualify; thus, *euk-chhā nūwo mana*, a good man; *euk-pop nūwo chupi*, a good knife. Some adjectives are, however, stated to be sometimes also put after the qualified noun.

Numerals.—The first numerals will be found in the table on p. 342. They precede the noun they qualify; thus, *euk-chhā nūwo mana*, one good man. It will be seen from the table that the numerals have more than one form, different suffixes being added. These suffixes are probably all generic particles. Thus, *chhā*, and probably also *wang*, denote human beings, and *pop* denotes things. Forms such as *eukta*, one; *heu-sa*, two; *sūm-ya*, three, are unchangeable.

Pronouns.—The following are the personal pronouns:—

<i>ung-ka, ang-ka, ang, I.</i>	<i>khānā, thou.</i>	<i>oko, moko, euhyako, euyauko,</i> he, she, it.
<i>ang, my.</i>	<i>am, thy.</i>	<i>o, u, eu, his, her, its.</i>
<i>ang-ko, mine.</i>	<i>am-ko, thine.</i>	<i>mo-so, yau-so, his, hers, its.</i>
<i>ung-ka-cheu-a, I and he.</i>		<i>oko-chi, moko-chi, euyako-chi,</i> they two.
<i>ung-ka-chi, I and thou.</i>	<i>khana-chi, you two.</i>	
<i>ung-kan-ka, I and they.</i>		
<i>ung-kan, I and you.</i>	<i>khana-nin, khana-na, you.</i>	<i>moko, they.</i>
<i>āinkwa, our.</i>	<i>āmno, your.</i>	<i>myāūcho, their.</i>

Oko, this; *moko*, that, are also demonstrative pronouns. When used as adjectives, they have the form *ō*, *mō*, respectively. Another demonstrative is *khokho*, that person, non-present.

Interrogative pronouns are *sāng*, who? *sāng-yē*, which? *khāwa*, which? *diyē*, what? *dēna*, why? Indefinite pronouns are formed by adding *chhāng* to interrogatives; thus, *sāng-chhāng*, anybody; *di-chhāng*, anything.

Verbs.—The number of the subject is said to be indicated in the verb, but we are not told how. Nor have we any information as to whether the person of the subject is marked by means of suffixes added to the verb.

The object is apparently sometimes indicated by means of a suffix. The only instance in the materials available is *pū-āng*, give me; *pū-ch-ang*, give me you two; *pū-n-ang*, give me ye, which contains a suffix *ang*, me.

The final *nga* in *ang-nga*, yes, is probably a copula, and the literal meaning of *ang-nga* is perhaps 'being-is,' 'it is so.' The copula *nga* is only used in such sentences as state that some action really takes place. It is therefore dropped in negative clauses; thus, *mā-āng*, not-is, no.

We are not informed about the suffixes of the different tenses.

The suffix of the imperative is *ō* or *u*, or *a* in the singular; thus, *chō*, eat; *sēru*, kill; *im'sa*, sleep; *bāna*, come. The suffixes *chi* and *nin* are added if the subject is of the dual and plural, respectively. Thus, *pū-chi*, give ye two; *pū-nin*, give ye. If the suffix *u*, *ō*, is added in the singular, the corresponding dual and plural are formed by changing *ō*, *u* to *a* and adding *chu* (i.e. perhaps *chū*) and *num* respectively; thus, *dūng-ō*, drink, dual *dunga-chu*, plural *dunga-num*.

Forms such as *pū*, give; *nē*, take, do not contain any suffix in the singular, and consequently add *chi*, *nin*, respectively.

Forms such as *bāttu-ki bāna*, take and come, bring; *khāttu-ki khāra*, take and go, take off, show that the first of two connected imperatives is changed to a kind of conjunctive participle by adding *ki*.

Causals are formed by adding *mettu*; thus, *khang-mettu*, cause to see, show.

The negative particle is a prefixed *mā*; thus, *mā-āng*, not-is, no. The negative imperative is formed by adding *man*. Another negative is formed by prefixing *eu* and suffixing *nin*; thus, *om-ko*, white; *eu-om-nin-ko*, not white.

DÜNGMĀLI.

The Düngmāli Khambus live in the so-called Māj̃h, or Middle, Kirānt, i.e. in the hills between the Likha and Arun rivers.

AUTHORITIES—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntee Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.

Düngmāli is most closely connected with Wāling, Lōhōrōng, and the Bontāwa dialects.

Nouns.—The prefix *ūm* in *ūm-ma*, mother, (*ūm-*)*lentok*, day; *ūm-tāng*, head, etc., is by origin a demonstrative pronoun.

Gender is indicated by using different terms, or else by adding suffixes or words denoting the sex. Thus, *ūm-pā*, father; *ū-mā* and *ūm-mā*, mother: *mīrchhā* and *pā*, man; *ūmmā* and probably also *mechhā*, woman: *pā-dūm*, husband; *mā-dūm*, wife: *wāngchhā*, young man; *mechhābang*, young woman: *tāp-pā*, old man; *tāp-mā*, old woman: *ūmbhā kūtimā*, dog; *ūm-mā kūtimā*, bitch.

There are three numbers, the singular, the dual, and the plural. The dual is formed by suffixing *chī* or *chīe* and the plural by prefixing *ma*; thus, *ī*, bad, dual *ī-chīe*, plural *ma-y-ī*. Compare Rūngchhēnbūng. The plural can also be formed by suffixing *ne*; thus, *ummāng*, raw, dual *um-māng-chīe*, plural *ummāng-ne*. Sometimes also *ma* is prefixed and *chī* suffixed; thus, *dhī-go*, great, dual *dhī-chī*, plural *ma-dhīk'-chī*. There are apparently also other, slightly different, ways of forming the dual and the plural; thus, *mākchācha*, black, dual *mākchāk'-pa-chī*, plural *mākchak-chak-chīe*; *om*, white, dual *om-chī*, plural *ma-onga-che*; *hārchhop'chho*, red, dual *hārchhop'chho-ka-chī*, plural *hārchhop'chho ma-kat'ka-chīe*, etc.

The genitive is apparently expressed by putting the governed before the governing word, and inserting a pronominal prefix referring to the former before the latter; thus, *pit'ūm'-chhā*, cow its-young, calf. The suffix *bi* is added if the governed word is understood; thus, *ang-bi*, mine.

Other relations are indicated by means of postpositions. Such are *pī*, *bī* and *yā*, in; *bang* and *ibangā*, from; *ā*, by; *bit'-pī* and *nāng*, with; *mānchhi*, without, etc.

Numerals.—The first six numerals are given in the table on p. 343. The suffix *po* in *ak'-po*, one, is a generic particle referring to human beings.

Pronouns.—The following are the personal pronouns:—

<i>ang'-ka</i> , <i>ing'-ka</i> , I.	<i>hānā</i> , thou.	<i>mū-go</i> , he, she, it.
<i>ang</i> , my.	<i>ām</i> , thy.	(<i>ūm</i>), <i>igem</i> , <i>mogom</i> , his, her, its.
<i>ang-bi</i> , mine.	<i>ām-bi</i> , thine.	<i>igām-bi</i> , <i>mogom-bi</i> , his, hers, its.
<i>anchākā-che</i> , I and thou.	<i>hānā-che</i> , you two.	<i>mu</i> , <i>maka-che</i> , <i>moko-chī</i> , they two.
<i>ang-chu</i> , <i>āncha</i> , my and thy.	<i>am-cha</i> , your two.	<i>mugu-m</i> , <i>mukha-cha-cha</i> , their two.

<i>ang, āncha-bi</i> , mine and thine.	<i>am, kan-chā-bi</i> , yours two.	<i>mukha-cha-bi</i> , theirs two.
<i>in'ka-chā-ga</i> , I and he.		
<i>ang, ān-cha-ga</i> , my and his.		
<i>ang, ān-cha-ga-bi</i> , mine and his.		
<i>ānkān, inkān</i> , I and you.	<i>hānā-nin</i> , you.	<i>mukha, makhā</i> , they.
<i>ān-ga</i> , my and your.	<i>ām-ga</i> , your.	<i>mugum-ga, makhā-ūm-cha</i> , their.
<i>ān-bi</i> , mine and yours.	<i>kān-bi</i> , yours.	<i>makha-bi</i> , theirs.
<i>īnkān-ga</i> , I and they.		
<i>āng-ga</i> , my and their.		
<i>āng-ga-bi</i> , mine and theirs.		

I am far from being certain that all the forms in the above table are correct.

I-go, this; *mgū-o*, that, are given as demonstrative pronouns. *Mgū-o* is probably a misprint for *mūgo*.

Interrogative pronouns are *sāg* and *khi-go*, who? *ti-go*, what? *tem*, how much? The indefinite particle *chhang*, also, is added to interrogative bases in order to form indefinite pronouns; thus, *sāg-chhang*, anybody; *ti-chhang*, anything.

Verbs.—We are very unsatisfactorily informed about the use of pronominal suffixes for indicating the person and number of the subject and object, and about the formation of tenses.

A dual and a plural subject of an imperative is indicated by adding *chīe, num'-ye*, respectively. The preceding sound can be modified in different ways. Thus, *mū-ye*, do; *mū-chīe*, do ye two; *mū-num'-ye*, do ye: *lū-ye, lū-chīe, lū-num'-ye*, tell: *nōr-e, nor-chīe, nor-num'-ye*, strike: *sede, sede-chīe, ser-num'-ye*, kill: *thende, then'de-chīe, then'de-num'-ye*, lift up: *tāg'we, tagwe-chīe, tag-num'-ye*, bring: *yēne, yen'-che, yena-num'-ye*, hear: *tūbe, tūba-che, tūba-num'-ye*, make: *yūng'se, yung'si-chīe, yung'-su-num'-ye*, put down, etc.

The suffix *āng* is added to denote an object of the first person singular in *īy-āng-ye*, give me.

The suffix of the imperative is *e* or *ye*; see the examples just given.

The negative particle is perhaps a prefixed *mā*; thus, *mān*, is not, no. 'No' is also translated *jē*, and *soh'*. There is said to be a negative suffix *-i-*, and the negative imperative is formed by adding *man'to*.

RÖDÖNG OR CHÄMLING.

Our information about the Rödöng or Chämling tribe of the Khambus is very scanty. They are found between the Likhu and Arun rivers.

AUTHORITY—

HODGSON, B. H.—*Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Arun, which province is named after them, Kirānt. Journal of the Asiatic Society of*

Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 176 and ff.

Nouns.—The prefix *ū*, *ūm*, which occurs in forms such as *ū-ngālūng*, face; *ūm-pā*, father; *ū-mā*, mother, etc., is by origin a pronominal prefix of the third person.

Gender is distinguished by using different words or by adding qualifying words; thus, *ūm-pā*, father; *ū-mā*, mother: *sorō-chhā*, man; *mār-chhā*, woman: *sorō-chhā chhā*, son; *mār-chhā chhā*, daughter: *pāchhā*, old man; *māchhā*, old woman: *khli-pā*, dog; *khli-mā*, bitch: *wāsa ōpā*, male bird; *wāsa ōmā*, female bird: *ūmpā hatti*, male elephant; *ūmmā hatti*, female elephant: *pī ūmpā*, bull; *pī ūmmā*, cow.

We have no information about the use of suffixes denoting number. It will be seen in what follows that such suffixes are used with pronouns, and there is no reason for supposing that the same is not the case with nouns.

The various cases are formed by adding suffixes. Thus we find *wā* for the agent; *dā* for the locative; *dā-no* and *dā-kā*, for the ablative, and so on. Other locative suffixes are probably *lo*, *la* and *pa*; thus, *khong-lo*, then; *dha-lo* and *dha-la*, above; *wos-pa*, now; *tes-pa*, then, etc.

The suffix of the genitive is said to be *mi* or *mo*. The genitive suffix can be dropped, and the governed word can be indicated by means of a pronominal prefix before the governed one; thus, *pī ūm-chhā*, cow its-young, a calf.

Other relations are indicated by means of postpositions. Such are *cho-dā*, top-in, on; *chak-dā*, side-in, close to; *pī-dā*, together with; *ma-dang*, without, and so on.

Adjectives often end in *ko*; thus, *kūre-ko*, hot; *ise* and *ise-ko*, bad. This *ko* is probably a demonstrative pronoun which adds definiteness, so that *ise-ko* should properly be translated 'the bad one.'

The first numerals will be found in the table on p. 343. The meaning of the final *ra* cannot be ascertained.

Pronouns.—The following are the personal pronouns:—

<i>kāngā</i> , <i>kā</i> , <i>īngkā</i> , I.	<i>khānā</i> , thou.	<i>khū</i> , he, she, it.
<i>ā</i> , <i>ang</i> , my.	<i>khā</i> , thy.	<i>ū</i> , <i>ō</i> , <i>ūm</i> , <i>ung</i> , his, her, its.
<i>ang-mo</i> , mine.	<i>khā-mo</i> , thine.	<i>khū-mo</i> , his, hers, its.
<i>ka-ī</i> , <i>kai</i> , we.	<i>kha-ī-ni</i> , <i>khā-nā-ī</i> , you.	<i>khū-chu</i> , <i>khū-ī</i> , they.
<i>i-mo</i> , <i>āi-mo</i> , our.	<i>kha-ī-mo</i> , your.	<i>khū-ī-mo</i> , their.

There are no certain traces of a separate dual in the materials. It is possible that *khū-chu*, they, is a dual, but the question must be left undecided.

Kai, we, is said to be used in all cases, whether the person addressed is included or not. It corresponds to *kei* in the dialect of Khambu described above on pp. 317 and ff. and to *kai* in Nācherēng, *goi* in Bāhing and Thūlung, and so on. The final *ī* is probably a plural suffix; compare *khū-ī*, they. The suffix *chu* in *khū-chu*, they, is another plural suffix, or else it is a dual termination. The final *ni* in *kha-ī-ni*, you, is perhaps also a plural suffix; compare Limbu *khe-ni*, Rāi *ān-ni*, you, and so on. The pronoun *khānā*, thou, is identical with *hānā* and *ānā* in other Khambu dialects.

Other pronouns are *hyāo*, this; *hyāo-ko* and *hyā-ko*, this one; *tyā*, that, *tyā-ko*, that one; *sō*, which? *sa*, who? *dā-ko*, what? *dē-ma*, why? *sō-ī*, anybody; *i-sā-ma*, anybody; *dē-ī*, *dyeu*, and *nyū*, anything, and so on.

Verbs.—We have no information about the use of pronominal suffixes to distinguish the person of the subject. The suffix *ng* is used to denote an object of the first person in *ido-ng*, give me; compare *idu*, give.

The usual suffix of the imperative is *ō* or *u*; thus, *chō*, eat; *dūngu*, drink. Other imperatives end in *ā*; thus, *riyā*, laugh; *khāpā*, weep; *bānā*, come; *wōnā*, run. The final *na* in *im'-sa-na*, sleep, is perhaps a suffix of the second person plural, while *im'-sa*, sleep, seems to be the ordinary singular; compare Rūngchhēnbūng *im'-sa*, sleep thou; *imsa-chi*, sleep ye two; *imsa-nin*, sleep ye.

The negative particle is said to be a suffixed or infixed *i*. It is probably contained in *a-i-na*, no. A prefix *ma* apparently occurs in *ma-dang*, without, *lit.* probably 'not-being.' The negative with imperatives is *mi*, *mai*, or *dā*.

NÄCHHERĒNG.

The Nächherēng Khambus are found in what Hodgson calls Māj̃h Kirānt or Middle Kirānt, *i.e.* the country between the Likhu and Ārun rivers.

AUTHORITIES—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the Kingdom of Nēpāl, or the basin of the river Ārun, which province is named after them, Kirānt. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. i, London, 1880, pp. 176 and ff.*

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia. London, 1868.*

Nouns.—The natural gender is distinguished in the usual way by means of separate terms or by adding qualifying words. Thus, *wāch'chhā*, man; *mīm'chhā*, woman: *ūmto*, husband; *yūh'ū*, wife: *solo*, young man; *solo-me*, young woman: *ū-pa*, and *ūm-pa*, father; *ū-ma* and *ūm-ma*, mother: *passou*, old man; *massou*, young woman: *wā-pā*, cock; *wā-mā*, hen: *ū-pā chhōwa*, a male bird; *ū-ma chhōwa*, a female bird: *ūm'-pa mēisā*, a he-buffalo; *ūm'-ma mēisā*, a she-buffalo: *wāch'chhā chhā*, a son; *mīm'chhā chhā*, a daughter, and so on.

We have no information about the formation of the dual and plural.

The genitive is formed by prefixing the governed to the governing word, the former being often at the same time repeated by means of a demonstrative pronoun prefixed to the latter; thus, *tāa sām*, head's hair, the hair of the head; *pī-mi ūm-chhā*, cow its young, calf.

Other relations are indicated by adding postpositions, such as *ā*, by; *ām*, from; *pī*, in; *ngāng* and *māng*, with; *māngdi*, without.

The first five numerals are given in the table on p. 343. They are apparently most closely connected with the forms occurring in Sāngpāng.

Pronouns.—The following are the personal pronouns:—

kāngā, *kā*, I.

ang-mi, mine.

ka-i, I and you.

ka-i-ka, I and they.

wo-ki, our.

wo-ki-mi, ours.

ānā, thou.

am, thy.

am-mi, *anmi*, thine.

ānā-i, *ān-ni-mo*, you.

am-ni-mo-wā, your.

manka, *yāko*, he, she, it.

ūm um, his, her, its.

yāk-mi, *manka-mi*, his, hers, its.

yāk-mo-wā, *yāko-i*, *maka-i*, they.

yāk-mo-mi, their.

Kāngā, *kā*, I, is identical with the forms used in Rōdōng, Sāngpāng, Lōhōrōng, etc. We have no information as to whether the dialect possesses separate dual forms.

The plural suffix *i* in *ka-i*, we; *ānā-i*, you, etc., also occurs in Rōdōng, Sāngpāng, Kūlung, Bāhing, etc.

Another plural suffix is *ni* in *ān-ni-mo*, you. *Mo* is perhaps also a plural suffix; compare *yāk-mowā*, they.

Demonstrative pronouns are *ūnū*, *an-ngā*, this; *khānkoū* and *yāk-ngā*, that.

Interrogative pronouns are *ās*, who? *ās-nā-lē*, which? *ū-lē*, what? The final *lē* in the two latter forms is probably the verb substantive, compare *lē*, yes, literally 'it is.' An interrogative base *dē* occurs in *dēl*, how much? By adding *sa* to the interrogative bases indefinite pronouns are formed; thus, *āsa*, anybody; *ū-sa*, anything.

Verbs.—We have no information about the use of pronominal suffixes in order to indicate the person and number of the subject. *A* in *pī-a-wa*, give me, is probably a pronominal suffix of the first person denoting the object. The imperative of the base *pī*, to give, with an object of the third person is *pī-y-o*.

Forms such as *lē* and *hō*, yes, literally 'it is,' seem to show that the base alone is used as a present. We have no other information about the formation of the various tenses.

The imperative ends in *u* or *o*, or else in *a*; thus, *chū-u*, eat; *dūng-o*, drink; *yop'su*, strike; *sītu*, kill; *īmsa*, sleep; *rhēsa*, laugh; *khāpa*, weep; *nīna*, speak; *tāwa*, come; *khāta*, go. We cannot decide if the consonant preceding the *a* forms part of the suffix or belongs to the base.

The negative particle is a prefixed *mā*, thus, *mā-ā*, not-is, no. *Nō* is used instead if the verb is in the imperative. Hodgson mentions a negative infix *is-a*, but he does not give any instance of its use.

KULUNG.

The home of the Kūlung sept of the Khambus is the so-called Māj̃h, or Middle, Kirānt, i.e. the hills between the Likhu and Arun rivers.

AUTHORITY—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Arun, which province is named after them, Kirānt. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. i, London, 1880, pp. 176 and ff.*

The Kūlung dialect is most closely connected with Nāchherēng. It is essentially identical with the dialect described above on pp. 317 and ff.

Nouns.—The prefix *ūm* in words such as *ūm-dī*, egg; *ūm-pitta*, horn; *ūm-tūppo*, husband; *ūm'-pā*, father, etc., is probably a demonstrative pronoun and connected with *wa*, his, her, its.

Gender is distinguished by using different terms or else by adding words meaning 'male,' 'female,' respectively. Thus, *ūm'-pā*, father; *ūm-mā*, mother: *wāchchhā*, man; *mīm'chhā*, woman: *tūppo*, husband; *yuh'u*, wife: *solo*, young man; *solo-me*, young woman: *wachchhā-chhā*, son; *mīm'chhā-chhā*, daughter: *wā-pā*, cock; *wā-mā*, hen: *wāp-chhōwa*, a male bird; *wām-chhōwa*, a female bird: *mēsi mī-pa* and *ūm'pā mēsi*, a he-buffalo; *mēsi*

mī-mā and *ūm'mā mēsi*, a she-buffalo. The initial *ū* of *ūm'pā*, *ūm'-mā*, is dropped when those words are added to words ending in a vowel; thus, *pī-m'pā*, bull; *pī-i-m'-mā*, cow.

There are no instances in the materials of a dual or a plural.

The genitive is apparently formed by prefixing the governed to the governing word without any suffix; thus, *wā-dī*, bird's egg. In *pī-m'chhā*, cow's young, calf, an *m'* has apparently been inserted. It is probably the possessive pronoun of the third person.

Other relations are indicated by means of postpositions. Such are *nga*, *ā* and *pikā*, from; *ā*, by; *gāmpi*, *lo*, with; *māndi*, without; *pā*, *pī*, *gō-pā*, *pī-tū*, and *them-tū*, in, and so on.

The first ten numerals are given in the table on p. 343. They most closely correspond to the forms in use in Nāchherēng, Lōhōrōng, etc.

Pronouns.—The following are the personal pronouns:—

<i>kongā</i> , I.	<i>ānā</i> , thou.	<i>nāko</i> , <i>mūko</i> , <i>netako</i> , he, she, it.
		<i>wa</i> , his, her, its.
	<i>ām-mi</i> , thine.	<i>nakwa-mi</i> , his, hers, its.
<i>kekā-ā</i> , <i>ko-i</i> , <i>koni</i> , we.	<i>āni</i> , <i>ānā-i</i> , you.	<i>nāko-ni</i> , they.
<i>wokhi-mi</i> , our.	<i>ām-ni-mi</i> , your.	<i>kwachi-mi</i> , <i>na-kwa-chi-mi</i> , their.

The forms *kwa-chi-mi* and *na-kwa-chi-mi*, their, are perhaps dual forms. *Ko-i* and *ko-ni*, we, are perhaps the inclusive, and *kekā-ā*, the exclusive form; compare Nāchherēng *kai*, I and you; *kai-ka*, I and they. Hodgson, however, registers all the three forms as inclusive.

Demonstrative pronouns are *ingkōng*, *inko-pi*, this; *mūngkong*, *nākong* and *nakopi*, that.

Interrogative pronouns are *āsē*, who? *ās* and *āsdaturkwa*, which? *ūso* and *ūi*, what? *dāi* and *dātūkwa*, why? *Sō*, and, also, is used as an indefinite particle; thus, *ās* and *ā-sō*, anybody; *ū-sō*, anything.

Verbs.—We have no information about the use of pronominal suffixes for indicating the person and number of the subject and the object, or about the formation of tenses.

The final *ā* in *pī-y-ā*, give me, is perhaps a pronominal suffix indicating an object of the first person.

Yē, it is, yes, is probably the present tense of a verb substantive *yē*, and apparently shows that the mere base can be used as a present.

The mere base can also be used as an imperative; thus, *nē*, take. In most cases, however, an *u*, *o*, or an *a* is added; thus, *keru*, strike; *dungngu*, drink; *cho*, eat; *pō-a*, tell; *nēna*, speak; *bāna*, come; *khāpa*, weep; *thōrēpa*, stand; *khāta*, go; *im'sa*, sleep; *gēsa*, laugh; *būlsa*, run, and so on.

The negative particle is a prefixed *mā* or *man*; thus, *man'nōi*, good. Hodgson also mentions a negative infix *i*, but does not give any example. The negative with imperatives is *na*.

THÜLUNG.

The habitat of the Thülung sept of the Khambus is in the hills between the Likhu and Arun rivers, in the so-called Māj̃h, or Middle, Kirānt.

AUTHORITIES—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Arun, which province is named after them, Kirānt. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. i, London, 1880, pp. 176 and ff.*

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia. London, 1868.*

Thülung is most closely related with Kūlung on one side, and Chouraśya, Khāling, and Dūmi on the other.

Nouns.—The prefix *ū* in *ū-pāp*, father; *ū-mām*, mother, etc., is identical with *ū*, his, her, its.

Gender is distinguished by using different words or by means of qualifying additions; thus, *pāp* and *ū-pāp*, father; *mām* and *ū-mām*, mother: *wāschwe*, man; *wochyū*, woman: *wāschwe-chwē*, son; *mis'che-chwē-chwē* and *māschwe-chwē*, daughter: *grōk'pu-pō*, cock; *ū-mām-pwa-pō* and *ū-mām-pō*, hen: *ū-pāp mēsi*, a he-buffalo; *ū-mām mēsi*, a she-buffalo: *ū-pa bo*, a boar; *ū-mām bwā*, a sow: *ngā-ū*, an old man; *ngā-mi*, an old woman, and so on.

There are no instances in the materials of a dual or a plural of nouns.

The genitive is sometimes expressed by simply putting the governed before the governing noun; thus, *bhēdā chwē*, sheep's young, lamb. A genitive suffix *kā-m* can be added and the governed word is, at the same time, commonly repeated before the governing one by means of a pronominal prefix; thus, *gai-kā-m ū-chwē*, cow-of its-young, calf. The suffix *kā-m* is a compound consisting of the suffix *kā*, which also occurs in the meaning 'by,' 'by means of,' and which must have the meaning 'in,' 'with,' and a second suffix *m*, which is originally a demonstrative pronoun or verb substantive, and which is used to form adjectives and nouns of agency in the same way as Bāhing *mi*. The literal meaning of *gai-kā-m* is accordingly 'cow-with-being.'

Other relations are indicated by means of postpositions. Such are *kā*, by; *dā-ng* and *kā-ng*, from; *nā, dā, dū*, in; *nung*, with; *mānthi*, without, and so on. A postposition *kā*, in, with, must be inferred from *kā-ng*, from.

Numerals.—The first numerals are given in the table on p. 343. The forms ending in *le* are used if the qualified word denotes an animal, those ending in *ong, chi*, etc., when human beings are counted. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

<i>go</i> , I.	<i>gāna</i> , thou.	<i>hāna</i> , he, she, it.
<i>ā</i> , my.	<i>ī</i> , thy.	<i>ū</i> , his, her, its.
<i>ā-mā</i> , mine.	<i>ye-mā</i> , thine.	<i>ō-kām, hanom-kām</i> , his, hers, its.
<i>goi</i> , I and you.	<i>gā-ni</i> , you.	<i>hanom-mim, hanom-nu</i> , they.
<i>goku</i> , I and they.		
<i>īki-mā</i> , mine and yours.	<i>ī-ni-mā</i> , yours.	<i>hanom-mi-kām</i> , their.
<i>āki-mā</i> , mine and theirs.		

Hodgson gives *goi* as the exclusive and *goku* as the inclusive form. I have distinguished between them after the analogy of Bāhing *gōi* and *gōku*. I have also supposed *iki(-mā)* and *āki(-mā)*, our, to correspond to Bāhing *ike*, *wake*, our, respectively.

There are certainly also dual forms in addition to the above, for Hodgson gives *wo-chi*, these two, as the dual of *wō*, this.

Demonstrative pronouns are *wō* and *wōrām*, this; *wo-chi*, these two; *wo-mim*, these; *myō*, *myōrām*, and *hanūm*, that.

Interrogative pronouns are *syū* and *ūhēm*, who? *hām*, what? Indefinite pronouns are formed by adding *bwa*, also, to the interrogative bases; thus, *syu-bwa*, anyone; *ham-bwa*, anything.

Verbs.—We have no information about the use of pronominal suffixes for indicating the person and number of the subject and object, or about the formation of the various tenses. The suffix *āng* in *gwā-āng*, give me, denotes that the object is of the first person singular.

Bū, yes, is probably the base of a word meaning 'to be,' used as a present. *Mi-si*, yes, literally 'it-is,' perhaps contains a suffix *si*.

The base alone can be used as an imperative; thus, *pē*, eat; *nē*, take. Other imperatives end in *a*; thus, *bāka*, wake; *bika*, come; *gwā-ka*, give; *dūnga*, drink; *liba*, be silent; *wānda*, run; *jēsa*, speak; *dak'sa*, go, and so on.

The negative particle is a prefixed *mē*, *mī* or *mā*; thus, *mēe*, not-is, no; *mī-nyūpā*, not good, bad; *mānthi*, without. Another negative prefix is *dōkhōn*, which corresponds to Khāling *dokhai*; thus, *dōkhōn dhyūpa*, not long, short; *dōkhōn yēpa*, not tall, short.

CHOURAŚYA.

The Chouraśya Khambus live in what Hodgson calls Pallo, or Further Kirānt, i.e. the hills from the Arun to the Mechi and the Singilela Range.

AUTHORITY—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Kirāntis, now occupying the Eastern-most province of the kingdom of Népāl, or the basin of the river Arun, which province is named after them Kirānt.* Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 333 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 176 and ff.

Our information about the Chouraśya dialect is even more unsatisfactory than is the case with other forms of Khambu. It seems to occupy a somewhat independent position, and often differs from connected forms of speech in grammar and vocabulary. Dūmi and Khāling are apparently most closely connected.

B and *m*, *d* and *n*, respectively, are apparently interchangeable; thus, *sāla-me*, young woman; *tā-be*, daughter; *bisi*, Dūmi *miksi*, eye; *dōbū*, Kūlung *nōbo*, nose; *dī*, Kūlung *ning*, name; *dwām*, Dūmi *nām*, sun, etc. It will be seen that *d* in the last instances corresponds to *n* in connected forms of speech.

Nouns.—Gender is distinguished in the usual way, by means of different words or of qualifying additions. Thus, *ā-po*, father; *ā-mo*, mother; *ngē-wā*, old man; *ngē-bē*, old woman; *tā-wa*, son; *tā-be*, daughter; *ōcho* and *wōcho*, man, husband; *bīcho*, wife:

ūcho-bēbā, boy; *bīcho-bēbā*, girl; *sālācho*, young man; *sāla-me*, young woman; *āpo chālī* and *chālī ngāpo*, dog; *chālī nīma* and *ābomo chālī*, bitch; *āpo biya*, bull; *āmo biya*, cow.

There are no instances of a dual or a plural in the materials available.

The genitive is apparently formed by simply putting the governed before the governing word without any suffix; thus, *bā bāng'gya*, bird's egg; *biya nūnu*, cow's young, calf.

Other relations are indicated by means of postpositions, such as *bi-lo*, with; *kho*, by; *lo*, in; *lo-ngo*, from; *sokho*, without, and so on.

The first four numerals are given in the table on p. 343. They are apparently more closely related to the numerals in Thülung than to those in other Khambu dialects.

Pronouns.—The following are the personal pronouns:—

<i>ūnggū</i> , I.	<i>ngo-me</i> , <i>ūnu</i> , thou.	<i>time</i> , <i>yo-me</i> , <i>ya-me</i> , he, she, it.
<i>ā</i> , my.		
<i>ā-leme</i> , mine.	<i>i-leme</i> , thine.	<i>nge-me-leme</i> , his, hers, its.
<i>ūnggū-ticha</i> , we.	<i>ngo-me-ticha</i> , you.	<i>to-me-ticha</i> , they.
<i>iki-leme</i> , our.	<i>mūyem-leme</i> , your.	<i>ngo-no-ma-ticha-leme</i> , their.

The above table probably contains some mistakes. Corresponding forms are Dūmi and Khāling *ūng*, I; Khāling *ā*, my; *i*, thy; Dūmi *iki*, our; *ānu*, thou; *tem* and *tami*, this, etc.

Interrogative pronouns are *āchū*, who? which? *thāmē*, which? *āmā*, what? Indefinite pronouns are formed by adding *yē*, also, to interrogatives; thus, *āchū-yē*, anybody; *āmā-yē*, anything.

Verbs.—We have no information about the use of pronominal suffixes to denote the person and number of the subject and object, or of the formation of tenses.

There is apparently a verb substantive *tī*; thus, *tī-me*, it is, yes. The final *me* of this form is probably a copula, which is used as an assertive particle, and is probably connected with the final *me* in many pronouns.

Forms ending in *ā*, *tā*, *stā*, *kātā*, etc., are given as imperatives; thus, *lihā*, be silent; *gakā*, give; *hāltā*, walk; *phittā*, bring; *bākstā*, speak; *levāstā*, go; *jā-kātā*, eat; *pi-kātā*, come, etc. The base alone is used as an imperative in *nē*, take.

The negative particle is a prefixed *ā*; thus *ātti*, it is not, no; *ādūchō*, not-good, bad. Before imperatives *nō* can be used instead.

KHĀLING.

The Khāling Khambus are found in the so-called Mājh, or Middle, Kirānt, *i.e.* the hills between the Likhu and Arun rivers.

AUTHORITIES—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntee Language.* *Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868.

Khāling is most closely related to Dūmi and the so-called Rāi.

Nouns.—The demonstrative base *ū*, that, its, is used as a prefix in words such as *ū-chyē*, child; *ū-dhong*, head; *ū-nyol*, day; *ū-pāp*, father, etc.

Gender is distinguished by using different terms, or else by adding suffixes and words denoting the sex; thus, *ū-pāp*, father; *ū-mām*, mother: *ādumbu*, husband; *ū-may*, wife: *las'bā*, man; *mespā*, woman: *pāchhā*, old man; *māchhā*, old woman: *sālā-chye*, young man; *sālā-me*, young woman: *koklap*, cock; *ūphām*, hen: *ūpāp khlēb*, dog; *ūmām khlēb*, bitch: *tārā-pā-chyē*, son; *melsimā-chyē*, daughter: *chwe-chwe* and *las'bā chwe*, boy; *mēlsem-chyē*, girl, etc.

There are three numbers, the singular, the dual, and the plural, but we do not know how the dual and the plural are formed.

The genitive is formed by adding *po* as in Dūmī or *kām* as in Thūlung and repeating the governed word by means of a pronominal prefix before the governing one; thus, *grot-po ū-chyēsā*, goat-of its-young, kid; *gai-kām ū-chyēsā*, cow-of its-young, calf.

Other relations are indicated by adding postpositions. Such are *bī*, in; *bi-kā*, from; *ā*, by; *pō-bi* and *kōlo*, with; *tī*, on, upon; *māngthā*, without, and so on.

Numerals.—The first numerals are given in the table on p. 343. It will be seen that higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

<i>ūng</i> , I.	<i>īn</i> , thou.	<i>tām</i> , <i>mām</i> , <i>yākām</i> , he, she, it.
<i>ā</i> , my.	<i>ī</i> , thy.	<i>ū</i> , <i>yākām</i> , his, her, its.
<i>ā-po</i> , mine.	<i>īn-po</i> , thine.	<i>yākām-po</i> , his, hers, its.
<i>ī-chi</i> , <i>in-chi</i> , I and thou.	<i>ye-chi</i> , <i>ān-chi</i> , you two.	<i>ōm-sa</i> , they two.
<i>īs</i> , my and thy.	<i>yēs</i> , your two.	<i>ūnsū</i> , <i>ū</i> , <i>amsa</i> , <i>yākām-sū</i> , their two.
<i>ōchā</i> , <i>āchū</i> , I and he.		
<i>ōs</i> , my and his.		
<i>īk</i> , I and you.	<i>yēn</i> , you.	<i>am-ham</i> , they.
<i>īk</i> , my and your.	<i>yēn</i> , your.	<i>yākām</i> , <i>ū</i> , their.
<i>ōk</i> , I and they.		
<i>ōk</i> , my and their.		

It will be seen that the dual and the plural are frequently left unmarked in the third person. Forms such as *ōchū-po*, mine and his; *īk-po*, mine and yours, etc., are of course used in addition to those just registered.

Demonstrative pronouns are *tom-ngā*, this; *mām-ngā*, that.

Interrogative and indefinite pronouns are *khām*, who? *mang-ga*, what? *hebe*, how much? *khā-bi*, where? *mā-bi*, why? *sūi-yō*, anybody; *māng-yō*, anything.

Verbs.—We are very unsatisfactorily informed about the use of pronominal suffixes to indicate the person and number of the subject and object, and about the formation of tenses.

A dual subject with an imperative is indicated by adding *chi* or sometimes *ī* or by inserting it before the imperative suffix *e*. The corresponding plural suffix is *nī-y-e*, *na-y-e*, or *s-na-y-e*. Thus, *sede*, kill; *se-chi*, kill ye two; *se-s-na-y-e*, kill ye; *pid-e*, *pī-chi-e*, *pī-s-naye*, bring; *khätte*, *khätte-chi-e*, *kho-s-naye*, take away; *ngānde*, *ngānde-chi-e*, *ngāndi-nī-ye*, put down; *mū-ye*, *mū-ī-ye*, *mū-nī-ye*, do, etc.

The suffix *ngā* is added in order to denote an object of the first person singular in *bi-ngā-ye*, give me.

It has already been remarked that the imperative ends in *e* or *ye*. That is not, however, always the case, and we also find imperatives such as *leba*, be silent; *am'si*, sleep, etc.

The negative particles are a prefixed *mā* and a prefixed *dokhāi* (compare Thülung *dōkhōn*); thus, *ma-ā*, not is, no; *mā-nyūpa*, not good, bad; *dokhāi-song'-pa*, not long, short. The negative imperative is formed by adding *mō*.

DŪMI.

The Dūmi Khambus are found in the so-called Māj̃h, or Middle, Kirānt, *i.e.* the hills between the Likhu and Arun rivers.

AUTHORITY—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntes Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff.

Dūmi is most closely connected with Khāling and with the dialect described below under the head of Rāi.

Nouns.—The prefix *ū* in words such as *ū-pū*, father; *ū-myām*, mother; *ūt̃i*, egg, etc., is by origin a demonstrative pronoun.

Gender is indicated by using different terms or else by adding suffixes and words indicating the sex. Thus, *ū-pū*, *ū-pyāp* and *i-pyāp*, father; *ū-myām*, mother; *las'bē*, man; *mēsbē*, woman; *ādūmbo*, husband; *ū-meī*, wife; *pāchhā*, old man; *māchhā*, old woman; *sālā-chyo*, young man; *sālā-me*, young woman; *ū-pū*, or *ū-pyāp*, *khlēb*, dog; *ū-mū*, or *ū-myām*, *khlēb*, bitch; *gyai-pō-ū-chyo ū-pyāp*, male calf; *gyai-pō-ū-chyo ū-myām*, female calf; *lasbē-chyo*, son; *mēsbē-chyo*, daughter, and so on.

There are three numbers, the singular, the dual, and the plural. We do not know how the dual and the plural are expressed.

The suffix of the genitive is *pō*, and the governed word is repeated by means of a pronominal prefix before the governing one; thus, *bī-pō ū-chū*, cow-of its-young, calf.

Other relations are indicated by means of postpositions. Such are *bi*, *yō*, in; *bī*, *ke*, with; *bī-kā*, from; *ā*, *ngā*, by, etc.

Numerals.—The first numerals are given in the table on p. 343. They are closely related to the forms in the so-called Rāi.

Pronouns.—The following are the personal pronouns:—

<i>ūng</i> , <i>āng-ngu</i> , I.	<i>in</i> , <i>ānu</i> , thou.	<i>nam</i> , <i>yākām</i> , <i>momī</i> , he, she, it.
<i>ō</i> , my.	<i>ā</i> , thy.	<i>ū</i> , <i>mom</i> , his, her, its.
<i>ō-po</i> , mine.	<i>āppo</i> , thine.	<i>mom-po</i> , his, hers, its.
<i>īchi</i> , I and thou, my and thy.	<i>ye-chi</i> , you two.	<i>yākām-sū</i> , <i>ummi</i> , they two.
<i>ōchu</i> , I and he.	<i>ye-chi</i> , <i>ān-chi</i> , your two.	<i>yākām-sū</i> , <i>um-ni</i> , <i>mom-ni</i> , their two.
<i>ōchu</i> , <i>āchi</i> , my and his.		
<i>iki</i> , <i>īnki</i> , I and you, my and your.	<i>ānni</i> , you.	<i>yākām-hām</i> , <i>mam-hām</i> , they, their.
<i>ōnge</i> , <i>āng-kū</i> , I and they.	<i>ānni</i> , your.	
<i>āng-kū</i> , <i>ok</i> , my and their.		

Demonstrative pronouns are *tami*, *tem*, and *tem-ngā*, this; *moni*, *yākām*, and *yākām-ngā*, that.

Interrogative and indefinite pronouns are *syū* and *syū-go*, who? *māng* and *mimngā*, what? *mā-pū-ne*, why? *syū-yō*, anybody; *māng-yō*, anything, and so on.

Verbs.—The use of pronominal suffixes and prefixes in order to indicate the person and number of the subject and the object, and the formation of the tenses are probably the same as in the so-called Rāi. A suffix *ngā* is used in order to indicate an object of the first person singular in *bī-ngā*, give me.

The base alone, and with suffixes such as *e* and *a*, is used as an imperative; thus, *jē*, speak; *pū*, come; *tūng-e*, drink; *sed-e*, kill; *rīpha*, stand up, etc.

The negative particle is a prefixed *ma*, *mo*, or *mū*; thus, *mo-ō*, not-is, no; *mū-bhang'-pa*, not-handsome, ugly. The negative imperative is formed by adding *mū*.

RĀI.

The country between the Dud Kosi and Tambor rivers in Nepal is inhabited by the tribes known as Jimdārs and Yākhās. They claim that their country alone is properly called *Kirānt dēs*. They call themselves Rāis.

The Jimdārs have often been considered to be identical with the Khambus. According to information collected for the purposes of the last Census of 1901, however, the two terms are quite distinct. 'The Khambus of Darjeeling often assume the title of Rāi and claim to be the same as Jimdārs, but their pretensions are not admitted in Nepal.' In this place, where we are only concerned with language, the difference between Jimdār and Khambu is of no importance.

Hodgson does not use the designation Jimdār, but includes the tribes in question in the Kirānti group. The name 'Jimdār' is said to be a corruption of the Hindōstānī 'Zamīndār' used in the sense of 'crofters.' 'Rāi' is the well-known Indian honorific title.

No information has been forthcoming about the number of Jimdārs in and outside Nepal. At the various Censuses and during the preparatory operations of this Survey they have been confounded with the Khambus.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in a dialect called Rāi have been forwarded from the Nepal Darbar. The Parable is written in a dialect which corresponds to what Hodgson called Dūmi. The same is the case with the bulk of the list. Some few forms, however, belong to a dialect which more closely corresponds to Hodgson's Bāhing. Those forms have been printed within parenthesis.

According to Mr. Gait, the Jimdārs speak more than one dialect. It is probable that the Dūmis and Bāhings are sub-tribes of the Jimdārs. We have not, however, sufficient information about the various Nepalese tribes and their habitat, and I therefore give the Rāi texts below under the head of Rāi, as I have received them.

AUTHORITIES—

HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Kirāntes Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 194 and ff. Contains Bāhing and Dūmi vocabularies.

HODGSON, B. H.,—*Bāhing Vocabulary*. *Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 486 and ff.; Vol. xxvii, 1858, pp. 393 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London, 1880, pp. 320 and ff. Contains a Bāhing vocabulary, grammar, and a specimen of the dialect.

HUNTER, H. H.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.

The remarks on Rāi grammar which follow are based on the Parable of the Prodigal Son reproduced on pp. 380 and ff., and on such forms in the list of words as belong to the same dialect. A full analysis of the Bāhing dialect has been given above on pp. 327 and ff.

Pronunciation.—Short and long vowels are sometimes interchanged. Thus, the ablative suffix *kā* also occurs as *ka*. The final vowel is sometimes dropped altogether; thus, *kusta-k*, going; but *phu-chu-ka*, arriving.

I and *e*, *u* and *o*, respectively, are sometimes interchanged; thus, *ngeru*, finished; *ngirum*, finishing: *mo*, were; *mu-sa*, being. Instead of *o* we often find *wa*; thus, *o* and *wa*, my.

I is sometimes interchangeable with *u*; thus, *lal-bu*, and *lal-bi*, before. The final *bu*, *bi* in this word is the usual suffix of the locative, which is commonly written *bi*. The actual pronunciation is perhaps *bū*.

A or *ā* is sometimes also interchangeable with *o*; thus, *mom* and *mam*, that; *ya-bu* and *yo-bi*, behind.

The dialect has four gutturals, four palatals, four dentals, and four labials. The cerebrals *t* and *d* occur in some few words. It is not certain if their pronunciation differs from that of the corresponding dentals.

D and *t* are interchanged in words such as *lu-tu* and *lu-du*, said.

Instead of *nā*, name, Hodgson gives *nang* under the head of *Dūmi*.

Prefixes.—The prefixes used in the formation of words are mostly pronominal. The prefix *u*, which is originally an abbreviated form of the personal pronoun of the third person, is often used as a mere formative; thus, *u-nu*, nose; *u-kam*, mouth; *u-chu*, son. If such words are qualified by a possessive pronoun of the first or second persons, the prefix *u* is replaced by *o* or *wa*, my; *ā*, thy, respectively. The prefix does not necessarily belong to the word, but such ideas as 'nose,' 'mouth,' 'son,' etc., are not conceived in the abstract but put into relation with somebody, so that, instead of saying 'nose,' etc., we say 'my nose,' 'thy nose,' 'his nose,' etc., according to circumstances.

Articles.—There are no articles. The numeral *tik-pu*, one, is often used as an indefinite article. If the qualified noun denotes a human being, the Aryan *janā*, person, is sometimes substituted for the final *pu* of *tik-pu*; thus, *tik-janā minu*, one-person man, a man.

Nouns—Gender.—The natural gender is distinguished by using different words or by adding words denoting the gender; thus, *pu*, father; *mu*, mother: *sāryā*, bull; *bhi*, cow: *khibu*, dog; *khibu-me*, bitch: *chhangur bokā*, he goat; *chhangur*, she goat; *darhya mirga*, a male deer; *mirga me*, a female deer: *wa-lanchu*, brother; *wa-michun*, sister.

Number.—There are two numbers, the singular and the plural. The usual suffixes of the plural are *mul* and *hām*; thus, *pu-mul*, fathers; *chākara-hām*, servants.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The base alone is also used as a dative; thus, *chākara-hām lu-ti-ni*,

servants said, he said to the servants. Sometimes, however, the Aryan suffix *lāi*, for, is used instead; thus, *pu-lāi*, to the father.

The subject of transitive verbs is usually put in the case of the agent, which is also used as an instrumental. It is formed by adding the suffix *ā*; thus, *pu-ā lu-du*, the father-by said; *riḃa-ā pudā*, ropes-with bind.

The suffix of the ablative is *ka*, which is usually preceded by one of the suffixes *la* or *bi*; thus, *pu-la-ka*, from a father; *tam-bi-ka*, from here.

Bi is the usual suffix of the locative and terminative. Thus, *kim-bi*, in the house; *khur-bi*, upon his neck. It has already been remarked that the final *i* of this postposition sometimes interchanges with *u*. Compare the compound postposition *gho-bu*, in the interior of, in, into. The suffix *la* which often precedes the *ka* of the ablative is probably another suffix of the locative. Compare *yo-lam*, after; *yo-pi*, behind.

The usual suffix of the genitive is *pu* or *po*; thus, *pu-pu*, of a father; *min-po*, of a man. The governing noun is often repeated by means of a pronominal prefix before the governed noun; thus, *mam-po u-pu*, him-of his-father, his father.

Another genitive suffix *m* occurs in forms such as *del-bi-m tik-pu pastya*, village-in-of a shopkeeper, a shopkeeper of the village. It is not used as a genitive suffix in the proper sense of the word, but is added to other forms in order to transform them into adjectives or relative participles.

Other relations are indicated by means of postpositions, such as *de-bi*, near; *kāi*, with; *lal-bi*, before; *yo-bi*, behind; *lim-bi*, under, etc.

Adjectives.—Adjectives precede the noun they qualify and are often put in the genitive; thus, *ghala-pu siso*, great famine; *jaadu chuchu*, a bad boy.

The particle of comparison is *likandu*; thus, *um-po wā-michum likandu um-po wā-lanchu rippu mota*, his sister than his brother tall is, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. The numerals twelve to nineteen are formed by adding two, three, etc., to *tik*, i.e. *tik-ri*, ten. Thus, *tik-sak*, twelve; *tik-maluk*, fourteen. Note *tik-raj*, seventeen. 'Eleven' is *tikluk*. Similarly are formed *sāk-tik*, twenty-one; *sājh-masi*, twenty-two; *sāk-sup*, twenty-three; *sāk-pok*, twenty-five; *sāk-jak*, twenty-six; *sup-tik*, thirty-one; *sup-si*, thirty-three; *sup-bhaluk*, thirty-four; *suph-jhak*, thirty-six; *tap-tambu* (sic), thirty-nine; *bhāluk-ti*, forty-one; *bhāluk-bhā*, forty-four, etc.

Note also *jhakari*, sixty; *rākari*, seventy; *rekkuri*, eighty; *tamburi*, ninety.

Many of these forms are curious. The whole method of counting is, however, Indo-Chinese.

The numerals precede the noun they qualify.

Pronouns.—The principal forms of the personal pronouns will be found in the table which follows. There are no traces of a dual in the specimens forwarded for the purposes of this Survey. Hodgson's Dūmi vocabulary contains separate forms for the dual, and also double sets of the dual and the plural of the first person, one including and one excluding the person addressed. I have added several forms from Hodgson's

vocabulary within parenthesis. I have also followed him in distinguishing between an exclusive and inclusive form of the dual and the plural of the first person.

<i>ang, angu</i> , I.	<i>ānu, ānā</i> , (in), thou.	<i>um, mom, mam, yākam</i> , he.
<i>ang-ā</i> , by me.	<i>ānā-ā</i> , by thee.	<i>um-ā</i> , etc., by him.
<i>o-po, wa-po, o, wa</i> , my.	<i>ā-po, ā</i> , thy.	<i>um-po, u</i> , etc., his.
(<i>ī-chi</i> , I and thou.)	(<i>ye-chi</i> , you two.)	(<i>um-mi, yākam-su</i> , they two.)
(<i>ō-chū</i> , I and he.)		
(<i>ī-chi-po</i> , mine and thine.)	(<i>ye-chi-po, ān-chi-po</i> , of you two.)	(<i>um-ni-po, mom-ni-po, yākam-su-po</i> , of them two.)
(<i>ō-chu-po, ā-chi-po</i> , my and his.)		
<i>i-ki, in-ki</i> , I and you.	<i>ān-ni</i> , you.	<i>kā-mul, mam-hām</i> , etc., they.
<i>ang-ku</i> , I and they.		

Hodgson further gives *ōnge*, I and they, genitive *ok-po, ok*. *Āp-po*, your, has been influenced by Hindi.

The form *mom*, he, looks like a noun of agency formed from the verb substantive *mo* by adding the pronoun *um*. A suffix *m*, i.e. perhaps *um*, is not infrequently used to form nouns of agency and relative participles from other words. It corresponds to Bāhing *me*. Thus, *mam del-bi-m tik-janā minu*, that village-in-being one-person man, a man of that village; *ang dok-ta-m ansa-bhāg*, I get-shall-that share, the share which I shall get; *mit-chu-m*, died-he, the dead one. dead.

The forms *o, wa*, my; *ā*, thy; *u*, his, are used as pronominal prefixes with nouns; thus, *o-ngasi-hām*, my companions; *āp-po ā-wā*, your brother; *um-po u-chu*, his son. It has already been remarked that the prefix *u* is sometimes used as a mere formative. Compare *ū-sūta*, raw, in Hodgson's Dūmi vocabulary.

The verb is, as is also the case in other connected forms of speech, a noun, and the pronominal prefixes should, therefore, be expected to be used with verbs. So far as we can judge from the specimens, this is, however, only the case with the prefix *ā*, thy. Compare *bhoj ā-mu*, feast you-made; *ānu sadhai ang kāi ā-mo-la*, you always me with you-are; *ā-ki-du*, thou-boughtest. Compare Limbu.

The forms *ngu* and *nga* are apparently used as suffixes of the first person. Compare *mā-ngu*, I did; *mu-nga-tā*, I am doing; *mo-ngā*, I was; *be-ngā*, give me; *mo-ngā-ni*, make me.

Demonstrative pronouns are *tum, tom, tam*, this; *mom, mam, yākam*, that. Compare the personal pronoun of the third person.

The interrogative pronouns are *bo* and *a-bo*, who? *mā*, what? *hit-po*, how many? etc. A form *ās*, who? must be inferred from *ās-ā-yo*, by anyone. Compare *mā-yo*, anything, which word shows that indefinite pronouns are formed by adding *yo*, even, also, to the interrogatives.

An interrogative pronoun is sometimes also used as a kind of relative; thus, *o-po mā go tum āp-pong*, mine what is this thine, all that I have is thine. Relative clauses are, however, usually expressed by means of relative participles.

Verbs.—It has already been remarked that the verb is still virtually a noun. The subject of transitive verbs is put in the case of the agent; there is no passive; and verbal

forms are freely used in connexion with postpositions. It has also been remarked that pronominal prefixes and suffixes are, to a small extent, used in order to denote the subject and object. This tendency towards pronominalization is, however, less pronounced than in other connected dialects such as Limbu.

Verb substantive.—The most common base of the verb substantive is *mo* or *mu*. It has, besides, the fuller meaning of sitting down, residing. In addition to *mo* we also find *go*. Other bases which are used with the same meaning are *chhu* and *wa*, and perhaps also *ng* in *āp-po-ng*, it is thine. The final *ng* of this latter word is perhaps only a euphonic nasalization of the vowel.

Finite verb.—The materials available are not sufficient for giving a detailed sketch of Rāi conjugation. The remarks which follow give a short survey of the principal forms contained in the specimen.

Present time.—The base alone is used as a present; thus, *ā-nā mā wa*, thy name what is?

The most common suffix of the present tense is *ta* or *tā*; thus, *ang mo-tā*, I am; *ang-ā yām-ta*, I strike; *ānā-ā yām-ta*, you strike. In *mu-nga-tā*, I am doing, the infix *nga* apparently denotes the subject.

Some verbs insert an *s* before *ta*; thus, *mis-tā*, I die; *khus-ta*, I go, thou goest.

In *angku muk-tā*, we are, a suffix *k* has been added to the base before *tā*. *Mu-k* is formally a participle meaning 'being.' The suffix *tā* is, therefore, probably a form of the copula.

The suffix *ta* can also be preceded by other suffixes, such as *ja*, *tha*, *thing*; thus, *mo-ja-ta*, he is sitting; *um-ā yam-tha-ta*, he strikes; *um khus-thing-tu*, he goes. The last mentioned form shows that *ta* is sometimes replaced by *tu*. Instances only occur in the third person singular. Compare, however, past time, below.

In *ānā-ā yam-tha-tis*, thou striketh, *tis* has been substituted for *ta*. Another suffix of the present is *ni*, which is usually preceded by other suffixes such as *ti* and *bi*; thus, *dok-ti-ni*, they are getting; *ang-mul* (sic) *ā-mo-bi-ni*, you are. An *m* has been added in *umul-hām-ā yom-ti-ni-m*, they strike. Compare the remarks on the formation of nouns of agency under the head of pronouns.

A suffix *la* occurs in *ānu ā-mo-la*, you are. It is perhaps a slip for *ta*.

The forms *goe lākshi*, we go; *gāni lawni*, you go; *gumikāgā lawmi*, they go, in the list, have not been taken from the same dialect as that represented by the Parable and the bulk of the list. Compare Bāhing.

Past time.—The base alone is also used as a past tense; thus, *mo*, they were, he lived; *ang mo-nga*, I was; *jawāph bi*, answer he gave, he answered.

The suffix *ni*, which is sometimes preceded by *ti* or *di*, is used in forms such as *mu-ni*, they made; *lu-ti-ni*, he said; *se-mu-di-ni*, he made him tend (pigs).

A common suffix is *u*, which is usually preceded by consonants such as *t* or *d*, *ch*, and *n*. Thus, *kān-nu nger-u*, squandering finished, he wasted; *lu-tu* and *lu-du*, he said; *yom-du*, I have beaten; *ā-ki-du*, thou boughtest; *mu-nu*, he has made.

U is probably connected with the suffix *yo* in *lam-thi-yo*, I have walked.

In *mā-ng-u*, I have done, the suffix *u* is preceded by *ng*, which is probably a suffix of the first person singular.

Most of the forms mentioned above can be followed by the suffix *m*. They are then properly nouns of agency or relative participles, but can also be used with the function of ordinary verbs. Thus, *go-m*, he was; *mo-m*, thou wast, they were; *ān-ni ā-mo-ni-m*, you were; *ā-chu-m*, he said; *li-chu-m*, he became alive. In *khu-chu-m thiyo*, (I, thou, or he) went; *yom-du-m thiyo*, I had beaten, *thiyo* has been added. *Thiyo* probably means 'was,' and *yom-du-m thiyo* would then literally mean 'I was a beater.'

A suffix *ā* occurs in forms such as *angku mu-k-ā*, we were; *khu-ch-ā*, he went; *li-ch-ā*, he became alive; *chhukhā*, it arose, etc.

Forms such as *don-po*, he was found, are properly participles.

The forms given under Nos. 185-190, 214-216 in the list belong to another dialect.

Future.—The suffix *ta* or *tu* is also used with a future meaning; thus, *ang lu-o-nu ā-s-ta*, I saying will-say; *chhuk-tā*, it will be; *ang chhup-tu*, I shall be; *āng-ā yom-tu*, I shall beat.

Imperative.—The base alone is used as an imperative; thus, *tu*, put; *bi*, give; *be-ngā*, give me.

A common suffix is *ni*; thus, *mo-ni*, sit; *yum-i-ni*, beat; *mo-ngā-ni*, make me. It is sometimes preceded by another suffix *chi*; thus, *pi-chi-ni*, take; *repma-chi-ni*, stand; *kap-mu-chi-ni*, cause him to put on. Note *lu-nu-ni*, say.

Another suffix is *ā*, which is sometimes preceded by other suffixes such as *ch*, *t*, or *d*; thus, *pi-ā*, come; *lam-thiy-ā*, walk; *micha*, die; *khuchā*, go; *lātā*, draw; *pudā*, bind; *sendā*, look.

The forms ending in *ti* in the sentence *in-ki-ā ju-o-ka-ti tung-ki-ti moj muk-ti*, us-by eat-should drink-should, merry make-should, let us eat, drink, and make merry, are perhaps future forms.

Verbal nouns and participles.—The most common verbal noun is formed by adding the suffix *nu*; thus, *lu-nu*, to say; *moj mu-nu*, in order to make merry; *chhuā-nu-lāi*, being for, to be. Compare the suffix *nu* mentioned under the head of past time.

Another verbal noun is formed by adding *m* or *om*; thus, *muk-ti-m*, to do; *ho-m pachhi*, after the coming; *yom-om*, to beat. In *ho-lom-ā*, by his arriving, because he came, it is preceded by an *l* which should perhaps be compared with *la* mentioned under the head of present.

The suffix *m* is also used to form relative and verbal participles; thus, *ang dok-ta-m ansa-bhāg*, I getting share, the share that I shall get; *mitchu-m gom*, dead was.

The verbal noun ending in *nu* is also used as a relative participle; thus, *po-ā ju-nu bhusa*, pigs-by eating husks, the husks which the pigs ate.

A common relative participle is formed by adding *pu*, i.e. probably the suffix of the genitive, to a participle ending in *k*; thus, *mam sahar-bi mu-k-pu mam minu*, that town-in living that man, that man who lived in that town; *sampati ju-k-pu tum ā-chu*, property eating this thy-son, this thy son who wasted thy property.

The various forms mentioned under the head of present, past, and future, above, are properly verbal nouns or participles, and are often used as such. Compare *yom-jata*, beating; *chhuk-thing-ta*, being; *khus-thing-ta*, going; *khuchū*, gone.

Forms such as *ho-yo*, coming-also; *ho-pā-chu-yo*, arriving-also, can be used as conjunctive participles. The most common conjunctive participle is, however, formed by

adding the suffix *kā*, *ka*, or *k*, which is identical with the ablative suffix, to the various verbal bases; thus, *bāṭule mu-ka*, together making, gathering; *yom-du-kā*, having beaten; *khu-chu-kā*, going; *kus-ta-k*, going; *phuka-k*, arising; *ngini-k*, hearing; *hu-chi-ni-kā*, bringing, and so forth.

A suffix *sa* is used in forms such as *dok-sa*, getting; *mu-sa*, remaining.

Note finally the isolated forms *ā-nā*, saying; *ās-ta*, saying; *lu-o-nu*, saying.

Causals are apparently formed by suffixing *lai* or *mu*; thus, *jo-lai-mi*, he is grazing, from *jo*, eat; *se-mu-di-ni*, to-tend-caused, from *se*, tend.

Negative particle. —The negative verb is formed by prefixing *mā* and suffixing *na*; thus, *mā dok-tu-na*, he did not get; *mā be-nga-na*, you did not give to me (*nga*); *mā dira-na*, I am not worthy. Note *mā bin-in-na*, he did not give.

Order of Words.—The usual order of words is subject, object, verb. Qualifying words precede the qualified ones.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows, and to the list of Standard Words and Phrases on pp. 409 and ff.

[No. 35.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

RĀI.

(NEPAL DARBAR.)

Tik-pu min-po sak-pu u-chu mo. Sak-pu madhe kanchhā, 'pu-ā,
One man-of two his-sons were. Two among younger, 'father-O,
 ang dok-tam ansa-bhāg angu be-ngā,' ānā o-pu lu-tu. O-pu-ā
I getting share me give,' saying his-father said. His-father-by
 ansa chhuṭiā musa-khancha. Mam-po yo-lam mam kanchhā pu-ā jharā
share division making-gave. That-of after that younger son-by all
 sampati batu-le-mu-ka tāḍo pardes khuchā. Ma-bi moja
property together-making far foreign-country went. There in-debauchery
 musmo um-po ansa-bhāg-bim sampati jharā kanneru-ngeru. Kharcha
living his share-of property all to-squander-finished. Expenditure
 mu-nu ngiru-m pachhi mam thāu-bi ghala-pu siso chhukhā. Mam
making finishing after that place-in big famine arose. He
 dukh huk-ho. Mam del-bim tik janā minu kāi khuchukā
destitute became. That country-of one person man with going
 mo. Mam sahar-bi muk-pu mam minu-ā um-po kheti-bi po
stayed. That city-in living that man-by his field-in swine
 se-mu-di-ni. Ās-ā-yo mā-yo mā-bin-in-na. Mam po-ā ju-nu
to-graze-caused. Anyone-by anything not-gave. Those swine-by eaten
 bhusa-ā-yo u-mupu bhin-nu mā dok-tu-nā. U-sāni hom pachhi
husks-with-even his-belly to-fill not got. His-sense coming after
 ā-chum, 'o-pu-po hit-po sebantite-hām-ā kebā suba ju-nu dok-sa
said, 'my-father-of how-many servants much bread to-eat getting
 yen-nu-yo dok-ti-ni. Angu sukhā mista. Ang kustak o-pu phār-bi
to-spare-even get. I hunger die. I arising my-father near
 ho-pā-chā, "ye pā, Isura ānu-bi ang-a pāp māngu; angu
coming, "O father, God you-to me-by sin did; I
 āp-po ā-chuye lu-nu mā-dira-na. Angu āp-po
your-Honour-of your-son say-to not-worthy. Me your-Honour-of
 sebante-hem mo-ngā-ni," luo-nu-āsta,' ānā phukhak mam-po u-pu
servant-like make-me," saying-will-say,' saying rising his his-father
 de-bi khuchā. Mam chu dherai yākāng mo-yo, u-pu-ā dok-kha-tu,
near went. That son very far was-even, his-father-by saw,
 u-go ngi-chum-ā bhul-phu-chuka, tokchhi-bi hep-kha-tu-ka chuk-mu-du
his-mind aching running-going, neck-on embracing kiss-made.

Chu-ā u-pu lu-du, 'e o-pu, Isura ā-mukhiāji-bi pāp
Son-by his-father said, 'O my-father, God your-face-in sin
 māngu; angu ā-chu lu-nu mā-dira-na.' Meyo pu-ā chākara-hām
did; I thy-son to-say not-worthy.' But father-by servants
 lu-ti-ni, 'jāti gu huchi-ni-kā tam kap-mu-chi-ni; khur-bi chhukurim
said, 'good cloth bringing him to-put-on-cause; hand-on ring
 bhig-be-ni, u-phāli-bi juttā yo be-ni. Lau, "in-ki-ā ju-o-ka-ti
to-put-on-give, his-feet-on shoes also give. Well, "us-by shall-eat
 tung-ki-ti moj muk-ti," lu-nu-ni; o-chu mitchum gom, lichā;
shall-drink merry shall-make," say; my-son dead was, lived;
 chāmum gom, don-po,' teni ānā mam-hām-ā ananda mu-ni.
lost was, was-found,' thus saying them-by merry made.

Mam dusapi chu kheti-bi mom-gom. Ho-yo kim deī-bi hopā-chu-yo
That older son field-in was. Coming house near arriving
 bājā hānchhomum sora nginik, tik janā chākara bra-tu-ka, 'mā-wa?'
music dancing sound hearing, one person servant calling, 'what-is?'
 ānā siku-bi. 'Āp-po ā-wā holom-ā ā-pu-ā
saying asked. 'Your-Honour-of your-brother arriving-for your-father-by
 tik-pu bhoj mu-nu,' chākara-ā me lu-du-yo, mom-pu u-chili bru-chu-ka
one feast made,' servant-by so said-also, him-of his-anger arising
 kim-ghobu mā unga-na. Mam-po pu pākā lana-chuk mam binti
house-into not went. His father outside coming him entreaty
 mu-tu. Mam-ā u-pu jawāph-bi, 'sendā, teni barkha-bi ā-ṭahal
made. Him-by his-father answer-gave, 'lo, these years-in your-service
 mu-ngatā. Hiyo-yo ā-bachan mā-gap-tu-na. Māi-yo angu o-ngasi-ham
doing-am. Ever-even thy-word not-transgressed. Still I my-friends
 kāi moj mu-nu tik-pu bhedā-po u-chu mā be-nga-na.
with merry to-make one sheep-of its-young-one not gavest-to-me.
 Besyā-ham-kāi musa sampati juk-pu tum ā-chu holom-ā bhoj
Harlots-with living property eating this thy-son coming-on feast
 ā-mu.' Meyo u-pu-ā ludu, 'ye chu, ānu sadhai ang kāi
thou-madest.' But his-father-by said, 'O son, you always me with
 ā-molā. O-po mā go tum jharā āp-pong. Ing-ki-ā moja musa
you-are. Me-of what is this all yours. Us-by merriment making
 harkha-bhoj muktim khānohe chhuk-ta. Māhāk? āsta, tam ā-wa
joy-feast to-make proper will-be. Why? saying, this your-brother
 mitchum gom, lichum; chāmum gom, don-po.'
dead was, lived; lost was, was-found.'

VĀYU.

According to Hodgson the Vāyus, who are vulgarly called Hāyus, inhabit the slopes of the central region of the Himalaya in Nepal. They are found in small villages scattered on both sides of the river Kosi, from the great valley of Nepal proper to that point where the Kosi turns southwards to issue into the plains. Their number in Nepal cannot be ascertained, but is said to be small and not to exceed a few thousands. At the last Census of 1901 some few speakers of Vāyu were returned from districts outside Nepal, viz.:

Assam, Lakhimpur	90
Bengal Presidency, Darjeeling	24
TOTAL	114

The Vāyus of Lakhimpur were probably either serving in our Indian Army, or were employed on tea-gardens.

Hodgson describes the Vāyus as being in an exceedingly depressed condition, probably passing to gradual extinction. There does not appear to be any close connexion between the different villages. Each village has a headman, whom they call *mājhua*. This name recalls the word *mañjhi*, which is used in the same way among the Santāls.

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HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London 1868.

Hodgson's Essays contain a full grammatical analysis of Vāyu with a good specimen of the language. The remarks which follow are entirely based on Hodgson's work, to which the student is referred for more detailed information. I have also reproduced Hodgson's specimen with the addition of an interlinear translation.

Vāyu is a typical language of the complex pronominalized class, though the conjugational system is less complicated than in the case of Bāhing.

Pronunciation.—The consonant *kh* has a peculiar sound. Hodgson describes it as 'verging upon a vague *th* or hard *h*, or Sanskrit *kṣh*.' Thus, *khis-to*, rub. According to the same authority '*kh* is hard Arabic, without the least vagueness, as in *khwas-to*, to tighten.'

E and *i* are commonly interchanged; thus, *ning-la* and *neng-la*, congeal. *O* and *u* are said to be interchangeable in the same way.

Old final consonants are often slurred, and the word is then pronounced in the abrupt tone; thus, *top-ta*, struck, but *to'-vi*, striking; *mēk'*, eye; *cho'-mi*, small. The abrupt tone has been indicated by means of the sign ' after the vowel or the consonant.

Some words are pronounced in what Hodgson calls the pausing tone; thus, *ī*, this; *mī*, that; *tō-vi*, placing, compare *to'-vi*, striking.

Concurrent consonants are changed in various ways. Thus *k* or *k'* often becomes *ng* before *m* and *n*, as in *thing-ne*, shut ye; *dāng-ne-m* and *dak-ne-m*, you desired; from *thik*, shut; *dak'*, desire, respectively. *K* moreover often becomes *p* after labials and *t* after dentals; thus *phi-ki-kōng-mi*, we came; *dām-pi-kōng-mi*, we were full; *ho-ti-kōng-mi*, we talked, from *phī*, come; *dam*, be full; *hot'*, talk, respectively. There are, however, many exceptions, at least in the case of dentals preceding the *k*, when the change only takes place if the dental is dropped. Compare *hot'-kok-mi*, we talk. In *dam-pop-mi*, we are full, the suffix *kok* has been changed to *pop* under the influence of the preceding *m*.

A final *t* is often changed to *s*; thus, *si-s-chyang*, an instrument to kill with; *si-s-chhok-mi*, we two kill him; *si-s-to*, kill him; *si-s-sung*, kill me, etc., from the base *sit*, kill. Before *m* a *t* is apparently sometimes changed to *n*; thus, *hon-mi*, talked, from *hot'*, talk. Similarly *p* becomes *m* before *n*; thus *tom-ne*, strike ye, from the base *top*, to strike.

Ng apparently becomes *m* after labials, and, sometimes, *n* after *t*; thus *dam-mu-m*, I am full, *si-n-mi*, I kill him, from *dam*, to be full; *sit'*, to kill, respectively. In these instances *mu* and *n*, respectively, are derived from the pronominal suffix *ngo*, *ng*.

Such changes play a great rôle in the conjugation of verbs.

Suffixes and prefixes.—Several suffixes and prefixes are used in the formation of words. The prefixes cannot, in most cases, be analysed. The prefix *ū* in *ū-pū*, father; *ū-mī*, mother, is originally a demonstrative pronoun. It has, however, become an inseparable part of the word. The meaning of many other prefixes cannot now be ascertained; thus, *cho-lo*, Tibetan *zla-ba*, moon; *b-li-(-ning)*, Tibetan *bzhi*, four, etc.

A common suffix is *lūng*, which denotes place; thus, *im-lūng*, sleeping room, from *im*, to sleep. The suffix *sing* is similarly added to verbal bases in order to form compounds with the meaning of time for an action; thus, *im-sing*, bed time.

The suffix *chyāng* denotes the instrument; thus, *top-chyāng*, a beating instrument, a hammer; *ruk-chyāng*, a ploughing instrument, a plough.

Nouns of agency are formed by adding the suffix *vi*; thus, *to'-vi*, a hammer; *pō-vi*, a maker; *cheli-tun-vi*, a goatherd. The suffix *wo* is sometimes used in a similar way; thus, *daksa-wo*, a covetous man; *liwo-wo*, a bow-man, an archer. A corresponding feminine is formed by adding the suffix *mi*; thus, *daksa-mi*, a covetous woman. The same suffix is also used to form neuter nouns; thus, *heldung-mi*, the yellow thing, gold; *khak-chhing-mi*, the black thing, iron; *dāwāng-mi*, the white thing, silver. It is connected with the suffix *mu* which is used in order to form adjectives and genitives, especially before neuter nouns; thus, *sing-mu*, wooden; *jājā-mu*, right; *mādum-mu*, central, etc. *Mi* and *mu* are connected with the demonstrative pronoun *mī*, that, and the verb substantive *mī*, *m*, which is used as an assertive particle after verbs.

A suffix *sa* occurs in words such as *ram-sa*, fear; *jung-sa*, fever; *suk'-sa*, hunger; *dak-sa*, wish; *ti-dak-sa*, water-wish, thirst, etc. It apparently forms abstract nouns from verbal bases.

Nouns.—There is no grammatical gender. The natural gender is distinguished by using different words or by adding suffixes such as *wo* and *cho*, male; *mi*, female. Thus, *kiki*, grandfather; *pipi*, grandmother; *lōcho* (or perhaps *lōñcho*), man; *mescho*, woman; *tā-wo*, boy; *tā-mi*, girl; *bang-cho*, a young man; *bang-mi*, a young woman:

bing-cho, a handsome man; *bing-mi*, a handsome woman. *Mes-cho*, woman, shows that *cho* cannot be a simple male suffix, and the male and female suffixes are sometimes added after *cho*; thus, *bang-cho-wo*, a mature man; *bang-cho-mi*, a mature woman.

Number.—There are three numbers, the singular, the dual, and the plural. Number is not separately indicated if it can be inferred from the context. In other cases numerals or the suffix *khāta*, which probably means 'many,' are added; thus, *nāyung got*, 'two hands'; *lōcho-khāta*, men.

Case.—The cases of the subject and the object are not indicated by means of any suffix. They are sufficiently marked in the verb. The subject of transitive verbs is, however, put in the case of the agent or the instrumental in such forms as are common to the active and the passive. Compare the remarks under the head of verbs, below.

The genitive is commonly expressed by putting the governed before the governing noun without adding any suffix; thus, *lōcho got*, the man's hand; *chhāju mādum-bē*, hill middle-in, in the mid-ascent of the hill. If there is no qualified noun the suffix *mu* or *m* is added; thus, *lōcho-mu*, the man's. The same is also sometimes the case before a qualified noun; thus *mulung-mu mādum-bē*, in the middle of the village. The suffix *m* is very commonly added after suffixes of number and in some pronouns; thus, *lōcho nak-pu-m* of two men; *lōcho khāta-m*, men's.

The suffix of the ablative is *khen*, that of the instrumental *hā*, and those of the locative *bē*, *hē*, and *ē*; thus, *sing-khen*, from the wood; *lōcho-hā*, by a man; *lōcho-bē*, in a man; *wan-hē*, in the top; *kem-ē*, in the house.

Other relations are indicated by adding postpositions such as *nung*, with; *bong*, up to, so far as; *rek*, towards, and so forth.

Adjectives.—Most words used as adjectives are formed from verbal bases, and they are also used as participles; thus, *met'-vi*, dying; *me'-ta*, dead; *jā-tāng*, eatable, wholesome, etc. When adjectives are used as nouns, they are often qualified by suffixes denoting the gender; thus, *suksa-wo*, the hungry man; *suksa-mi*, the hungry woman. The suffix *mu* is similarly used to denote irrational beings; thus, *noh'-ka-mu*, the good one.

Comparison is effected by putting the compared noun in the ablative; thus, *wathi-m khen cho'-mi*, him from small, smaller than he; *inung-khāta khen cho'-mi*, these from small, smallest among these; *sabim khen khimta*, all from cold, coldest.

Numerals.—The first four numerals have separate forms for the masculine, the feminine, and the irrational gender. Compare the table which follows:—

	Masculine.	Feminine.	Irrational.
One . . .	<i>kom-pu, kwong-pu</i>	<i>kwo-mi, kwong-mi</i>	<i>ko-lu</i>
Two . . .	<i>nāk-pu</i>	<i>nāng-mi</i>	<i>nā-yung</i>
Three . . .	<i>chhuk-pu</i>	<i>chhung-mi</i>	<i>chhu-yung</i>
Four . . .	<i>blik-pu</i>	<i>blig-mi</i>	<i>bli-ning</i>

There are further separate forms for the numerals 'five' and 'six'; thus, *ū-ning*, five; *chhu-ning*, six. *Chhu-ning* seems to be a compound and to mean 'three times two.' The final *ning* is another form of *nāyung*, two. *Uning*, five, probably has a similar origin.

The numerals above four are usually counted in hands, feet and scores; thus, *kolu got' khulup*, one hand entire, five; *nāyung got' khulup*, two hands entire, ten; *nāyung got' khulup-hā kolu got' khulup*, two hands entire with one hand entire, fifteen; *le got' khulup*, feet hands all, twenty; *cholōk* or *kolū cholōk*, one score, twenty; *bli-ning cholōk*, four score, eighty; *ūning cholōk* or *kolū got' cholōk*, five score, hundred.

Pronouns.—Pronouns are in most respects inflected like nouns. There are however separate genitive bases, which are also used before the suffixes *khen* of the ablative and *bē* of the locative, as also before postpositions such as *nung*, with. The dual is often indicated by adding the numeral *nāk-pu*, two; thus, *gō nāk-pu*, we two. There are, however, besides, separate dual suffixes in the two first persons, viz.: *chi* in the first and *chhe*, *chhi*, in the second. Similarly we find a plural suffix *ki* in the genitive of the first person and *ne*, *ni* in the second person. Compare *Rāi i-chi*, I and thou; *ō-chū*, I and he; *ye-chi*, you two; *in-ki*, I and you; *ang-ku*, I and they; *ān-ni*, you.

There are, moreover, two sets of forms in the dual and plural of the first person, not however in the nominative, but only in the genitive. Compare the table which follows:—

	First person.	Second person.	Third person.
Sing. Nom. . .	<i>gō</i>	<i>gōn</i>	<i>wathi</i> ; <i>mī</i> ; <i>i</i>
Instr. . .	<i>g^a-hā</i>	<i>gōn-hā</i>	<i>wathi-hā</i> ; <i>mī-hā</i> ; <i>i-hā</i>
Gen. . .	<i>ang</i>	<i>ung</i>	<i>ā</i> , <i>wāthi-m</i> , <i>mī-nung</i> , <i>i-nung</i>
Abl. . .	<i>ang-khen</i>	<i>ung-khen</i>	<i>wathi-m khen</i> ; <i>mī-nung-khen</i> ; <i>i-nung khen</i>
Dual Nom. . .	<i>gō-nākpū</i>	<i>gōn-chhe</i>	<i>wathi nāk-pu</i> ; <i>mī-nāk-pu</i> ; <i>i-nāk-pu</i>
Gen. . .	<i>ang-chi</i> (my and his), <i>ung-chi</i> (my and thy)	<i>ung-chhi</i>	<i>wathi-m nāk-pu-m</i> ; <i>mī-nāk-pu-m</i> ; <i>i-nāk-pu-m</i>
Instr. . .	<i>gō-nākpū-hā</i> , <i>g^a-hā nāk-pu-hā</i>	<i>gōn-chhe-hā</i>	<i>wathi nāk-pu-hā</i> , etc.
Plur. Nom. . .	<i>gō khāta</i>	<i>gōne</i>	<i>wathi khāta</i> ; <i>mī-khāta</i> ; <i>i-khāta</i>
Gen. . .	<i>ang-ki</i> (my and their), <i>ung-ki</i> (my and your)	<i>un-ni</i>	<i>wathi-m khāta-m</i> , <i>mī-nung khāta-m</i> , <i>i-nung khāta-m</i>
Instr. . .	<i>gōkhāta-hā</i> , <i>g^a-hā khāta-hā</i>	<i>gōne-hā</i>	<i>wathi khāta hā</i> , etc.

The pronouns of the third person are also used as demonstrative pronouns; thus, *i*, this; *mī* and *wathi*, that.

The numeral *nāk-pu*, two, is replaced by *nāng-mi* and *nāyung* if the pronouns refer to women or irrational beings, respectively.

Interrogative pronouns are *sū* and *sūnā*, who? *mische*, what? *hānung*, which? An interrogative pronoun is sometimes used as a kind of relative; thus, *hānung got-hā to'pung-mi mī nō-mi*, which hand-by struck-him-I that pains me, the hand with which I

struck him pains me. Usually, however, relative participles are used instead; thus, *jo-vi singtong thā thik-to*, eating man not hinder, don't hinder the man who eats.

Verbs.—The verb is the most interesting feature in Vāyu grammar. It is often a mere noun without different forms to denote the person of the subject. In such cases the subject of transitive verbs is put in the case of the agent. On the other hand, there is a long series of forms in which the person of the subject and the object are indicated by means of pronominal affixes inserted in the verb. We can therefore distinguish two different principles prevailing in Vāyu conjugation. A comparison of the forms usual in Bāhing and other dialects, in which pronominal suffixes are used to a much greater extent than in the case of Vāyu, points to the conclusion that an older system of indicating the subject and object by means of pronominal suffixes is on its way towards being superseded by the much simpler Tibeto-Burman principle, according to which the verb is a kind of noun incapable of inflexion in person and number.

The number of tenses is limited to two, a present, which is also used as a future, and a past, and even these two are often identical in form. In narrative sentences, a suffix *mi* or *m* must be added to all verbal tenses in order to show that the action really takes place; thus the base *phī* means 'to come,' and *wathi phī ki mā* means he comes or not, does he come? If we want to indicate that he really comes, *mi* must be added; thus, *wathi phī-mi*, he comes.

Subject.—The person of the subject is in many forms indicated by means of pronominal infixes which are inserted between the base and the copula *mi*, *m*. The details are as follows.

The affix of the first person singular is *ngo* or *ng*; compare Rāi *nga*, Limbu *ng*, etc.; thus, *phī-ngo-mi*, I go; *tā-ng-mi*, I place. After labials *ng* is replaced by *m*; thus, *jyop'-mu-m*, I am tired; *hom-mu-m*, I am tasted. In *to'mi*, I strike, the *m* seems to represent both the pronominal suffix and the copula.

In *si-n-mi*, I kill him; *si-n-chhe-m*, I kill them two; *si-n-me-m*, I kill them, the pronominal infix *ng* has apparently been contracted into one sound with the suffix indicating the object. Similarly the suffix *ng* is dropped or contracted before the suffix *no*, *nu*, which denotes an object of the second person; thus, *hā-nu-m*, I give thee; *hā-no-ne-m*, I give you.

A subject of the second person singular is not usually indicated by means of a pronominal infix. In the base *no*, to be, however, the second person singular is *no-nu-m*, art. The affix *nu* in this form is identical with the affix *no*, *nu* in forms such as *hā-nu-m*, I give thee; *top-nu-m*, I strike thee. They can just as well be translated 'thou art given by me,' 'thou art struck by me.' The suffix *no*, *nu* is identical with Kanāw'rī *n*, Thāmī *nā*, etc.

A subject of the third person singular is not indicated by means of any affix.

The first person dual is indicated by adding the affixes *chhok*, past *chhong*, if the person addressed is excluded, and *chhik*, past *chhing* if he is included; thus, *phī-chhok-mi*, *phī-chhik-mi*, we go; *phī-chhong-mi*, *phī-chhing-mi*, we went.

The affix *chhik* is also used to denote the second and third persons dual in the present tense of intransitive verbs; thus, *phī-chhik-mi*, you two, or, they two, come; *sis-chhik-mi*, you two, or, they two are killed. Forms such as *sis-chhik-mi* are also used as actives. In such cases, however, the subject is separately marked by being put in

the case of the agent. That the affix *chhik* does not really denote an active subject of the second and third persons is shown by the fact that it is replaced by *chhe* whenever a second affix indicating the object is added; thus, *sit-ngo-chhe-m*, you two, or, they two, kill me. The affix *chhe* is also used with intransitive verbs in the past tense; thus, *phī-chhe-m*, you two, or, they two, went.

In the first person plural the affixes *kok*, past *ki-kōng*, are added if the person addressed is not included; thus, *hā-ti-kok-mi*, we give him; *phī-ki-kōng-mi*, we went.

Kok is changed to *pop* after labials; thus, *dam-pop-mi*, we are lost. Similarly *ki-kōng* becomes *pi-kōng* after labials, and *ti-kōng* after dentals; thus, *dam-pi-kōng-mi*, we were lost; *ho-ti-kōng-mi*, we talked, from *hot*, talk. *Ti-kōng* is also used in such transitive verbs as indicate the object by means of a suffix beginning with *t*; thus, *hā-ti-kōng-mi*, we gave him; but *hā-ki-kōng-mi*, we were given. The corresponding reflexive form is *chī-kōng*; thus, *im-chī-kōng-mi*, we sleep.

If the person addressed is included the affixes are *ke* (after labials *pe*), past *ki-keng* (with the same parallel forms as in the case of *ki-kōng*); thus, *phī-ke-m*, we came; *im-chī-keng-mi*, we slept.

The affixes of the second and third persons plural are *ne*, *me*, respectively; thus, *phī-ne-m*, you come, you came; *phī-me-m*, they come, they came.

Object.—Reference has occasionally been made to affixes denoting the object in addition to those indicating the subject. The use of two affixes, one denoting the subject and another denoting the object, in one and the same form is not common. It is restricted to cases where the subject is in the plural and the object in the singular, or *vice versa*.

An object of the first person singular is indicated by means of the same infix as a subject of the same person; thus, *hā-su-ng*, give me; *thā hā-ngo*, don't give me. Such forms can of course also be considered as passives, and the affix as the affix of the subject. The affix *ng*, *ngo* can be followed by the affixes *chhe*, *ne*, and *me*, denoting an agent of the second or third person dual, the second person plural, and the third person plural, respectively; thus, *to'-mo-chhe-m*, you two (or they two) strike me; *hā-ngo-ne-m*, you give me; *hā-ngo-me-m*, they give me; *top-su-ng-me-m*, they struck me, etc. In forms such as *gō gōn-hā mut-ping-ku-m*, I thee-by to-stay gave, you made me stay, there is no affix to denote that the object is of the first person. The form *ping-ku-m* usually means 'gave him.' If it is correctly used, the passage is an instance of Tibeto-Burman principles supplanting the old conjugation of the dialect.

The first person dual and plural are only indicated in the imperative; the affixes are the same as in the case of the subject; thus, *hā-chong*, give us two, *hā-ki-kōng*, give us; *thā hā-chhok*, don't give us two; *thā hā-kōk*, don't give us. Forms such as *hā-kok-mi*, he gives us, are passive and should properly be translated 'we are given,' etc.

An object of the second person is only indicated with a subject of the first person singular. The affixes are *no* (*nu*), dual *no-chhe*, plural *no-ne*. It has already been remarked that there is no affix to denote the subject. Thus, *top-nu-m*, I strike thee; *top-no-chhe-m*, I strike you two; *top-no-ne-m*, I strike you. It is possible that the affix *ng* of the first person singular has been fused into one sound with the following *n*. If that is not the case, the restriction of the use of such forms to those cases in which the subject is of the first person singular, can only be a secondary development. A form

such as *top-nu-m*, I strike thee, would then be passive and should properly be translated 'thou art struck.' Such verbs as distinguish the active from the passive by using different vowels in the base, add the object affixes of the second person to the passive form; thus, *to-no-ne-m*, I place you; but *tā-ng-me-m*, I place them.

An object of the third person singular is usually indicated by adding an affix to the base. In many cases there are different affixes to denote the direct and the indirect objects, *ko* being used for the direct and *to* for the indirect one; thus, *yeng-ko*, see him; *yeng-to*, see for him; *jā-ko*, eat it; *jā-to*, eat for him; *khū-ko*, steal it; *khū-to*, steal for him; *po'-po*, lick it; *pop-to*, lick it for him. The last instance shows that *k* is changed to *p* in the usual way after labials.

In many cases the affix *to* is used for the direct as well as for the indirect object; thus, *chek-to*, hate him, and, for him; *sis-to*, kill him, and, for him, etc.

If the subject is of the first person singular the affix *ng*, *ngo*, is inserted between *ko*, *to* and the copula; thus, *hā-tu-ng-mi*, I give to him, I gave to him; *sis-tu-ng-mi*, I killed him; *tā-ku-ng-mi*, I placed him. Some verbs omit the affix of the object in the present. This is the case with such verbs as have different vowels in the active and the passive; thus, *tā-ng-mi*, I place him; compare *to-ngo-m*, I am placed. Verbs ending in *t*, which change this *t* to *s* before the affix *t*, do not appear to have any mark referring to the object in the first person singular of the present; thus, *si-n-mi*, I kill him. The *n* inserted before *mi* in this form is probably derived from the final *t* of the base and the pronominal affix *ng* of the first person singular. Similarly transitive verbs ending in *p* drop the affix of the object in the same forms; thus, *to'-mi*, I hit him. It is possible that *to'-mi* is simply a passive form 'he is hit.' If not, the *m* in *mi* must be derived from a double *m*, one the initial consonant of the verb substantive, the other the regular form of the affix of the first person singular after labials, the base of the verb being *top*. This latter explanation is probably the right one, two *ms* being used if the object is of the third person dual or plural. In such cases the affixes *chhe*, *me*, respectively, are inserted between the affix of the subject and the verb substantive; thus, *to-m-chhe-m*, I strike them two; *to-m-me-m*, I strike them; *si-n-chhe-m*, I kill them two; *si-n-me-m*, I kill them; *hā-tu-ng-chhe-m*, I give them two; *hā-tu-ng-me-m*, I give them.

It has already been remarked that there are no pronominal affixes to denote a subject of the second and third persons singular. Such forms are distinguished by using the suffix of the agent after the subject. If the subject as well as the object is of the third person singular, such forms can be considered as actives as well as passives. In the second person with an object of the third person singular, the form is always identical with that of the third person. The affix of the object is always added in the past; thus, *sis-tu-m*, thou killedest him, he killed him; *to'-pu-m*, struckest, struck, him. In the present, on the other hand, the passive forms are commonly used; thus, *to'-mi*, thou strikest him, he strikes him, he is struck; *hā-tu-m*, givest him, gives him, he is given. The affix of the object is added if it is *to* and the verb does not end in a *t*; thus, *thik-tu-m*, he shuts it, etc.; *bong-tu-m*, pleasest him, pleases him, is pleased, and so on.

If the subject is in the dual or the plural, an object of the third person singular is not separately marked. If the subject is of the third person the affix *to* is added as above, in the active as well as in the passive; thus, *hā-to-chhe-m*, they two give, or, are

given. In the past tense the affixes *to*, *ko*, etc., are always added; thus, *sis-to-chhe-m*, they two killed him; *tā-ko-me-m*, they put him, etc.

Voice.—There are three voices, the active, the passive, and the middle. The active and passive voices are distinguished by the use of pronominal affixes indicating the object in the case of the former, which are dropped in the latter. Intransitive verbs do not use affixes of the object. Their form therefore agrees with the passive of transitives.

It has already been remarked that the active and passive voices are often confounded, many forms being used with an active as well as with a passive meaning. In such cases the common Tibeto-Burman principle of distinguishing the subject and the object, not in the verb, but by means of additions to the noun, is resorted to, the subject of transitive verbs being put in the case of the agent; thus, *gon-hā wathi yeng-ku-m*, thee-by he was-seen. The meaning is, however, sometimes left to be inferred from the context, as is also the case in other Tibeto-Burman languages; thus, *Khāsa-khāta Hāyu it-ke-m*, Khas Hāyu called-are-we, we are called Hāyu by the Khas.

Three verbs, *tā*, to place; *jā*, to eat; and *pā*, to do, change their *ā* to *o* in most passive forms. Other verbs distinguish the two voices only by means of pronominal affixes. Those forms which differ in the active and the passive are the first person singular, the second person singular of the past, and the first person plural. In the second and third persons dual and plural an object of the first person singular is indicated by inserting the pronominal affix *ngo*; see above under the head of object. Other forms do not differ for the active and the passive; thus, *sis-tu-m* means 'he killed' and 'he was killed'; *sis-chhik-mi*, they two kill, or, are killed. It will be seen that the form *sis-tu-m* contains the affix of the object *tu*, and is, consequently, an active form. *Sis-chhik-mi*, on the other hand, has a passive form.

The middle voice is formed from transitive, and also from some intransitive, verbs by inserting *che*, dual *na*, plural *chi*, between the base and the personal affixes denoting the subject. Transitive bases ending in a vowel nasalize it before the infixes *che* and *chi*; thus, *pā-ng-mi*, I do it; *pā̃-chu-ng-mi*, I do it for myself.

Tense.—It has already been remarked that the dialect does not possess more than two finite tenses, the present and the past, and that the difference between the two is not great. The conjugational tables in Hodgson's Vāyu grammar are probably incomplete, and the distribution of the various forms on the present and the past sometimes makes the impression of being artificial.

It has already been remarked that the present and past tenses are distinguished by using different affixes to denote the subject in the dual and in the first person plural. The affix of the second person plural is *ne* in the present as well as in the past. A preceding sound is, however, usually changed to a nasal in the past; thus, *dak-ne-m*, you wish; *dak-ne-m* or *dāng-ne-m*, you wished; *gyop-ne-m*, you are tired; *gyōm-ne-m*, you were tired; *hot-ne-m*, you talk; *hō-ne-m*, you talked. It will be seen that a preceding vowel is, in such cases, lengthened, and that *n* is dropped before *n*; compare also *sit-ne-m*, you kill; *sē-ne-m*, you killed, with change of the long *i* to *ē*. The lengthening is accordingly due to a kind of contraction between the dropped consonant and the following *n*, and it should be noted that vowels are as a rule lengthened as a kind of compensation when a consonant is dropped; thus, *dā-mi*, from *dam-mi*, he is full.

The termination of the second and third persons singular is the simple copula *mi* or *m*, in the present as well as in the past; thus, *phī-mi*, comest, comes, camest, came. A preceding sound is usually treated in the same way as before *ne* in the past; thus, *dak-mi*, desires; *dāng-mi*, desired, etc. To judge from Hodgson's grammar the past is often also distinguished from the present by inserting an affix denoting the object; thus, *sit-mi*, thou killest; *sis-tu-m*, thou killedest. Similarly Hodgson also gives *sis-chhik-mi*, they two kill, but *sis-to-chhe-m*, they two killed. This distinction, however, seems to be artificial, the forms containing an affix of the object being properly active, the rest passive forms. Forms such as *hā-tu-m*, he gives, he gave, show that the affix of the object is also used in the present.

There remains the first person singular. The difference established between the present and the past in Hodgson's grammar is apparently sometimes artificial; thus, *si-n-mi*, I kill (him); *sis-tu-ng-mi*, I killed him, in which case the affix of the object is only added in the past. Forms such as *hā-tu-ng-mi*, I give, or gave, him, show that the use or non-use of the object affix does not mark a difference of time. There is apparently only one affix of the first person which is really a tense affix of the past, *viz.*, the affix *su-ng*, which is used in intransitive and passive verb; thus, *hā-ngo-m*, I am given; *hā-su-ng-mi*, I was given. In transitive bases ending in nasals the first person singular of the present ends in *su-ng-mi*, as does also the past tense of the passive; thus, *ping-su-ng-mi*, I give, I was given.

The table which follows registers the present and past tenses of the bases *phī*, to come; *dak'*, to desire; *dam*, to be full; and *hot*, to talk.

	Present.	Past.	Present.	Past.	Present.	Past.	Present.	Past.	Present.	Past.
Sing. 1 .	<i>phī-ngo-m</i>	<i>phī-sung-mi</i>	<i>dak-ngo-m</i>	<i>dak-sung-mi</i>	<i>dā-mu-m</i>	<i>dā-sung-mi</i>	<i>hoť-ngo-m</i>	<i>ho-sung-mi</i>		
2 .	<i>phī-mi</i>	<i>phī-mi</i>	<i>dak-mi</i>	<i>dāng-mi</i>	<i>dā-mi</i>	<i>dā-mi</i>	<i>hoť-mi</i>	<i>hōn-mi</i>		
3 .	<i>phī-mi</i>	<i>phī-mi</i>	<i>dak-mi</i>	<i>dāng-mi</i>	<i>dā-mi</i>	<i>dā-mi</i>	<i>hoť-mi</i>	<i>hōn-mi</i>		
Dual 1 excl.	<i>phī-chhok-mi</i>	<i>phī-chhong-mi</i>	<i>dak-chhok-mi</i>	<i>dak-chhong-mi</i>	<i>dām-chhok-mi</i>	<i>dām-chhong-mi</i>	<i>hos-chhok-mi</i>	<i>hos-chhong-mi</i>		
1 incl.	<i>phī-chhik-mi</i>	<i>phī-chhing-mi</i>	<i>dak-chhik-mi</i>	<i>dak-chhing-mi</i>	<i>dām-chhik-mi</i>	<i>dām-chhing-mi</i>	<i>hos-chhik-mi</i>	<i>hos-chhing-mi</i>		
2 .	<i>phī-chhik-mi</i>	<i>phī-chhe-m</i>	<i>dak-chhik-mi</i>	<i>dak-chhe-m</i>	<i>dām-chhik-mi</i>	<i>dām-chhe-m</i>	<i>hos-chhik-mi</i>	<i>hos-chhe-m</i>		
3 .	<i>phī-chhik-mi</i>	<i>phī-chhe-m</i>	<i>dak-chhik-mi</i>	<i>dak-chhe-m</i>	<i>dām-chhik-mi</i>	<i>dām-chhe-m</i>	<i>hos-chhik-mi</i>	<i>hos-chhe-m</i>		
Plur. 1 excl.	<i>phī-kok-mi</i>	<i>phī-ki-kōng-mi</i>	<i>dak-kok-mi</i>	<i>dak-ki-kōng-mi</i>	<i>dām-pop-mi</i>	<i>dām-pi-kōng-mi</i>	<i>hoť-kok-mi</i>	<i>ho-ti-kōng-mi</i>		
1 incl.	<i>phī-ke-m</i>	<i>phī-ki-keng-mi</i>	<i>dak-ke-m</i>	<i>dak-ki-keng-mi</i>	<i>dām-pe-m</i>	<i>dām-pi-keng-mi</i>	<i>hoť-ke-m</i>	<i>ho-ti-keng-mi</i>		
2 .	<i>phī-ne-m</i>	<i>phī-ne-m</i>	<i>dak-ne-m</i>	<i>dāng-ne-m</i>	<i>dām-ne-m</i>	<i>dām-ne-m</i>	<i>hoť-ne-m</i>	<i>hō-ne-m</i>		
3 .	<i>phī-me-m</i>	<i>phī-me-m</i>	<i>dak-ne-m</i>	<i>dak-me-m</i>	<i>dā-me-m</i>	<i>dā-me-m</i>	<i>hoť-me-m</i>	<i>kōn-me-m</i>		

It has already been noted that the object is indicated in various ways in transitive verbs. The details will be found in Hodgson's grammar. In this place we shall only give the present and past tenses of the active and the passive, and the middle voice of the base *ping*, to send, to give. In the middle voice there is no difference between the present and the past except in the dual and the first person plural.

	ACTIVE.		PASSIVE.		Middle Present.
	Present.	Past.	Present.	Past.	
Sing. 1 . . .	<i>ping-sung-mi</i>	<i>ping-kung-mi</i>	<i>ping-ngo-m</i>	<i>ping-sung-mi</i>	<i>ping-chung-mi</i>
2 . . .		<i>ping-ku-m</i>	<i>ping-mi</i>	<i>ping-mi</i>	<i>ping-che-m</i>
3 . . .		<i>ping-ku-m</i>	<i>ping-mi</i>		<i>ping-che-m</i>
Dual 1 excl. .			<i>ping-chhok-mi</i>	<i>ping-chhong-mi</i>	<i>ping-na-chhok-mi</i>
1 incl. .			<i>ping-chhik-mi</i>	<i>ping-chhing-mi</i>	<i>ping-na-chhik-mi</i>
2 . . .			<i>ping-chhik-mi</i>	<i>ping-chhe-m</i>	<i>ping-na-chhik-mi</i>
3 . . .		<i>ping-ko-chhe-m</i>	<i>ping-chhik-mi</i>		<i>ping-na-chhik-mi</i>
Plur. 1 excl. . .			<i>ping-kok-mi</i>	<i>ping-ki-kong-mi</i>	<i>ping-chi-kok-mi</i>
1 incl. .			<i>ping-ke-m</i>	<i>ping-ki-keng-mi</i>	<i>ping-chi-ke-m</i>
2 . . .			<i>ping-ne-m</i>	<i>ping-ne-m</i>	<i>ping-chi-ne-m</i>
3 . . .		<i>ping-ko-me-m</i>	<i>ping-me-m</i>		<i>ping-chi-me-m</i>

The missing forms of the active must be supplied from the passive, and *vice versa*. The past tense of the middle agrees with the present in all forms outside the dual and the first person plural which are as follows; dual 1 excl. *ping-na-chhong-mi*; 1 incl. *ping-na-chhing-mi*; 2. *ping-na-chhe-m*; 3. *ping-na-chhe-m*; plur. 1 excl. *ping-chi-kong-mi*, 1 incl. *ping-chi-keng-mi*.

Other forms are *ping-nu-m*, I send, or sent, thee; *ping-no-chhe-m*, I send, or sent, you two; *ping-no-ne-m*, I send, or sent, you; *ping-sung-chhe-m*, I send them two; *ping-sung-me-m*, I send them; *ping-ku-ng-chhe-m*, I sent them two; *ping-ku-ng-me-m*, I sent them; *ping-ngo-chhem*, you two, or they two, send me; *ping-sung-chhe-m*, you two, or

they two, sent me; *ping-ngo-ne-m*, you send me; *ping-ngo-me-m*, they send me; *ping-sung-ne-m*, you sent me; *ping-sung-me-m*, they sent me, etc.

Similarly are formed the present and past tenses of most transitive verbs.

It has already been remarked that the verbs *jā*, eat; *tā*, put; and *pā*, do, change their *ā* to *o* in the passive. Compare the table which follows:—

	ACTIVE.		PASSIVE.	
	Present.	Past.	Present.	Past.
Sing. 1 . .	<i>tā-ng-mi</i>	<i>tā-ku-ng-mi</i>	<i>to-ngo-m</i>	<i>to-sung-mi</i>
2 . .		<i>tā-ku-m</i>	<i>to-mi</i>	<i>to-mi</i>
3 . .		<i>tā-ku-m</i>	<i>to-mi</i>	
Dual 1 excl. .	<i>tā-chhok-mi</i>	<i>tā-chhong-mi</i>	<i>to-chhok-mi</i>	<i>to-chhong-mi</i>
1 incl. .	<i>tā-chhik-mi</i>	<i>tā-chhing-mi</i>	<i>to-chhik-mi</i>	<i>to-chhing-mi</i>
2 . .		<i>tā-chhe-m</i>	<i>to-chhik-mi</i>	<i>to-chhe-m</i>
3 . .		<i>tā-ko-chhe-m</i>	<i>to-chhik-mi</i>	
Plur. 1 excl. .	<i>tā-kok-mi</i>	<i>tā-ki-kōng-mi</i>	<i>to-kok-mi</i>	<i>to-ki-kōng-mi</i>
1 incl. .	<i>tā-ke-m</i>	<i>tā-ki-keng-mi</i>	<i>to-ke-m</i>	<i>to-ki-keng-mi</i>
2 . .		<i>tā-ne-m</i>	<i>to-ne-m</i>	<i>to-ne-m</i>
3 . .		<i>tā-ko-me-m</i>	<i>to-me-m</i>	

The base *nō*, to be, is inflected like *phī*, to come. The second person singular is, however, *nō-nu-m*, art; and the third person *nō-mi* or *nō-m*, is.

The base *lā*, to go, has the form *lā'la* in the second and third persons singular; thus, *lā-ngo-m*, I go; *lā'-sung-mi*, I went; *lā'la-m*, goest, goes, wentest, went.

Imperative.—The imperative is not a finite tense denoting that something takes place. It is accordingly not followed by the copula *mi* or *m*. In other respects it is identical with the past; thus, *phī*, come; *phī-chhe*, come you two; *phī-ne*, come ye; *im-che*, sleep; *im-nā-chhe*, sleep you two; *im-chi-ne*, sleep ye; *hā-to*, give him; *hā-to-chhe*, give to them two; *hā-chhe*, give you two; *hā-sung*, give me; *hā-chhong*, give us two; *hā-ki-kong*, give us; *hā-sung-chhe*, give me you two, and so forth.

The negative imperative is formed by prefixing *thā* to the present of transitives and to the past of intransitives; thus, *thā phī-chhe*, don't come you two; *thā hō-ne*, don't talk; *thā hā-chhok*, don't give to us two, etc. There are, however, many exceptions to this latter rule; thus, *thā hā-sung-ne*, do not ye give to me.

The suffix *mi*, *m* is not only omitted in the imperative, but also in other forms which do not state that an action really takes place; thus, *phī-ngo-nam*, come-I-if, if

I come; *phī-sa*, if he comes; *phī-sung-phen*, if I came; *phī-ngo-yu*, O that I might come, etc.

Verbal nouns and participles.—The base alone is used as a verbal noun; thus *phit'-hē*, coming-in, coming; *phit'-nung*, coming-with, when coming; *phit'-khen*, coming-from, after having come; *phit'-sing-hē*, coming-time-at, when coming. The instrumental of the reduplicated base is often used as a kind of conjunctive participle; thus, *phit'-phit'-hā*, having come. An infinitive of purpose is formed by adding *mung*; thus, *phit'-mung*, in order to come. This form is also used as a kind of relative participle; thus, *phit'-mung lom*, a way to go on.

The common suffixes of relative participles are *vi*, denoting the agent, *ta*, forming a kind of past participle passive, and *tāng* which is added in order to form a future participle passive; thus, *hā-vi*, who gives; *hā-ta*, given; *hā-tāng*, what will be given, fit to be given.

Causals.—Causals are formed by hardening a soft initial or else by suffixing *ping* to the base. Thus, *buk'*, wake; *puk'*, awaken: *duk'*, move along; *thuk-to*, move it: *bok*, to be born; *phok* and *bok-ping*, beget.

Negative particle.—The negative particle is a prefixed *mā*; thus, *mā phī-sung-mi*, I did not come.

For further details the student is referred to Hodgson's grammar and to the specimen which follows, which has been reprinted from Hodgson's work. A list of words will be found on pp. 409 and ff.

[No. 36.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

VĀYU.

(B. H. Hodgson, 1857.)

Ang	ming	Pāchya	nom.	Ang	thōko	Vāyu	nōmi.	Khāsa-khāta
My	name	Pāchya	is.	My	tribe	Vāyu	is.	Khas
Hāyu	it-ke-m.	Ung-ki	dāvo-be	Vāyu	is-chi-ke-m.	Gō	jek-ta	
Hāyu	call-us.	Our	language-in	Vāyu	call-ourselves.	I	old	
dum-sung-mi.		Hāthā-bong		dum-sung-mi	g-hā	mā	se-ng-mi.	
became-I.		How-much-up-to		became-I	me-by	not	know-I.	
Lē-gōt-kulup		chhuyung		wani-khen.			Dhankuta-mu	
Foot-hands-entire		three		top-from.			Dhankuta-of	
khakchhing-puchhum-chup-vi-khāta		pōgu-ha		hā-ta	vik	pā-chi-kok-mi.		
	soldiers	Rāja-by		given	field	cultivate-for-us-we.		
Ang	kō	mā	nom.	Ang	tā-wo	Gajrāj	Thāpa	nung nōmi.
My	land	not	is.	My	son	Gajrāj	Thāpa	with is.
Gon-hā	kōphe	nakphe	inang-munang	wathi	yeng-kum.	Wathim	nārung	
Thee-by	one-time	two-times	here	him	saw.	His	form	
gōn-hā	blek-tum.	Wathin	chho le	pō-kum.	Honko	ā	thum	rāmi.
thee-by	portrayed.	His	body also	made.	At-first	his	heart	feared.
Kaptān-hā	thūm	hā-nung	hōn-ping-kum.	Ang	dāvo	lit'nung		
Captain-by	heart	giving	agree-made-him.	My	language	teaching		
blining	chōlo	chupsit	khen	inhe	gō	gōn-hā	mut-ping-kum.	
four	months	ending	from	here	me	thee-by	to-stay-causedst.	
Dāvo	chingngak	chamchem.	Gōn	sēn-che.	Ung-jitā			
Language	very	difficult-is.	Thou	knowest-for-thyself.	Thy-asked			
dāvo	g-hā	chit-num.	Ang	thum-be	ithaji	nōmi,	gōn-hā	wālige
question	me-by	taught-thee.	My	heart-in	hope	is	thee-by	soon
lat-ping-ngom.	Ang-ki	thōko	Kōsi	blingmu	homba	imba		
to-go-allowed-shall-be.	Our	tribe	Kōsi	river	that-side-on	this-side-on		
mus-chi-kok-mi.	Nēpāl-khāral	khen	Tāmbakōsi	bong	mus-chi-kok-mi.			
sit-we.	Nepal-valley	from	Tāmbakōsi	to	sit-we.			
Gō-khāta	awal-be	mut-vi	māng	no-kok-mi.	Kūswār	Bōtia		
We	fever-districts-in	sitting	not	are-we.	Kūswār	Bōtia		
Dēnwār	awal-be	mut-vi	no-ne-m.	Awal-mu	ramsa-hā	gāng		
Dēnwār	fever-districts-in	sitting	are.	Fever-of	fear-by	river		
khēva	mā	mus-chi-kok-mi.	Vik	māng	pō-vi	ghādi-mu	chokphi	
near	not	sit-we.	Cultivation	not	doing	forest-of	herbs	

sētung	jō-vi	kem	mā	pō-vi	thōko	Kusūnda	Chōpāng	bāhamu
fruits	eating	house	not	making	tribes	Kusūnda	Chōpāng	like
chhāju	puchhi-be	mā	mus-chi-kok-mi.	Ang-ki-mu	kem	nōmi;		
hills	summits-on	not	sit-we.	Us-of	house	is;		
vik	le	nōmi;	pāngamu	vik	nom,	memha	makai	dōsi
field	also	is;	cultivable	field	is,	thus	maize	kodo
bōja	lēvi	rōwa	māsa	sākha	gōhūn	lāru	livi	vik
rice	millet	cotton	beans	barley	wheat	madder	ripen	ng field
Ang-ki	mūlung	kōlu-be	Hēngong-wo	bāha,	Lapchā	Limbu		
Our	homes	in-one-place	Nēwār	manner,	Lapchā	Limbu		
bāha	māng	jāhe,	chhāju	mādūm-be	gadha	pāhe	mus-chi-kok-mi.	
manner	not	changing,	hills	middle-in	terraces	making	sit-we.	
Chhāju	pūchhi-be	bōja	mā	'li-che-m,	jomsit-mu	ming	mische	
Hills	top-on	rice	not	grows,	grain-of	name	any	
le	mā	nom.	Hānung	bong	jomsit	lichem,	minung	bong
also	not	is.	How-much	up-to	grain	grows,	that	up-to
lat'-lat'-ha	mus-chi-kok-mi.	G ^a -hā-khāta-hā	ruk-lung-be	ruk-kok-mi				
going	sit-we.	Us-by	ploughing-country-in	plough-we				
duk-lung-be	duk-kok-mi.	Phalām-tu'-vi	sing-chuk'-vi	kōchōn-vi				
digging-country-in	dig-we.	Smiths	carpenters	potters				
ang-ki	thok-be	mā	no-me-m.	Kam-pā-chyāng	bingcho-pā-chyāng			
our	tribe-in	not	are.	Utensils	ornaments			
gyēti-m	gōt-khen	ing-chi-kok-mi.	Ang-ki	kem	ang-ki	gōt-hā		
other-of	hand-from	buy-we.	Our	houses	our	hand-with		
pā-chi-kok-mi.	Ang-ki	wās-chyāng	ang-ki	vik	sē-tang	rōwa-khen		
make-for-us-we.	Our	dress	our	field	gathered	cotton-from		
rōme-khāta-hā	dūri	chinchīng-hā	jēwa	pūng-me-m.	Vāyu-khāta			
wives-by	dūri	spinning	clothes	weave-they.	Vāyus			
khakchhing-puchhum-pō-vi (or -chup-vi)	mā	nō-me-m.	Mische-pā	gyēti				
soldiers	not	are.	Any-way	other				
namsang-mu	sēva	mā	pō-me-m.	Jēwa	Hēngong-wo	gōt-khen		
smell-of	service	not	do.	Clothes	Nēwārs	hand-from		
rangai	pō-me-m;	lōncho-khāta	dāwāng-mi (sic)	jēwa	wās-chi-me-m;			
dye	do;	men	white	clothes	wear;			
mes-cho-khāta	rangau-pō-ta	wās-chi-mem.	Ang-ki	mu-lung	ithijila	nō-mi.		
women	died	wear.	Our	villages	small	are.		
Nāyung	gōt	kulup-hā	bā	kulup-khen	chholup	bong	mūphta	chhāju
Two	hands	entire-with	half	entire-from	score	up-to	seated	hills
mādūm-be	it-hā	dōk-hā	ham-ta	nō-me-m.	Ang-ki	kem	chhālūng	sing-hā
sides-on	here	there	scattered	are.	Our	houses	rough	timber-from
pō-ta	dī-ha	wamta	hūng-lung-kō-hā	rō-ta	khisti-hā	sup-ta		
made	cane-with	(?)	chalk(?) -with	plastered	straw-with	thatched		

gēge-gēge pā-chi-mem. Kem bhitari nāyung kuna no-chhik-mi, kōlu
separately made-are. House within two rooms are, one
 im-lung kōlu khō'-lung. Tā-wo-khāta tā-mi-khāta • gēge-tā mā
sleeping-room one cooking-room. Boys girls separate-place not
 hok-mi. Banchodum-khen biak pa-chi-kok-mi. Nāyung gōt kulup-hā
sleep. Maturity-from marriage make-we. Two hands entire-with
 bā kulup-khen lē gōt kulup bong pēnku hā-hā-hā rome
half entire-from feet hands all up-to rupees giving wives
 ing-chi-kok-mi. Pēnku phem māng won-ti-ke nam rome upu kem-be
buy-our-we. Money pay not can-we if wife father house-in
 lat'-lat'-hā kam pā-pā-hā pheng-kok-mi. Mische mā pā-pā-hā me'-ta
going work doing pay-we. Anything not doing dead
 sing-tong kō-be khum-pop-mi. Khōcho puk chēli bēli mēchho
person earth-in bury-we. Fowl swine goat sheep buffaloes
 jā-chi-kok-mi; gai bbālu phōka mā jā-kok-mi; singwo-khūdu
eat-we; cows bears monkeys not eat-we; bees-honey
 dūdu chālun jā-kok-mi. Sōve tung-chi-kok-mi, bukehha-le tung-kok-mi.
milk eggs eat-we. Beer drink-we-our, spirits-also drink-we.
 Sōve ang-ki pō-ta ching-ngak tung-kok-mi; bukehha gyēti-m
Beer our made much drink-we; spirits others-of
 gōt-khen ing-ta yang-ngak tung-chi-kok-mi. Ang-ki chho-be mā
hand-from bought little drink-we. Our body-in not
 blek-chi-kok-mi; nōkchhung sas-chi-kok-mi, mescho le tōncho le.
tattoo-ourselves-we; ears bore-we, women also men also.
 Bālun-khen gyēti suna-le mā dak-kok-mi. Ang-ki chōlvi bālun,
Exorcist-from other any not wish-we. Our physician exorcist,
 gyēti suna-le mā nom. Vāyu thōko-mu singtong suna-hā brahman
other any not is. Vāyu tribe-of person any-by brāhman
 lama mā hon-mi. Gyēti-m lom mā khok-chi-kok-mi. Ang-ki vik
lama not obey. Others-of way not walk-we. Our field
 hā-khele mā wat-kok-mi. Upo met'-khen tāwo-khāta-hā chhing-ngak
ever not abandon-we. Father died-from sons-by much
 yang-ngak mā pāpā-hā ling-me-m. Tāmi-khāta-hā mische-le mā ling-me-m.
little not doing get-they. Daughters-by anything not get-they.
 Imha-mu dāwo dēvi ang-ki mājhua nō-mi. Inung wanikhen
Such disputes deciding our village-headman is. Him from
 pōvi sunā-le mā nom. Ang-ki thōko gyēti-m gōt-be lās-ta yang-ta
making anyone not is. Our tribe others-of hand-in gone decreased
 thōko nāti tolgong bong yang-mi.
tribe two handfuls till decreased-is.

FREE TRANSLATION OF THE FOREGOING.

My name is Páchya. I am a Vāyu. The Khas tribe call us Hāyu, but in our own tongue we call ourselves Vāyu. I am an old man. I do not know how old I am, but I am more than sixty years old. We cultivate the land assigned by the Rāja to the soldiers of the Dhankuta regiment. I have no land of my own. My son is in the service of Gajrāj Thāpa. You have seen him here several times, and drawn his portrait, and measured him. At first he was alarmed, but the captain reassured him, and induced him to consent. You have kept me here four months that I might teach you my language. Our language is very difficult, you must judge for yourself. I can only answer your questions. I hope that you will soon let me go.

Our tribe live on both sides of the Kosi, from the Valley of Nepal to the Tambakosi. We do not live in the fever districts, as do the Kuswārs, the Bōtiās, and the Dēnwārs. We do not live near the river for fear of the fever. We do not, neither, live on the hill summits like the Kusūnda and Chēpāng tribes, who never cultivate but live on wild herbs and fruits, and never build houses. We have houses, and cultivate the soil, growing maize, kodo, buckwheat, rice, millet, cotton, beans, barley, wheat, madder. We have fixed homes like the Nēwārs, and are not migratory like the Lepchas and Limbus. We occupy the central parts of the hill slopes, which we cut into terraces. Rice will not grow on the tops, nor any description of grain. We go up as high as grain will grow. We use the plough where it is possible. In other places we use the spade. We have no smiths, carpenters, or potters. We buy utensils and ornaments from others. We build our own houses, and our dress is made of home-grown cotton which our wives spin and weave. No Vāyus are soldiers, and we never take menial service. The Nēwārs dye our clothes. The men use white clothes, but the women wear dyed clothes. Our villages are small, usually fifteen to twenty houses, scattered here and there along the hill-sides. Our houses are made of rough timber, interlaced with canes, plastered with chalk, and thatched with straw. There are two rooms in the house, one for sleeping and another for cooking. There is no general dormitory for the grown up boys and girls of the village. We marry at maturity. We buy our wives at a cost of from fifteen to twenty rupees. If we have no money, we earn her by working in her father's house. We bury our dead without any ceremony. We eat fowls, swine, goats, sheep, and buffaloes, but not cows, bears, or monkeys. We also eat honey, milk and eggs. We drink beer and spirits. The beer is home-brewed, and we drink much of it. We must buy the spirits from others, and we therefore do not drink much of it. We do not tattoo our bodies, but we bore our ears, the men as well as the women. We have no other priest than the exorcist. He is also our physician. None of the Vāyu tribe follow the brāhmanas or lamas, and we do not adopt foreign customs. We never abandon our fields. When the father dies, the sons equally inherit him, the daughters do not inherit. Our village headman decides our disputes. We never appeal from him. Our tribe has been subjugated by others, and is reduced to very inconsiderable numbers.

OTHER NEPAL DIALECTS.

Hodgson has published vocabularies of several more Nepal dialects. Some of them such as Dahi, Dēnwār, Kuswār, Pākhyā and Thāru are Aryan forms of speech and do not interest us in this connexion. Others are of the same kind as Vāyu, and it will be of interest to collect such scraps of information about their grammar as can be gathered from Hodgson's vocabularies. Some short notes about the dialects of the Bhrāmu, the Chēpāngs, the Kusūndas, and the Thāksyas therefore follow. They are entirely based on the materials published by Hodgson.

The Chēpāng and Kusūnda tribes live in the central region of Nepal, to the west of the Vāyus. Their dialects are complex, pronominalized, forms of speech. The same is the case with the language of the Bhrāmu tribe, who dwell in the Nepal Terai. With regard to the remaining dialect, that of the Thāksya tribe, I am unable to state whether it is a pronominalized form of speech or not.

The vocabulary of these dialects is relatively free from Aryan loan-words, as will be seen from the short comparative vocabulary which follows :—

	Chēpāng.	Kusūnda.	Bhrāmu.	Thāksya.
One	<i>yā-zho</i>	<i>goi-sīng</i>	<i>dē</i>	<i>dī</i>
Two	<i>nhi-zho</i>	<i>ghīnga</i>	<i>nī</i>	<i>ngi</i>
Three	<i>sum-zho</i>	<i>dāha</i>	<i>soom</i>	<i>som</i>
Four	<i>plōi-zho</i>	<i>pinjāng</i>	<i>bī</i>	<i>bla</i>
Five	<i>pūma-zho</i>	<i>pangangjāng</i>	<i>bāngā</i>	<i>ngā</i>
Six	<i>krūk-zho</i>			<i>tu</i>
Seven	<i>chānā-zho</i>			<i>nges</i>
Eight	<i>prap-zho</i>			<i>bhre</i>
Nine	<i>taku-zho</i>			<i>ku</i>
Ten	<i>gyib-zho</i>			<i>chyū</i>
Twenty				<i>ngiyū</i>
Fifty				<i>ngasyū</i>
Hundred				<i>bhra</i>

	Chēpāng.	Kusūnda.	Bhrāmu.	Thāksya.
I	<i>ngā</i>	<i>chi</i>	<i>ngā</i>	<i>ghyāng</i>
Thou	<i>nāng</i>	<i>nu</i>	<i>nāng</i>	<i>nga</i>
Who ?		<i>nātāt</i>	<i>hai</i>	<i>tā</i>
What ?		<i>nātāng</i>		<i>khajupero</i>
Bird	<i>wā</i>	<i>kotau</i>	<i>jyāling</i>	<i>nom'ya</i>
Blood	<i>wēl, wī</i>	<i>uyū</i>	<i>chīwī</i>	<i>kā</i>
Child		<i>gīlāsē, chyāchi</i>		<i>ālōpichām</i>
Cow	<i>mō-syā</i>	<i>nokmwa</i>	<i>syā</i>	<i>mhē</i>
Day	<i>nyī</i>	<i>dīna</i>	<i>dīnā</i>	<i>sar</i>
Dog	<i>kwi</i>	<i>agai</i>	<i>akyā</i>	<i>nāga</i>
Ear	<i>nē, nō</i>	<i>chyāu</i>	<i>kānā</i>	<i>nha</i>
Egg	<i>wā-kūm</i>	<i>gwā</i>	<i>hom</i>	<i>chhyārkyaphūm</i>
Eye	<i>mai, mik</i>	<i>chining</i>	<i>mik</i>	<i>mī</i>
Fire	<i>mē, mī</i>	<i>jā</i>	<i>māi</i>	<i>mhē</i>
Fish	<i>nyā, ngā</i>	<i>ngāsa</i>	<i>nāngā</i>	<i>trangngā</i>
Foot	<i>la</i>	<i>chān</i>	<i>ūnzik</i>	<i>maletšin</i>
Goat	<i>mēsya, mīchā</i>	<i>mījha</i>	<i>mīchha</i>	<i>rāmo</i>
Hair	<i>mēn</i>	<i>gyaii</i>	<i>syām</i>	<i>chham</i>
Hand	<i>kūt-t</i>	<i>gipa</i>	<i>bhit</i>	<i>yāyāthīn</i>
Head	<i>tā, tōlong</i>	<i>chīpi</i>	<i>kāpā</i>	<i>ta</i>
Hog	<i>pyā (k)</i>	<i>hī, yāsa</i>	<i>paksyā</i>	<i>tīl</i>

	Chēpāng.	Kusūnda.	Bhrāmu.	Thāksya.
Horn	<i>rōng</i>	<i>ipīng jīng</i>	<i>ūnyā</i>	<i>ru</i>
House	<i>kyim, tim</i>	<i>bāhi</i>	<i>nam</i>	<i>ghīm</i>
Moon	<i>lahe, lame</i>	<i>jun</i>	<i>chalawani</i>	<i>lātingā</i>
Mountain	<i>rīās</i>	<i>parbat</i>	<i>dānda</i>	<i>yedadhya</i>
Mouth	<i>mōtong</i>	<i>birgyāḍ</i>	<i>anīm</i>	<i>sung</i>
Name	<i>myēng</i>	<i>giji</i>	<i>min</i>	<i>min</i>
Night	<i>yā</i>	<i>inggai</i>		<i>mun</i>
Road	<i>lyām</i>	<i>won</i>	<i>ūmmā</i>	<i>ghyām</i>
Sky	<i>sārāg</i>	<i>lāgāi</i>		<i>mu</i>
Smoke	<i>lū</i>	<i>tou</i>	<i>pāigū</i>	<i>puḍhi</i>
Stone	<i>bāng</i>		<i>kūng-bā</i>	
Sun	<i>nyām</i>	<i>ing</i>	<i>unī</i>	<i>ghāngi, saughini</i>
Tiger	<i>jā-(kela)</i>	<i>dāja kāuli</i>	<i>būmāng</i>	<i>nā</i>
Tooth	<i>srāk</i>	<i>toho</i>	<i>swā</i>	<i>gyo</i>
Tree	<i>sing (-tak)</i>	<i>ī</i>	<i>simma</i>	<i>ghyung</i>
Water	<i>tī</i>	<i>tāng</i>	<i>āwā</i>	<i>kya</i>
Good	<i>pīto</i>	<i>waiyaki</i>	<i>gādo</i>	<i>āsba</i>
Bad	<i>pīlo</i>	<i>ka-ingbarai</i>	<i>madō</i>	<i>na āsba</i>
Far	<i>dyāng-to</i>	<i>isinha</i>	<i>kalōk</i>	<i>chari</i>
Near	<i>lokto</i>	<i>ista</i>	<i>kanyāk</i>	<i>nyese</i>
Tall		<i>phiyong</i>	<i>alhok</i>	<i>bauchhēba</i>

	Chēpāng.	Kūsunda.	Bhrāmu.	Thākya.
Short		<i>poktok</i>	<i>anyak</i>	<i>putulu</i>
Eat	<i>jēche, jhisa</i>	<i>ām</i>	<i>cha</i>	<i>thila</i>
Drink	<i>tūmche, tumsa</i>	<i>tānq qonong</i>	<i>syāngā</i>	<i>pi-u</i>
Sleep	<i>emche, yemsa</i>	<i>iptu</i>	<i>nāwa</i>	<i>nhuko</i>
Come		<i>agga</i>	<i>thāyā</i>	<i>khau</i>
Go		<i>dā</i>	<i>yēngā</i>	<i>hero</i>
Run	<i>kī, kisa</i>	<i>gorgowōto</i>	<i>gēgwēya</i>	<i>nginahero</i>
Give	<i>būi</i>	<i>āi</i>	<i>pyū</i>	<i>pino</i>
Strike		<i>pungbōgo</i>	<i>mōtō</i>	<i>tāu, thopāt</i>
Kill		<i>puwāgo</i>	<i>sāto, aprito</i>	<i>thagothāpātī</i>

CHĒPĀNG.

The Chēpāngs live in the dense forests of the central region of Nepal, to the west of the great valley.

AUTHORITIES—

HODGSON, B. H.,—*On the Chepang and Kusunda Tribes of Nepāl. Journal of the Asiatic Society of Bengal*, Vol. xvii, Pt. ii, 1848, pp. 650 and ff. Reprinted in *Selections from the Records of the Government of Bengal*, No. xxvii, Calcutta, 1857, pp. 150 and ff., and in *Hodgson's Essays on the Languages, Literature, and Religion of Nepāl and Tibet*. London 1874, Pt. ii, pp. 45 and ff. Contains notes on the tribe and a vocabulary.

—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 317 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London 1880, pp. 161 and ff.

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FORBES, CAPT. C. J. F.,—*Affinities of the Dialects of the Chepang and Kusundah Tribes of Nepāl with those of the Hill Tribes of Arracan. Journal of the Royal Asiatic Society*, Vol. ix, 1877, pp. 421 and ff.

—*On Tibeto-Burman Languages. Ibidem*, Vol. x, 1878, pp. 210 and ff. Contains vocabularies, Chepang, etc.

—*Comparative Grammar of the Languages of Further India: a fragment. And other Essays*. London 1881. Contains comparative vocabularies, Chepang, etc.

Chēpāng is a dialect of the complex, pronominalized type. We are only unsatisfactorily informed about its grammatical features. Hodgson was of opinion that the dialect was likely to disappear ere long. I do not know in how far this forecast has been verified.

Nouns.—The natural gender is distinguished by using different words or by means of qualifying additions; thus, *pā*, father; *mā*, mother; *pūrsi*, man; *mīrū*, woman; *to*,

grandfather; *aie*, grandmother: *chō*, boy; *chō-riāng*, girl: *hou*, brother; *hou-dhiāng*, sister: *palam*, husband; *malam*, wife: *you-shyā*, bull; *mō-shyā*, cow.

We do not know anything about the existence of separate dual and plural suffixes. *Mai* in *wō-mai*, they, and *lum* in *ngi-lum*, we, are perhaps plural suffixes.

The genitive can apparently be formed by prefixing the governed to the governing word without any suffix; thus, *wā-kūm*, bird's egg, egg. The suffix *ku* means 'of,' and is probably used when the governing word is understood.

Other cases are indicated by adding postpositions. Such are *sāi*, to; *i*, with, from; *hāng*, in, on.

Numerals.—The first ten numerals are:—

<i>yā-zho</i> , <i>yā-zyo</i> , one.	<i>krūk-zho</i> , <i>krūk-zyo</i> , six.
<i>nhi-zho</i> , <i>nhi-zyo</i> , two.	<i>chānā-zho</i> , <i>chānā-zyo</i> , seven.
<i>sum-zho</i> , <i>sum-zyo</i> , three.	<i>prap-zho</i> , <i>prap-zyo</i> , eight.
<i>plōi-zho</i> , <i>plōi-zyo</i> , four.	<i>taku-zho</i> , <i>taku-zyo</i> , nine.
<i>pūma-zho</i> , <i>pūma-zyo</i> , five.	<i>gyib-zho</i> , <i>gyib-zyo</i> , ten.

Pronouns.—The following are the personal pronouns:—

<i>ngā</i> , I.	<i>nāng</i> , thou.	<i>ū</i> , he, she, it.
<i>ngā-ku</i> , my.	<i>nāng-ku</i> , thy.	<i>ū-ku</i> , his, her, its.
<i>ngi-lum</i> , we.	<i>ning-lum</i> , you.	<i>wō-mai</i> , they.
<i>ngi-ku</i> , our.	<i>ning-ku</i> , your.	<i>ū-mai-ku</i> , their.

Verbs.—We know almost nothing about the conjugation of verbs. Forms such as *bū-i*, give; *le-i*, take, are probably imperatives. The same is perhaps the case with forms ending in *che* and *s-che*; thus, *jē-che*, eat; *tum-che*, drink; *mū-s-che*, sit down; *nhō-s-che*, speak.

Hodgson supposed the forms ending in *sa* to be verbal nouns; thus, *jhi-sa*, to eat; *tum-sa*, to drink; *mu-sa*, to sit down. It is however also possible that they are relative participles or nouns of agency; compare *rūp-sa*, tailor; *naikyou-sa*, weaver, and so on.

Certain verbal forms end in *āng*; thus, *bajhināng*, to request. Hodgson supposed that they were participles. They can also be verbal nouns; compare, *youngsang*, tasting; *jensatāng*, murder; *latilāng*, robbery; *mharlāng*, love, and so on.

The negative participle is apparently a suffixed *lo*; thus, *pito*, good; *pi-lo*, bad; *nim-to*, sweet; *nim-lo*, sour; *bainang-lo*, to refuse. Compare the negative suffix *lo* in some Kuki Chin dialects.

KUSŪNDA.

The Kusūnda live in the same district as the Chēpāngs, viz., in the jungles of the central region of Nepal, close to the plains, to the westward of the great valley. Hodgson in 1848 predicted the extinction of the tribe within a few generations, and it can only be very insignificant.

AUTHORITIES—

HODGSON, B. H.,—*On the Chepang and Kusunda Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xvii, Pt. ii, 1848, pp. 650 and ff. Reprinted in *Selections from the Records of the Government of Bengal*. No. xxvii, Calcutta, 1857, pp. 150 and ff., and in *Hodgson's Essays on the Languages, Literature and Religion of Nepal and Tibet*. London 1874, Pt. ii, pp. 45 and ff. Contains notes on the tribe.

- HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nepál. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 327 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, London 1880, pp. 171 and ff.
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- ” —*On Tibeto-Burman Languages. Ibidem*, Vol. x, 1878, pp. 210 and ff. Contains vocabularies, Kusunda, etc.
- ” —*Comparative Grammar of the Languages of Further India: a fragment. And other Essays*. London 1881. Contains vocabularies, Kusunda, etc.

Hodgson classed Kusūnda as a dialect of the complex pronominalized type. The short remarks which follow are based on the vocabulary published by him.

Nouns.—Gender is distinguished by using different terms or by adding words with the meaning ‘male,’ ‘female,’ respectively. Thus, *pāi*, father; *māi*, mother; *talasāi*, boy; *taksē*, girl; *dūwōi*, husband; *ningdai myāhoa*, wife; *mih’ya dawāi*, man; *ningdai*, woman; *gyā kotau*, male bird; *gimi kotau*, female bird; *āgai gyā*, dog; *āgai gimi*, bitch, and so on.

We do not know anything about the existence of separate dual and plural suffixes.

Cases are formed by adding postpositions. Such are *nata igin*, of; *tāi*, in; *lai*, to; *jāng jai*, from; *āi*, by; *tāngche*, with; *kāuthāi*, without, and so on.

Numerals.—The first five numerals are *goi-sāng*, one; *ghinga*, two; *dāha*, three; *pin-jāng*, four; *pangang-jāng*, five. The final *sāng*, *jāng*, in some of these forms is probably a generic particle.

Pronouns.—The following are the personal pronouns:—

<i>chi</i> , I.	<i>nu</i> , thou.	<i>gida</i> , he, she, it.
<i>chīyī</i> , my.	<i>nīyī</i> , thy.	<i>gidayī</i> , his, hers, its.
<i>tok’-jHINGA</i> , we two.	<i>nōk’-jHINGA</i> , you two.	<i>gida-jHINGA</i> , they two.
<i>tok-jHINGAYī</i> , ours two.	<i>nok-jHINGAYī</i> , yours two.	<i>gida-jHINGAYī</i> , theirs two.
<i>chō-baki</i> , we.	<i>noki-baki, togarāki</i> , you.	<i>gida-baki</i> , their.
<i>cho-baki-yida, toki-baki-mida</i> , ours.	<i>noki-baki-yida</i> , yours.	<i>gida-baki-yida</i> , theirs.

The suffix *jHINGA* in the dual forms is probably another form of *ghinga*, two.

Some other forms are given in another place in Hodgson’s vocabulary; thus, *ki*, I; *tangda*, me; *gido-dāni*, him; *tok-jHINGAI*, by us two; *tok-khāgyai*, by us; *tokkhādai*, us; *nok-khag*, you, and so on.

Demonstrative pronouns are *ta* and *tāi*, this; *issi* and *it*, that.

Interrogative and indefinite pronouns are *nātāt*, who? *nātāng*, what? *nataim’ya hak*, anyone; *nataum’ya hāgit*, anything.

Verbs.—Hodgson gives the following table of the present tense active and passive of *pungbōgo*, strike,—

<i>ki pomatanha-u</i> , I beat.	<i>tangda pungmatabahini</i> , I am beaten.
<i>nu pomatawa</i> , thou beatest.	
<i>gida pomatawa</i> , he beats.	<i>gidodāni gidai pungmataba</i> , he is beaten.
<i>tok-jHINGAI pomatanhaī</i> , we two beat.	<i>tok-jHIGAI pomatabai</i> , we two are beaten.
<i>nok-jHINGA pomatawa</i> , you two beat.	
<i>gida-jHINGA pomatawa</i> , they two beat.	<i>gida-jHINGA gi pungmataba</i> , they two are beaten.
<i>tok-khāgyai pomatanhaī</i> , we beat.	<i>tokkhādai pomatabai</i> , we are beaten.
<i>nok-khag pomatawa</i> , you beat.	
<i>gidaki pomatawa</i> , they beat.	<i>gidakhai gi pungmataba</i> , they are beaten.

The base alone is apparently used as an imperative; thus, *ām*, eat; *dā*, go; *āi*, give; *mā*, take. Suffixes such as *o*, *u*, and *a* can apparently be added; thus, *gorgowōto*, run; *pungbōgo*, strike; *puwāgo*, kill; *mangbo*, hear; *auō*, do; *iptu*, sleep; *agga*, come; *pwāktoba*, speak, and so on.

Negative imperatives are *anibil*, do not; *anoktabin*, do not speak; *abāgānebin*, be silent. They are apparently formed by prefixing *a* and suffixing *bill* or *bin*. A prefixed negative *ā* seems to occur in *āyewā*, no.

BHRĀMU.

The Bhrāmus are one of the tribes of the Nepal Tarai. At the last Census of 1901, 15 speakers of the Bhrāmu dialect were returned from Assam.

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HODGSON, B. H.,—*Comparative Vocabulary of the Languages of the broken Tribes of Nepāl*. Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London 1880, pp. 161 and ff.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*, London 1868.

Hodgson stated that Bhrāmu is a dialect of the complex pronominalized type. The materials published by him are still the only foundation of our knowledge of the dialect. They are not sufficient for more than drawing attention to some few facts.

Nouns and adjectives are often preceded by a prefix *a*; thus, *a-kyā*, dog; *a-nap*, ant; *a-nām*, mouth; *a-mai*, mother; *a-bo*, white; *a-lhok*, long; *a-nyak*, short; *a-lham*, large, and so on. This *a* is probably a demonstrative pronoun.

We have no information about the way in which the natural genders are distinguished. *Babāi* is 'father' and *a-mai*, mother, and these words are probably used in order to denote the sex, as is the case in connected dialects.

There are apparently two numbers, the singular and the plural. The final *dū* in *hū-dū*, they, is probably a plural suffix.

Cases are formed by adding postpositions such as *kū*, of; *tū*, to; *gāng*, *jāng*, from; *dī*, in; *thāchi*, in, on; *gāi*, on, upon; *chou*, with.

The first five numerals are *dē*, one; *nī*, two; *swōm*, three; *bi*, four; *bā-ngā*, five.

The following are the personal pronouns:—

<i>ngā</i> , I.	<i>nāng</i> , thou.	<i>ū</i> , he, she, it.
<i>ngā-kū</i> , my.	<i>nāng-kū</i> , thy.	<i>ū-kū</i> , his, her, its.
<i>nī</i> , we.	<i>nūng</i> , you.	<i>hūdū</i> , they.
<i>nī-kū</i> , our.	<i>nūng-kū</i> , your.	<i>ūn-kū</i> , their.

The base *ū*, *hū*, is also used as a remote demonstrative; thus, *hūdī*, there. The corresponding nearer demonstrative is apparently *hī*; thus, *hīdī*, here.

Interrogative and indefinite pronouns are *hai*, who? *ku-wa*, how much? *sūng*, somebody; *hāng*, something.

We do not know much about the conjugation of verbs. The base alone, without any suffix, is apparently used as a present; thus, *mō* and *lik*, it is, yes; *mā-mī* and *a-lik*, it is not, no.

The base alone, or with one of the suffixes *ā* and *o* or *ū*, is used as an imperative; thus, *chā*, eat; *so*, get up; *syō*, walk; *syāngā*, drink; *thāyā*, come; *yēngā*, go; *thāyo*, take; *sāto*, kill; *pyū*, give, etc.

The negative participle is a prefixed *mā* or *a*, before imperatives a prefixed *mā*; thus, *mā-mī*, not is, no; *a-lik*, not is, no; *mā pē* and *mā khale*, do not speak, be silent.

The vocabulary is, to a great extent, mixed with Aryan words.

THĀKSYA.

Our information about the Thāksyas and their language is very unsatisfactory. I am unable to decide whether the dialect belongs to the pronominalized or to the non-pronominalized class.

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HODGSON, B. H.,—*Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nepāl. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 327 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. i, London 1880, pp. 171 and ff.

BEAMES, J.,—*Outlines of Indian Philology, with a map shewing the distribution of Indian Languages*. Calcutta 1867. Appendix A contains numerals in Thāksya, etc.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London 1868.

Nouns.—Gender is distinguished by using different words or by adding suffixes such as *gyā*, *dhō*, *rāgo*, *yese*, male; *mā*, *moma*, *mama*, *iso*, female. Thus, *ābo*, father; *āmā*, mother; *mrinthin*, husband; *mrinmhi*, wife; *pyung*, man; *mrin*, woman; *khēba*, old man; *khūgyu*, old woman; *mhē-yese*, bull; *mhē-mama*, cow; *rāmo-gyā*, he goat; *rāmo-mā*, she-goat; *mai rāgo*, he-buffalo; *mai moma*, she buffalo; *nom'ya dhō*, male bird; *nom'ya iso*, female bird.

We do not know anything about the existence of separate dual and plural suffixes.

Cases are formed by adding postpositions. Such are *chaye*, of; *dhyāri*, to; *kyāche*, from; *kau*, by; *ngāyero*, with; *ārobhoja*, without; *hisono*, in.

Numerals.—The first numerals are:—

1 <i>dī</i> .	6 <i>tu</i> .	20 <i>ngiyu</i> .
2 <i>ngi</i> .	7 <i>nges</i> .	30 <i>sombu</i> .
3 <i>som</i> .	8 <i>bhre</i> .	40 <i>blibyu</i> .
4 <i>bla</i> .	9 <i>ku</i> .	50 <i>ngasyu</i> .
5 <i>ngā</i> .	10 <i>chyu</i> .	100 <i>bhra</i> .

It will be seen that higher numbers are counted in tens.

Pronouns.—The following are the personal pronouns:—

<i>ghyāng</i> , I.	<i>nga</i> , thou.	<i>mhi</i> , <i>chana</i> , he, she, it.
<i>ghyang-ge</i> , my, mine.	<i>ngāye</i> , thy, thine.	<i>mhiye</i> , his, her, its.
<i>ghyang-si</i> , we two.	<i>ngi-si</i> , you two.	<i>mhi-si</i> , they two.
<i>ghyangsi-ye</i> , our two.	<i>ngi-si-ye</i> , your two.	<i>mhi-si-ye</i> , their two.
<i>ghyang-cha</i> , we.	<i>nga-cha</i> , you.	<i>mhi-cha</i> , they.
<i>ghyang-cha-ye</i> , our.	<i>nga-cha-ye</i> , your.	<i>mhi-cha-ye</i> , <i>mni-ye-ke</i> , their.

It will be seen that there are three numbers, the singular, the dual, and the plural. The table of the present tense of the verb *tāū*, strike, reproduced below, contains another set of forms; thus, *ngajai*, by me, I; *chyang-chai*, by thee. It seems as if the forms of the first and second persons have been interchanged in one of the two tables.

Demonstrative pronouns are *paāng kyungpa* (sic), this; *cha* and *khapamī*, that.

Interrogative and indefinite pronouns are *tā*, who? *khajupero*, what? *sabadhyangpa*, anyone; *khajāngpēmhi*, anything.

Verbs.—Hodgson gives the following table of the present tense active and passive of the verb *tāū*, beat—

<i>ngajai toba</i> , I beat.	<i>nga-zir tobamu</i> , I am beaten.
<i>chyang-chai tobā</i> , thou beatest.	
<i>the tobamu</i> , he beats.	
<i>nginji tobakā</i> , we two beat.	<i>ngingi tobamu</i> , we two are beaten.
<i>namāngi tobamu</i> , you two beat.	
<i>thamangi tobamu</i> , they two beat.	
<i>ngingichai tobamu</i> , we beat.	<i>ngiri</i> , we are beaten.
<i>nama-cha tobamu</i> , you beat.	
<i>mhi-cha-ka tobamu</i> , they beat.	

Imperatives are *lhau*, do; *khau*, come; *reto*, wake; *hero*, go; *pino*, give; *lhila*, eat; *tūpa*, sit down, etc. Negative imperatives are formed by prefixing *tha*; thus, *tha lau*, do not; *tha tyātō*, do not speak.

The usual negative particle is apparently a prefixed *ā*; thus, *ai*, no; *mhi-ā-kyāhopi*, look-not-good, ugly. We also find forms such as *na āsba*, not good, bad, with the Aryan *na*, not.

STANDARD WORDS AND PHRASES IN THE EASTERN

English.	Dhimal (Hodgson).	Thami (Darjeeling).	Simbu (Nepal).	Yakha (Darjeeling).
1. One	E	Diware	Thik, or lop-thik	Ikko
2. Two	Ngē	Nis	Nechhi	Hich-chi
3. Three	Sām	Tin	Sām-sī	Sum-ji
4. Four	Diā	Chār	Lī-sī	Li-ji
5. Five	Nā	Pānch	Nā-sī	Ngā-ji
6. Six	Tā	Ohhau	Tūk-sī	Tuk-ji
7. Seven	Nhū	Sāt	Nū-sī	Nu-ji
8. Eight	Yē	Āṭh	Yechhi	Yech-chi
9. Nine	Kūhā	Nau	Phāng-sī	Phang-ji
10. Ten	Tē	Das	Thī-bong	Ibong
11. Twenty	Bīsa	Bis	Nī-bong	Hi-bong
12. Fifty . . . .	.....	Pachās	Nā-gip	Hi-bong hich-chi nga ibong
13. Hundred	Nā bīsa	Sahe	Mānā thik, thī-bong kip, or thī-kip.	Ichurap
14. I	Kā	Gai	Angā	Kā
15. Of me	Kāng-ko	Gai-ko	Angā-in, ā-	Āgā-be
16. Mine	Kāng-ko	Gai-ko	Angā-in, ā-	Āgā
17. We	Kyēl	Ai-mi	Ānī, ānigē	Āning
18. Of us	King-ko	Mi-ko āng	Ānī-in, ānigīn	Āningā-be
19. Our	King-ko	Mi-ko	Ānī-in, ānigīn	Āningā
20. Thou	Nā	Nānko	Khenē	Ing-khi
21. Of thee	Nāng-ko	Nānko mā	Khenē-in, k'-	Ingā
22. Thine	Nāng-ko	Nānko	Khenē-in, k'-	Ingā
23. You	Nyēl	Nāng	Khenī	Ing-khi
24. Of you	Ning-ko	Nāng-ko ngāng	Khenī-in	Ingā
25. Your	Ning-ko	Nāng-ko	Khenī-in	Ingā

PRONOMINALIZED HIMALAYAN LANGUAGES.

Khamba (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāya (Hodgson).	English.
Ibom	Kwong	Tik-pu	Kolu	1. One.
Ngichchi	Niksi	Sak-pu	Nā-yung	2. Two.
Supchi	Sam	Suk-pu	Chhu-yung	3. Three.
Lichi	Lē	Bhaluk-pu, or maluk-pu	Bli-ning	4. Four.
Ngāchi	Ngō	Bhok-pu	Ū-ning	5. Five.
Tukohi	Rukba	Jhak-pu	Chhu-ning	6. Six.
Nuchi	Channi	Rok-pu . . . . .	.....	7. Seven.
Rechi	Yā	Rik-pu, or rek-pu . . . . .	.....	8. Eight.
Bochi	Ghā	Tam-pu, or tum-bu . . . . .	.....	9. Nine.
Ikpong	Kwaddyum	Tik-ri	Nāyung got' khulup	10. Ten.
Ikkhālo	Kwong āsim	Sākari	Le got' khulup; cholōk	11. Twenty.
Pachās	Niksi āsim ā-phlo	Bhokari . . . . .	.....	12. Fifty.
Ngāk-khal	Ngō āsim	Tik-ri-tu	Ū-ning cholōk	13. Hundred.
Kongā	Gō	Āng	Gō	14. I.
O-pi	Wā	Wa-po	Ang	15. Of me.
O-mi	Wā-ke	Wa-po	Ang-mu	16. Mine.
Kei	Gō-sūkū (<i>I and he</i>), gō-si (<i>I and thou</i>); gō-ku (<i>I and they</i>), gō-i (<i>I and you</i>).	Inki	Gō khāta	17. We.
O-khi-pi	Wā-si (<i>my and his</i>), i-si (<i>my and thy</i>); wāke (<i>my and their</i>), ike (<i>my and your</i>).	Inki-po	Ang-chi (<i>my and his</i>), ung-chi (<i>my and thy</i>); angki (<i>my and their</i>), ung-ki (<i>my and your</i>).	18. Of us.
I-mi	Wā-si-ke, i-si-ke; wakke, ikke.	Inki-po	Ang-chi, ung-chi; ang-ki, ung-ki.	19. Our.
Āmmi	Gā	Ānā	Gōn	20. Thou.
Ām-pi	Ī	Ā-po	Ung	21. Of thee.
Ām-mi	Ī-ke	Ā-po	Ung-mu	22. Thine.
Ānā	Gā-si (<i>dual</i>); gā-ni (<i>plural</i>)	Ānu	Gōn-chhe (<i>dual</i>); gōn-chhe (<i>plural</i>).	23. You.
Ām-mi āso	Ī-si (<i>dual</i>); i-ni (<i>plural</i>)	Ā-po	Ung-chhi (<i>dual</i>); un-ni (<i>plural</i>).	24. Of you.
Ām-mi	Ī-si; i-ni	Ā-po	Ung-chhi; un-ni	25. Your.

English.	Dhimāl (Hodgson).	Thāmi (Darjeeling).	Limbu (Nepal).	Yākhā (Darjeeling)
26. He	Wā	Dhā	Khūnē	Isāngālo
27. Of him	Ō-ko; wān-ko	Dhā-ko ngāng	Khūnē-in, kū-	U-gā-be
28. His	Ō-ko; wān-ko	Dhā-ko	Khūnē-in, kū-	U-gā
29. They	Ū-bal	Dhā-bāng	Khūn-čhī	U-jing-khi
30. Of them	Ū-bal-ko	Dhā-māng ngāng	Khūn-čhī-in	U-jing-khikkā-be
31. Their	Ū-bal-ko	Ta-bāng-ko	Khūn-čhī-in	U-jingā
32. Hand	Khūr	Lāk	Hāk-tapē	Muk
33. Foot	Khōkōi	Konte	Lāng-tapē	Lang
34. Nose	Nhāpū	Chingā	Nebō	Nāphuk
35. Eye	Mi	Mise	Mik	Mik
36. Mouth	Nāi	Ūgo	Murā	Mulā
37. Tooth	Sitong	Suwā	Hā, hābō	Hā
38. Ear	Nāhāthong	Kulnā	Nekhō, nēphak	Nāphāk
39. Hair	Po-shom	Chimēng	Mūri (<i>hair of body</i>), thegēk-pi (<i>hair of head</i>).	Tām-phāk
40. Head	Pūrin	Kāpu	Thegēk	Tāng-khruk
41. Tongue	Dētōng	Chile	Lesōt, lesōp-pā	Lem
42. Belly	Hēmāng; pātām	Bāng-kāl	Sāpōk	Phok
43. Back	Gāndi	Lukushā	Ēg	Missing
44. Iron	Chir	Chiuem	Phenji	Kekchi
45. Gold	Sona	Sun	Sāmyāng	Sāmmyāng
46. Silver	Rūpā	Chāndi	Yūpā	Yuppā
47. Father	Aba	A-pā	Pā, pāpā	Bā
48. Mother	Amma	Ā-mā	Mā, māmā	Mā
49. Brother	Yolla	Bubu	Phū (<i>elder</i>); nūsā (<i>younger</i>)	Phū
50. Sister	Rima	Humi	Nennē (<i>elder</i>); nūsā men- ohhemā (<i>younger</i>).	Nā
51. Man	Wāval	Mi	Manuvā	Yāmbi
52. Woman	Beval	Chā-maichā	Menchhemā	Metnyong-mā

Khambu (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāyu (Hodgson).	English.
Nā	Hārem	Um	Wathi	26. He.
Kho-pi	Ā, hārem-ke	Um-po	Wathi-m; ā	27. Of him;
Kho-mi	Ā-ke, hārem-ke	Um-po	Wathi-m; ā	28. His.
Kho-chi	Hārem daa	Hā-mul	Wathi khāta	29. They.
Kho-chi-pi	Ā-ni	Hā-mul-po	Wathi-m khāta-m	30. Of them.
Kho-chi-mi	Ā-ni	Hā-mul-po	Wathi-m khāta-m	31. Their.
Huh, huk	Gu blem	Khar	Got	32. Hand.
Long	Kholi blem	Phaaltu	Lē	33. Foot.
Nāp	Nen	Unu	Cho'no	34. Nose.
Miksi	Michi	Miksi	Mek'	35. Eye.
Ngo	Sheo	U-kam	Mukchu	36. Mouth.
Kāng	Khlet	Ngilo	Lū	37. Tooth.
Nobo	Sāmanen	Ngichto	Nok'-chung	38. Ear.
Tosang	Swōng	Do-sam	Swom	39. Hair.
Tong	Piya	Dākla	Pūchhi	40. Head.
Lem	Lyaur	U-lem	Li	41. Tongue.
Boo	Kōja	U-mupa	Muli; bimli	42. Belly.
Dosi	Ching	Chhumru	Sēti	43. Back.
Sel	Syāl	Sel	Khakehbing-mi	44. Iron.
Sun	Syeuna	Nima; or sun	Heldung-mi	45. Gold.
Chāndi . . . . .	.....	Chāndi	Dawāng-mi	46. Silver.
Pāā	Āpo	Pu	Ūpū	47. Father.
Māā	Āmo	Mu	Ūmū	48. Mother.
Bu . (elder); ne-chha (younger).	Lō-ba (younger); yā-wa (elder).	Wā-lanchu	Bōlo (elder); bālū (younger)	49. Brother.
O-ne-chhangā	Lō-ba (younger); yā-wa (elder).	Nā-wā michtum	Nunū (elder); diyu (young- er).	50. Sister.
Missi	Wainsa	Min	Lōcho	51. Man.
Mimchā	Mincha	Michum	Mes'cho	52. Woman.

English.	Dhimal (Hodgson).	Thami (Darjeeling).	Limbu (Nepal).	Yakkha (Darjeeling).
53. Wife	Bē	Umā	Mēt	Met-çhā
54. Child	Chan	Huchā	Henjā sā	Pichchhā
55. Son	Chan	Chā	Embechhā sā	Chyā
56. Daughter	Chamdi	Chā-mai	Menchhemā sā	Metnyu-bā
57. Slave . . . . .	.....	Sherhā	Yōgbā	Pānibā
58. Cultivator	Porja . . . . .	.....	Yā-kē-mō-bā (<i>daily labourer</i>)	Tendāngbā
59. Shepherd . . . .	.....	Gothālo	Kō-kōm-bā	Gothālā
60. God	Wā-rāng ; Bē-rāng	Bhagwān	Mang	Ishara
61. Devil . . . . .	.....	Bhut	Parēt	Bhut
62. Sun	Belā	Ūni	Nam	Nām
63. Moon	Tali	Chālā	Lā-bā	Lā
64. Star	Phūrō	Ūchhi	Khēsī-mik-pā	Chok-choki
65. Fire	Mē	Meh	Mē	Mi
66. Water	Chī	Pāngku	Chūā	Māng-chuwā
67. House	Sā	Nem	Him	Pāng
68. Horse	Ōyhā	Ghorā	Ōn	On
69. Cow	Piā	Sujā	Pit	Pik
70. Dog	Khiā	Kuchu	Kōchō	Kuchumā
71. Cat	Mēnkau	Birālo	Miyōng	Pusukmā
72. Cook	Dhāngāi kia	Gāre	Wā bhālē	Ipāchhā
73. Duck	Hangs	Hāns	Hānsā	Hānsa
74. Ass	Gadha	Gadhā	Gadhā	Gadhāhā
75. Camel . . . . .	.....	Unṭ	Ūnth	Unt
76. Bird	Jihā	Rhāngāle	Pa	Nuwā
77. Go	Hadē-li (<i>Verbal noun</i>)	Yāā	Pēgē	Khiyā
78. Eat	Chā-li	Chiyā	Chē	Cho
79. Sit	Yong-li	Hokā	Yāng-ē	Yungā

Khambu (Darjeeling).	Bāhing (Hodgson).	Bāi (Nepal).	Vāyu (Hodgson).	English.
Yuh	Ming	Meya	Romi	53. Wife. .
Chha chhāmā	Tā, gikba	Chūchu	Choo	54. Child. .
Chhā	Tā-wa	Chu	Tāwo	55. Son. .
Chhekume-chhā	Tā-mi	Chu michum	Tāmi	56. Daughter. .
Roḥ . . . . .	.....	Ruā . . . . .	.....	57. Slave. .
Khāretauwā	Byang-si-kok-ba	Ua-muk-po	Kō-duvi; wik-pōvi	58. Cultivator. .
Gothālā	Bhērā theulba	Bhera-jak-pu	Beli tūnvi	59. Shepherd. .
Ishwar . . . . .	.....	Isor . . . . .	.....	60. God. .
Chāppā . . . . .	.....	Bhut . . . . .	.....	61. Devil. .
Nām	Nam	Nām	Nomo, numa	62. Sun. .
Lā	Lā, tāsaba	Lalumtu	Cholo	63. Moon. .
Songer	Sorū	Sanger	Khwāmen	64. Star. .
Mi	Mi	Mi	Mē	65. Fire. .
Kāwā	Pwāku	Kanku	Ti	66. Water. .
Khim	Khyim	Kim	Kēm	67. House. .
Ghorā	Ghōra	Ghorā	Gōḍā	68. Horse. .
Pih	Bing	Bhii	Gai	69. Cow. .
Khe-bā	Khlichā	Khibu	Uri	70. Dog. .
Manimā	Birma	Munim	Dāna	71. Cat. .
Wāpā	Āpo bā	Phu bhālyā	Lōcho khocho	72. Cock. .
Hāns . . . . .	.....	Hāns . . . . .	.....	73. Duck. .
Gadhaha . . . . .	.....	Gadhā . . . . .	.....	74. Ass. .
Ont . . . . .	.....	Ūth . . . . .	.....	75. Camel. .
Chhowā	Chikba	Silpu	Chīchi	76. Bird. .
Khātā	Diwo	Khuchā	La'la	77. Go. .
Cha	Jāwo	Joni	Jāko	78. Eat. .
Tuwā-ti	Niso	Mo-ni	Musche	79. Sit. .

English.	Dhimāl (Hodgson).	Thāmi (Darjeeling).	Limbu (Nepal).	Yakhā (Darjeeling).
80. Come	Lē-li	Rāā	Pherē	Ābā
81. Beat	Dānghai-li	Reho	Hiptē	Mokta
82. Stand	Jāp-li	Thingā	Pōgē	Pugā
83. Die	Si-li	Siyā	Siē	Siyā
84. Give	Pi-li	Piyāng	Pi-rang-nē (to me), pirē (to anybody).	Pi
85. Run	Dhāp-li	Drokā	Lōktē	Luktā
86. Up . . . . .	.....	Yobi	Thō	To
87. Near	Chēngsō	Kherte	Nētang	Chhong
88. Down . . . . .	.....	Nabi	Yō, mō	Mo
89. Far	Dūrē	Ā-lam-thā	Mānkā	Māngdu
90. Before	Lāng; lāmpā	Hābi	Tōgang	Āthum
91. Behind	Nhū chopā	Libi	Ēgang	U-heksāng
92. Who	Hē-ti; hāshū	Suguri	Hā, en	I-sā
93. What	Hai	Hārāburi	Thē	I-lā
94. Why	Hai pā-li	Hārāburi	Thiang	I-juk
95. And . . . . .	.....	Ani	Nā	Ikhoē
96. But	Kintu-nā	Mā-ho-ke	Sang	Tara
97. If . . . . .	.....	.....	ilē	Bhanē
98. Yes	Hē	Āde	Wā	Hō-ō
99. No	A-hē	Mā-thā	Hōp	Nāknā
100. Alas	Hai-hai	Hāe . . . . .	.....	Āmbi
101. A father	Aba	Ā-pā	Lop-thik pā	Ikko bā
102. Of a father	Aba-ko	Ā-pā-ko	Lop-thik pā-ren	Ikko bā-gā
103. To a father	Aba-sng	Ā-pā-kai	Lop-thik pā-in . . . . .	.....
104. From a father	Aba-sho	Ā-pā-dekhin	Lop-thik pā-rōū-rū	Ikko bā-gā
105. Two fathers	Ngē-long aba	Dui ā-pā-haru	Nechhi pā-hā, papā-si	Hichchi bā
106. Fathers	Aba galai	Ā-pā-haru	Pā-hā, papā-si	Bā-chi

Khambu (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāyu (Hodgson).	English.
Bān-te	Rāwo; piwo	Piā	Phi	80. Come.
Kir-te	Teuppo	Yumini	To'po	81. Beat.
Thorep-te	Rappa	Repmachini	Ipche	82. Stand.
Siyā . . . . .	.....	Micha	Met'	83. Die.
Pi-te	Giwo	Bingā	Hāto	84. Give.
Bulth-te	Wanno	Bhulā	Lān	85. Run.
Mikto	Hatula	Tuko	Lonkha	86. Up.
Ikhingā	Nentha	Tabu	Khe'wa	87. Near.
Muken	Gwāre, gwāyeu	Ukokai	Yonkha	88. Down.
Orotomā	Brāba	Yākakhu	Kho'lam	89. Far.
Lais-pi	Ngalla di	Lalbu	Honko	90. Before.
Dos-pi	Notha di	Yābu	Nungna	91. Behind.
Āse	Syā	Bo	Sū; sūnā	92. Who.
Ūe	Māra	Ma	Mische	93. What.
Ūdohoe	Māra-ngā	Maka	Mischepā	94. Why.
Aiyāh . . . . .	.....	Kāi . . . . .	.....	95. And.
Mākā	Nākā	Meyo . . . . .	.....	96. But.
Doko	Khēddā	Tukho	-sa; -nam; -phen	97. If.
Oe	Aje	Ā . . . . .	.....	98. Yes.
Māāh	Mā-ā	Munā . . . . .	.....	99. No.
Āyā . . . . .	.....	Agu . . . . .	.....	100. Alas.
Ibom pā	Ā-po	Tik-pu pu	Ūpū	101. A father.
Ibom pā-mi	Ā-po ā-	Tik-pu pu-pu	Ūpū	102. Of a father.
Ibom pāng	Ā-po la	Tik-pu pu-lāi	Ūpū	103. To a father.
Ibom pā-pkā	Ā-po ding	Tik-pu pu-laka	Ūpū khen	104. From a father.
Ngichchi pā-chi	Ā-po daa-si	Sak-pu pu-mul	Ūpū nakpo	105. Two fathers.
Pāa-chi	Ā-po daa	Pu-mul	Ūpū khāta	106. Fathers.

English.	Dhimāl (Hodgson).	Thāmi (Darjeeling).	Limbu (Nepal).	Yākhā (Darjeeling).
107. Of fathers . . .	Aba galai-ko . . .	Ā-pā-haru-ko . . .	Pā-hā-ren . . .	Bā-chi-gā . . .
108. To fathers . . .	Aba galai-ēng . . .	Ā-pā-haru-lāi . . .	Pā-hā-ren . . .	Bā-chi . . .
109. From fathers . . .	Aba galai-sho . . .	Ā-pā-haru-dekhin . . .	Pā-hā-rōū-nū . . .	Bā-chi-nung . . .
110. A daughter . . .	Chāmdī . . .	Diware chā-mai . . .	Lop-thik menchhemā sā . . .	Ikko metnyang-mā chiyā . . .
111. Of a daughter . . .	Chāmdī-ko . . .	Diware chā-mai-ko . . .	Lop-thik menchhemā sā- ren.	Ikko metnyung-mā chiyā-gā . . .
112. To a daughter . . .	Chāmdī-ēng . . .	Diware chā-mai-lāi . . .	Lop-thik menchhemā sā- in.	Ikko metnyung-mā ā-chiyā . . .
113. From a daughter . . .	Chāmdī-sho . . .	Diware chā-mai-dekhin . . .	Lop-thik menchhemā sā- rōū-nū.	Ikko māmu-gā-mā . . .
114. Two daughters . . .	Ngē-long chāmdī . . .	Dui chā-mai-pāli . . .	Nechhi menchhemā sā-hā . . .	Hichehi . metnyung-mā chiyā-chi.
115. Daughters . . .	Chāmdī galai . . .	Chā-mai-pāli . . .	Menchhemā sā-hā . . .	Metnyung-mā chiyā-zi . . .
116. Of daughters . . .	Chāmdī galai-ko . . .	Chā-mai-pāli-ko . . .	Menchhemā sā-hā-ren . . .	Metnyung-mā chiyā-zi-gā . . .
117. To daughters . . .	Chāmdī galai-ēng . . .	Chā-mai-pāli-lāi . . .	Menchhemā sā-hā-in . . .	Māmu . . .
118. From daughters . . .	Chāmdī galai-sho . . .	Chā-mai-pāli-dekhin . . .	Menchhemā sā-hā-rōū-nū . . .	Metnyung-mā . chiyā-zi- nung.
119. A good man . . .	Ēlka wā-val . . .	Diware āprā mi . . .	Lop-thik manē nō-bā . . .	Ikko nu-nā yāp-mi . . .
120. Of a good man . . .	Ēlka wā-val-ko . . .	Diware āprā mi-ko . . .	Lop-thik nō-bā . manē-ren (or manē-ilen).	Ikko nu-nā yāp-mi-gā . . .
121. To a good man . . .	Ēlka wā-val-ēng . . .	Diware āprā mi-lāi . . .	Lop-thik manē nō-bā-rēn (or nō-bā-i len).	Ikko nu-nā yāp-mi . . .
122. From a good man . . .	Ēlka wā-val-sho . . .	Diware āprā mi-dekhin . . .	Lop-thik manē-rōūnā nō-bā . . .	Ikko nu-nā yāp-mi-nung . . .
123. Two good men . . .	Ngē-long ēlka wā-val . . .	Nis-ka āprā mi . . .	Nechhi nō-bā (-si) manē-hā . . .	Hip-pāng nu-hā yāp-mi-chi . . .
124. Good men . . .	Ēlka wā-val galai . . .	Āprā mi-haru . . .	Nō-bā manē-hā . . .	Nu-hā yāp-mi-chi . . .
125. Of good men . . .	Ēlka wā-val galai-ko . . .	Āprā mi-pāli-ko . . .	Nō-bā manē-hā-ren . . .	Nu-hā yāp-mi-chi-gā . . .
126. To good men . . .	Ēlka wā-val galai-ēng . . .	Āprā mi-pāli-kai . . .	Nō-bā manē-hā-in . . .	Nu-hā yāp-mi-chi-ngā . . .
127. From good men . . .	Ēlka wā-val galai-sho . . .	Āprā mi-pāli-dekhin . . .	Nō-bā manē-hā-rōū-nū . . .	Nu-hā yāp-mi-chi-nung . . .
128. A good woman . . .	Ēlka bē-val . . .	Diware āprā chā-mai-chā . . .	Lop-thik kē-nō-mā men- chhemā.	Ikko nunā metneng-mā . . .
129. A bad boy . . .	Mā ēlka wā-jan . . .	Diware narāmro hu-chā pāli (sic).	Lop-thik kē-jī-pā hen-jā . . .	Ikko isi-nā pichchhā . . .
130. Good women . . .	Ēlka bē-val galai . . .	Āprā chā-mai-chā pāli . . .	Nō-mā-si menchhemā-si . . .	Nu-hā metnyung-chi . . .
131. A bad girl . . .	Mā ēlka bējan . . .	Diware narāmro chā-mai-chā . . .	Lop-thik kē-jī-mā henjā . . .	Ikko isi-nā metnyunge . . .
132. Good . . .	Ēlka . . .	Āprā . . .	Nō-bā . . .	Nu-nā . . .
133. Better . . .	Ō-kō nhā-dong ēlka . . .	Āprā . . .	-nū-lē nō-bā . . .	Nu-nā . . .

Khambu (Darjeeling).	Bāhing (Hodgson).	Rai (Nepal).	Vāyu (Hodgson).	English.
Pāpā-chi-mi . . .	Ā-po daa ā-ni . . .	Pu-hām-po . . .	Ūpū khāta-m . . .	107. Of fathers.
Pā-chi-mi . . .	Ā-po daa la . . .	Pu-hām-lāi . . .	Ūpū khāta . . .	108. To fathers.
Pā-chi-pkā . . .	Ā-po daa ding . . .	Pu-hām-laka . . .	Ūpū khāta khen . . .	109. From fathers.
Ibom mimchnā . . .	Tā-mi . . .	Tik-pu mi-chum-chu . . .	Tā-mi . . .	110. A daughter.
Ibom o-chhā-pkā (sic) . . .	Tā-mi ā- . . .	Tik-pu mi-chum-chu-po . . .	Tā-mi . . .	111. Of a daughter.
Ibom o-chhā mimchhā-pkā (sic) . . .	Tā-mi la . . .	Tik-pu mi-chum-chu-lāi . . .	Tā-mi . . .	112. To a daughter.
Ibom o-chhā-chi-pkā (sic) . . .	Tā-mi ding . . .	Tik-pu mi-chum-chu-laka . . .	Tā-mi khen . . .	113. From a daughter.
Ngippo mimchhā-chi . . .	Tā-mi daa-si . . .	Sak-pu mi-chum-chu-hām . . .	Tā-mi nang-mi . . .	114. Two daughters.
Mimchhā-chi . . .	Tā-mi daa . . .	Mi-chum-chu-hām . . .	Tā-mi khāta . . .	115. Daughters.
Mimchhā-chi-mi . . .	Tā-mi daa ā-ni . . .	Mi-chum-chu-hām-pu . . .	Tā-mi khāta-m . . .	116. Of daughters.
Ichhā-chi mimchhā . . .	Tā-mi daa la . . .	Mi-chum-chu-hām-lāi . . .	Tā-mi khāta . . .	117. To daughters.
Ichhā-chi-pkā . . .	Tā-mi daa ding . . .	Mi-chum-chu-hām-laka . . .	Tā-mi khāta khen . . .	118. From daughters.
Ilpo missi nopā . . .	.....	Tik-pu na-pu min . . .	Noh'ka lōcho . . .	119. A good man.
Ibom ngāli nopā . . .	.....	Tik-pu na-pu min-po . . .	Noh'ka lōcho . . .	120. Of a good man.
Ilpo ngāli nopā . . .	.....	Tik-pu na-pu min-lāi . . .	Noh'ka lōcho . . .	121. To a good man.
Ilpo ngāli no-pi-kā . . .	.....	Tik-pu na-pu min-laka . . .	Noh'ka lōcho khen . . .	122. From a good man.
Ngippo ngāli nopā . . .	.....	Sak-pu na-pu min-mul . . .	Noh'ka lōcho nakpo . . .	123. Two good men.
Ngāli nop-chi . . .	.....	Na-pu min-mul . . .	Noh'ka lōcho khāta . . .	124. Good men.
Ngāli nop-chi-mi . . .	.....	Na-pu min-mul-po . . .	Noh'ka lōcho khāta-m . . .	125. Of good men.
Ngāli nop-hām . . .	.....	Na-pu min-mul-lāi . . .	Noh'ka lōcho . . .	126. To good men.
Ngāli nop-chi-kā . . .	.....	Na-pu min-mul-laka . . .	Noh'ka lōcho khen . . .	127. From good men.
Ilpo mimchhā ngāli nopā . . .	.....	Tik-pu na-pu mi-chum . . .	Noh'ka mescho . . .	128. A good woman.
Ilpo wachchha ngāli ipā . . .	.....	Tik-po ja-a-du chuchu . . .	Māng noh'kā tāwo . . .	129. A bad boy.
Ngāli nopā mimchhā-chi . . .	.....	Na-pu mi-chum . . .	Noh'ka mescho khāta . . .	130. Good women.
Ilpo mimchhā ngāli ipā . . .	.....	Tik-pu ja-a-du mi-chum-chu . . .	Māng noh'kā tāmi . . .	131. A bad girl.
Nopā . . .	Neuba . . .	Na-pu . . .	Noh'ka . . .	132. Good.
Ngāli nopā . . .	Yem ding neuba . . .	Jhan na-pu . . .	Wathim khen noh'ka . . .	133. Better.

English.	Dhimāl (Hodgson).	Thāmi (Darjeeling).	Limbu (Nepal).	Yākhā (Darjeeling).
134. Best.	Sogiming-ko nhā-dong ēlka	Jhan āprā	Kāk-nū-lē (chhenā) nō-bā	Uchu nu-nā
135. High	Dhāngā	Ālamgā	Kēm-bā	Ket-nā
136. Higher	Ō-kō nhā-dong dhāngā	Jhan ālamgā	Chhenā (<i>more</i>) kēm-bā	Ket-nā-hi
137. Highest	Sogiming-ko nhā-dong dhāngā.	Ajhar ālamgā	Kāk-nū-lē kēm-bā	Nabhaudācha ketnā
138. A horse	Ōyhā	Diware ghorā	Lop-thik ōn	Ikko on
139. A mare	Thangani Ōyhā	Diware ghorī	Lop-thik ōn kū-m-mā	Ikko on i-mā-chhā
140. Horses	Ōyhā galai	Ghorā-pāli	Ōn-hā	On-zi
141. Mares	Thangani Ōyhā galai	Ghorī-pāli	On kū-m-mā-hā	On i-mā-chhā-chi
142. A bull	Dānkā piā	Diware pāpā-syā	Pit sandriā (<i>a black bull with red markings</i>).	Ikko-pik
143. A cow	Mahani piā	Diware māmā-syā	Pip-mā	Ikko-pik-mā
144. Bulls	Dānkā piā galai	Pāpā-syā-pāli	Pit sandriā-hā	Pik-chi
145. Cows	Mahani piā galai	Māmā-syā-pāli	Pip-mā-hā	Pik-mā-chi
146. A dog	Dānkā khiā	Diware kuchu	Lop-thik kōchō	Ikko kuchu-mā
147. A bitch	Mahani khiā	Diware kuchu-mi	Lop-thik kōchō-mā	Ikko kuti-mā
148. Dogs	Dānkā khiā galai	Kuchuwā pāli	Kōchō-hā	Kuchu-mā-zi
149. Bitches	Mahani khiā galai	Kuchumā pāli	Kōchō-mā-hā	Kuti-mā-zi
150. A he goat.	Eēchā	Diware boke chuṛi	Lop-thik mēndak yārim-bā	Ikko ippā chhā
151. A female goat	Mahani eēchā	Diware māmā chuṛi	Lop-thik mēndak-mā	Ikko imā chhā
152. Goats	Eēchā galai	Chuṛi-pāli	Mēndak-hā	Menthimā-chi
153. A male deer	.....	Diware dārhe ārki	Lop-thik pēngwā kū-m-bā	Ikko kissā darhe
154. A female deer	.....	Diware māmā ārki	Lop-thik pēngwā kū-m-mā	Ikko kissā umā
155. Deer	.....	Ārki-pāli	Pēngwā-hā	Kissā-chi
156. I am	Kā jēhi-kā	Gai hok-ngā-du	Angā wā-ā	Kāi
157. Thou art	Nā jēhi-nā	Nā hok-ngā-du	Khenē k'-wā	Ing-khi nākkā
158. He is	Wā jēhi	Begāle hoddu	Khunē wā	U-khi i
159. We are	Kyēl jēhi-kyēl	Ni-hoki-du	Ānī ā-wā, ānigē wā-igē	Āning nā-hāi
160. You are	Nyēl jēhi-nyēl	Nāng hotnā-du	Kheni k'-wā-i	Ing-khi nā-kū

Khambu (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāyu (Hodgson).	English.
Nopā	Haupe ding neuba	Jhan na-pu	Sabim khen noh'ka	134. Best.
Urorepā	Lāba	Rippu	Jongta	135. High.
Hosongā urorepā	Yem ding lāba	Jhan rippu	Wathim khen jongta	136. Higher.
Jhan-jhan urorepā	Haupe ding lāba	Jhan rippu	Sabim khen jongta	137. Highest.
Ibom ghorā	Āpo ghōra	Tik-pu ghorā	Gōdā	138. A horse.
Ibom ghorī	Āmo ghōra	Tik-pu ghorī	Mes'cho gōdā	139. A mare.
Ghorā-chi	Āpo ghōra daa	Ghorā-hām	Gōdā khāta	140. Horses.
Ghorī-chi	Āmo ghōra daa	Ghorī-hām	Mes'cho gōdā khāta	141. Mares.
Ibom goru	Āpo bing	Tik-pu sāryā	Lōcho gai	142. A bull.
Ibom pi	Āmo bing	Tik-pu bhi	Gai	143. A cow.
Bāsāhā-chi	Āpo bing daa	Sāryā-hām	Lōcho gai khāta	144. Bulls.
Pi-chi	Āmo bing daa	Bhi-mul	Gai khāta	145. Cows.
Ibom khebā	Āpo khliha	Tik-pu khibu	Lōcho ūri	146. A dog.
Ibom khepchi	Āmo khliha	Tik-pu khibu me	Mes'cho ūri	147. A bitch.
Khep-chi	Āpo khliha daa	Khibu mul	Lōcho ūri khāta	148. Dogs.
Khepchi-chi	Āmo khliha daa	Khibu-me-mul	Mes'cho ūri khāta	149. Bitches.
Ibom chhāngārā-pā	Āpo swongāra	Tik-pu chhangur bokā	Lōcho cheli	150. A he goat.
Ibom chhāngārā-mā	Āmo swongāra	Tik-pu chhangur	Mes'cho cheli	151. A female goat.
Chhāngārā-chi	Swongāra daa	Chhangur-bokā-mul	Cheli khāta	152. Goats.
Ibom khissi dāre	Āpo kisi	Tik-pu darhya mirga . . . . .	.....	153. A male deer.
Ibom khis om-mā	Āmo kisi	Tik-pu mirga me . . . . .	.....	154. A female deer.
Khis-chi	Kisi daa	Mirga-mul	Kēchho	155. Deer.
Kongā tuo	Bwāng-ngā	Ang mo-tā	Nō-ngo-m	156. I am.
Ām tuwe	Bwāng-ngē	Ānā mo-tā	Nō-nu-m	157. Thou art.
Khungko tuwe	Bwāng	Um mo-tu	Nō-mi	158. He is.
Kei tuwe	Bwāk-kā	Ang-ku muktā	Nō ke-m	159. We are.
Ān tuwe	Bwāng-ni	Āng (sic)-mul ā-mo-bi-ni	Nō-ne-m	160. You are.

English.	Dhimāl (Hodgson).	Thāmi (Darjeeling).	Limbu (Nepal).	Yākhā (Darjeeling).
161. They are . . .	Ū-bal jēhi . . .	Dhā-mā pāli hod-du . . .	Khūnchhi mē-wā . . .	I-khā-zī nāekhā . . .
162. I was . . .	Kā higā-hi-kā . . .	Gai hok-ngā-thiyo . . .	Angā wāyang . . .	Kā wāeng-nā . . .
163. Thou wast . . .	Nā higā-hi-nā . . .	Nā hoknā-du-thiyo . . .	Khenē k'-wā-yē . . .	Ing-khi wāe-gā-nā . . .
164. He was . . .	Wā higā-hi . . .	Dhā hod-du-thiyo . . .	Khūnē wā-yē . . .	Hitnā wāe-na . . .
165. We were . . .	Kyēl higā-hi-kyēl . . .	Ni hoki-du-thiyo . . .	Ānī ā-wā-yē, ānigē wā-igē	Āning-khi wainghā . . .
166. You were . . .	Nyēl higā-hi-nyēl . . .	Ningwai hodni-du-thiyo . . .	Kheni k'-wā-l . . .	Inning-khik waiga-hā . . .
167. They were . . .	Ū-bal higā-hi . . .	To-bāngai hodni-du-thiyo . . .	Khūnchhi mē-wā-yē . . .	I-khā-zī wācha-zī . . .
168. Be . . .	Jē . . .	Thāā . . .	Wā-yē, pōk-hē . . .	Leksā . . .
169. To be . . .	Jēng-li . . .	Thāsā . . .	Wā-mā ; pōng-mā . . .	Wetnā . . .
170. Being . . .	Jēng-katang . . .	Thātāle . . .	Kē-wā-pā, kē-pōng-pā . . .	We-nu-chā . . .
171. Having been . . .	Jēng-tēng . . .	Jet-long-tā-le . . .	Wā-yē-ang ; pōk-sē-ang . . .	Leksā-gā-hung . . .
172. I may be . . .	.....	Gai thāngnā du . . .	Angā pōng-mā sūk-tū-ng . . .	Kā leng-me-ngā-nā . . .
173. I shall be . . .	Kā jēnkā . . .	Gai hoknā du . . .	Angā wā-ā . . .	Kā leng-ngā . . .
174. I should be . . .	.....	Gai-kāi thā-ngā du . . .	Angā wā-ā . . .	Kā yung-mā-leng-di . . .
175. Beat . . .	Dāng-hai . . .	Reho . . .	Hip-tē . . .	Mokmā . . .
176. To beat . . .	Dāng-hai-li . . .	Re-munā . . .	Hip-mā . . .	Mok-mā-gā . . .
177. Beating . . .	Dāng-hai-katang . . .	Rehunā . . .	Hip-tū-ang . . .	Mokmā-ngā . . .
178. Having beaten . . .	Dāng-hai-tēng . . .	Reko-dumtole . . .	Hip-tū-ang . . .	Mok-tu-kā-hong . . .
179. I beat . . .	Kā dāng-hai-khi-kā . . .	Ge rehunu . . .	Angā hip-tū-ng (<i>him</i> , and so also in Nos. 180-184).	Mok-neng . . .
180. Thou beatest . . .	Nā dāng-hai-khi-nā . . .	Ne rehunā-du . . .	Khenē k'-hip-tū . . .	Ing-khi-ngā mok-tu-gā . . .
181. He beats . . .	Wā dāng-hai-khi . . .	Dhāi rehu-du . . .	Khūnē hip-tū . . .	U-khi-ngāng mok-tū . . .
182. We beat . . .	Kyēl dāng-hai-khi-kyēl . . .	Ni re-sā . . .	Ānī ā-hip-tū-m, ānī-gē hip-tū-m-bā.	Kā-ni-ngā mok-tu-nu . . .
183. You beat . . .	Nyēl dāng-hai-khi-nyēl . . .	Nai reho . . .	Kheni k'-hip-tū-m . . .	Ing-khi-ngā mok-tu . . .
184. They beat . . .	Ū-bal dāng-hai-khi . . .	Dhā-bang-e rehu-du . . .	Khūnchhi mē-hip-tū . . .	U-jing-khik-ngā mokkā . . .
185. I beat (<i>Past Tense</i>) . . .	Kā dāng-hai-hi-kā . . .	.....	Angā hip-nē (<i>thee</i> , and so also in Nos. 186-190).	.....
186. Thou beatest (<i>Past Tense</i>) . . .	Nā dāng-hai-hi-nā . . .	.....	Khenē k'-hip-sing . . .	.....
187. He beat (<i>Past Tense</i>) . . .	Wā dāng-hai-hi . . .	.....	Khūnē k'-hip-tē . . .	.....

Khambu (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāyu (Hodgson).	English.
Khas tuwe . . .	Bwāng-me . . .	U-mul-hām mo-ta . . .	Nō-me-m . . .	161. They are.
Kong tuo . . .	Bwākti . . .	Āng monga . . .	Nō-sung-mi . . .	162. I was.
Ām tuwāyo . . .	Bwāktē . . .	Ānā mom . . .	No-nu-m . . .	163. Thou wast.
Kho tuwā . . .	Bwāktā . . .	Um mom . . .	No-mi . . .	164. He was.
Ke tuwe . . .	Bwāktāko . . .	Āng-ku mukā . . .	Nō-keng-ni . . .	165. We were.
Ān-ni tuwani . . .	Bwāktāni . . .	Ān-ni ā-mo-nim . . .	Nō-ne-m . . .	166. You were.
Khas tuwā . . .	Bwāktāme . . .	U-mul-hām mom . . .	Nō-me-m . . .	167. They were.
Ngāli nota . . .	Bwākko . . .	Chhuā-nu . . .	Nō . . .	168. Be.
Chhuwā . . .	Bwākcho . . .	Chhuā-nu lāi . . .	Nōt'-mung . . .	169. To be.
Chhuwānā . . .	Bwāng-na . . .	Chhuk-thing-ta . . .	Not'-he . . .	170. Being.
Chhuwā-khātānā . . .	Bwāktāko . . .	Chhu-khu-ka . . .	Not'-not'-hā . . .	171. Having been.
Kong chhuonā . . .	.....	Ang chhu-nu chāp-ta . . .	.....	172. I may be.
Kong tuohola . . .	Bwāng-ngā . . .	Ang chhup-tu . . .	Nō-ngo-m . . .	173. I shall be.
Kong chhuonā . . .	Gō bwāk-cho dyum . . .	Ang chhup-ta . . .	.....	174. I should be.
Ker-te . . .	Teuppo . . .	Yom-dā . . .	To'pa . . .	175. Beat.
Keram-lagi . . .	Teupcho . . .	Yomom . . .	To'mung . . .	176. To beat.
Ker-mā . . .	.....	Yom-jata . . .	Top'-he . . .	177. Beating.
Ker-o-nā . . .	Teup-tā-ko . . .	Yom-du-ka . . .	Top-top-hā . . .	178. Having beaten.
Kongā kero . . .	Teub-ū . . .	Ang-ā yām-ta . . .	To'-mi . . .	179. I beat.
Ānā kero . . .	Tenb-ī . . .	Ānā-ā yam-thatis . . .	To'-mi . . .	180. Thou beatest.
Kho-sāp kere . . .	Teub-ā . . .	Um-ā yam-tha-ta . . .	To'-mi . . .	181. He beats.
Keiya kerang . . .	Teup-kā . . .	U-mul-hām-ā (sic) yom-ti-ni . . .	To'-pe-m . . .	182. We beat.
Ānā ker-te . . .	Teum-ni . . .	Ānā-ā yām-ta . . .	Top-ne-m . . .	183. You beat.
Khachā kechino . . .	Teum-me . . .	U-mul-hām-ā yom-tinim . . .	To'-me-m . . .	184. They beat.
.....	Teup-tōng . . .	(Go yāl-to ¹) . . .	To'-pung-mi . . .	185. I beat (<i>Past Tense</i>).
.....	Teup-teu . . .	(Gā-ni yāl-ni) . . .	To'-pu-m . . .	186. Thou beatest (<i>Past Tense</i>).
.....	Teup-tā . . .	(Gukāgā yālstu) . . .	To'-pu-m . . .	187. He beat (<i>Past Tense</i>).

¹ Nos. 185—190, 196—200, 208—210, 214—216 have been taken from a different dialect.

English.	Dhimāl (Hodgson).	Thāmi (Darjeeling).	Limbu (Nepal).	Yākhā (Darjeeling).
188. We beat (<i>Past Tense</i>)	Kyēl dāng-hai-hi-kyēl .	.....	Ānigē hip-āsīgē .	.....
189. You beat (<i>Past Tense</i>)	Nyēl dāng-hai-hi-nyēl .	.....	Kheni k'-hip-āsī (<i>yourselves</i>).	.....
190. They beat (<i>Past Tense</i>)	Ū-bal dāng-hai-hi .	.....	Khūnchhi k'-mē-hip-tē .	.....
191. I am beating . . .	Kā elāng dāng-hai-khi-kā .	Ge řehundu . . .	Angā hip-ā-sing (<i>myself</i>) .	Kā mok-mā-ngā sengā-nā .
192. I was beating . . .	Kā lāmpāng dāng-hai-khi-kā .	Ge řehundu nāhundu .	Angā hip-tū-ng (<i>him</i>) .	Kā-ngā mok-mā-ngā syāng-nā.
193. I had beaten . . .	Kā dāng-hai-hi-kā . . .	Ge řehundu . . .	Angā hip-tū-ng bānēbā .	Kā-ngā mok-tu-ngā . . .
194. I may beat . . .	.....	Ge řēnnu . . .	Angā hip-mā sūk-nē (<i>I can beat thee</i>).	Kā mok-tā hesung . . .
195. I shall beat . . .	Kā dāng-hai-āng-kā . . .	Ge řēnnu . . .	Angā hip-tū-ng (<i>him</i>) .	Kā mok-twāng-ngā . . .
196. Thou wilt beat . . .	Nā dāng-hai-āng-nā . . .	.....	Khenē k'-hip-ā (<i>me</i>) .	.....
197. He will beat . . .	Wā dāng-hai-āng . . .	.....	Khūnē hip-ā (<i>me</i>) . . .	.....
198. We shall beat . . .	Kyēl dāng-hai-āng-kyēl .	.....	Ānigē hip-ā-sīgē (<i>thee</i>) .	.....
199. You will beat . . .	Nyēl dāng-hai-āng-nyēl .	.....	Kheni k'-hip-āsī (<i>yourselves</i>)	.....
200. They will beat . . .	Ū-bal dāng-hai-āng . . .	.....	Khūnchhi k'-mē-hip (<i>thee</i>)	.....
201. I should beat . . .	.....	Gai-ke řeke mai-du . . .	Angā hip-tū-ng . . .	Kā chā mok-twāng-nā .
202. I am beaten . . .	Kā dāng-hai-nēn-chā-khi-kā .	Gai-kai řengāng . . .	Angā hip-ā . . .	Kā mok-tā chāeng-nā .
203. I was beaten . . .	Kā dāng-hai-nēn-chā-hi-kā .	Gai-kai ře-ngā-do thiyo .	Angā hip-tang . . .	Kā mok-tā chāe-tā-sāng-nā
204. I shall be beaten . . .	Kā dāng-hai-nēn-chāngkā .	Gai-kai řesā chāhi du .	Angā hip-ā . . .	Kā tembuk chāwāng-na lok-pe.
205. I go . . .	Kā hadē-khi-kā . . .	Gai yā-ngā-du . . .	Angā pēk-ā . . .	Kā khek-ngā . . .
206. Thou goest . . .	Nā hadē-khi-nā . . .	Nāng yā-nā-duk-lā . . .	Khenē k'-pēg . . .	Ing-khi khekkā . . .
207. He goes . . .	Wā hadē-khi . . .	Dhāyā-du . . .	Khūnē pēg . . .	Ū-khi khee-nā . . .
208. We go . . .	Kyēl hadē-khi-kyēl . . .	.....	Āni ā-pēg, ānigē pēgigē .	.....
209. You go . . .	Nyēl hadē-khi-nyēl . . .	.....	Kheni k'-pēg-i . . .	.....
210. They go . . .	Ū-bal hadē-khi . . .	.....	Khūnchhi mē-pēg . . .	.....
211. I went . . .	Kā hadē-hi-kā . . .	Gai yāng-ngāng . . .	Angā pēgang . . .	Kā kheeng-nā . . .
212. Thou wentest . . .	Nā hadē-hi-nā . . .	Nāng yā-ngāng . . .	Kheni k'-pēgē, or k'-pē .	Ing-khi khyā-kā-nā . . .
213. He went . . .	Wā hadē-hi . . .	Dhā yā-hān . . .	Khūni pēgē, or pē . . .	U-khi khyā-nā . . .
214. We went . . .	Kyēl hadē-hi-kyēl . . .	.....	Āni ā-pē, ānigē pēgigē .	.....

Khamlou (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāyu (Hodgson).	English.
.....	Teup-tā-ko . . .	(Goku yāl-to-ko) . . .	To'-pi-keng-mi . . .	188. We beat (<i>Past Tense</i>).
.....	Teup-tā-ni . . .	(Gā-ni yāl-ni) . . .	Tom-ne-m . . .	189. You beat (<i>Past Tense</i>).
.....	Teup-tā-me . . .	(Gumikāgā yāl-di) . . .	To'-po-me-m . . .	190. They beat (<i>Past Tense</i>).
Kongā ker-tong tuwo . . .	Teup-sōngo bwāng-ngā . . .	Āng-ā yom-thata . . .	.....	191. I am beating.
Kongā ker-tong tuwāā . . .	Teup-sōngo bwāk-ti . . .	Āng-ā yom-thudu . . .	.....	192. I was beating.
Kongā keru . . .	Teup-tōng . . .	Āngā yom-dum-thiyo . . .	.....	193. I had beaten.
Kongā keru-nā . . .	Teumne chabū . . .	Āng-ā yommi chaptahala . . .	.....	194. I may beat.
Kongā kereyānā . . .	Teub-ū . . .	Āng-ā yom-tu . . .	To'-mi . . .	195. I shall beat.
.....	Teub-i . . .	(Gānā yāl-nā) . . .	To'-mi . . .	196. Thou wilt beat.
.....	Teub-ā . . .	(Gukāgā yālsa) . . .	To'-mi . . .	197. He will beat.
.....	Teup-kā . . .	(Go-kāg-ā yal-ku) . . .	To'-pe-m . . .	198. We shall beat.
.....	Teum-ni . . .	(Gā-ni yāl-ni) . . .	Top-ne-m . . .	199. You will beat.
.....	Teum-me . . .	(Gumi-kāg-ā yālsa) . . .	To'-me-m . . .	200. They will beat.
Kong keram ohhuwe . . .	Gō teupcho dyum . . .	Āng-ā yom-ta . . .	.....	201. I should beat.
Kong keram tuu . . .	Teumyi . . .	Āng-ā yom-simidoitu . . .	To'-mu-m . . .	202. I am beaten.
Kong keram too . . .	Teupti . . .	Āng-ā a-yom-nu . . .	Top-sung-mi . . .	203. I was beaten.
Kong keram tuyoholā . . .	Teumyi . . .	Āng-ā a-yum-ta mihui . . .	To'-mu-m . . .	204. I shall be beaten.
Kong khā-to . . .	Dī-ngā . . .	Āng khus-ta . . .	Lā-ngo-m . . .	205. I go.
Ān khā-te . . .	Dī-yē . . .	Ānā khus-ta . . .	Lā'-la-m . . .	206. Thou goest.
Kho khā-te . . .	Dī . . .	Um khus-thing-tu . . .	Lā'-la-m . . .	207. He goes.
.....	Dī-kā . . .	(Goe lākshi ¹) . . .	Lā'-ke-m . . .	208. We go.
.....	Dī-ni . . .	(Gāni lawni) . . .	Lā-ne-m . . .	209. You go.
.....	Dī-me . . .	(Gumikāgā lawmi) . . .	Lā-me-m . . .	210. They go.
Kong khā-to . . .	Dī-ti . . .	Āngā khuchum-thiyo . . .	Lā-sung-mi . . .	211. I went.
Ān khā-te-yo . . .	Dī-tē . . .	Ānā khuchum-thiyo . . .	Lā'-la-m . . .	212. Thou wentest.
Kho khā-to . . .	Dī-tā . . .	Um khuchum-thiyo . . .	Lā'-la-m . . .	213. He went.
.....	Dī-k-tā-ko . . .	(Go-ka lok-to-ko ¹) . . .	Lā'-ki-keng-mi . . .	214. We went.

¹ Nos. 203—210, 214—216 have been taken from a different dialect.

English.	Dhimal (Hodgson).	Thami (Darjeeling).	Limbu (Nepal).	Yakha (Darjeeling).
215. You went	Nyel hadē-hi-nyel . . . .	.....	Kheni k'-pēg-i . . . .	.....
216. They went	Ū-bal hadē-hi . . . .	.....	Khunchhi mē-pē . . . .	.....
217. Go	Hadē	Yāā	Pēgē	Khyā
218. Going	Hade-katang	Yenchhā	Pēg-lō-pōt	Khep-ma-ngā
219. Gone	Hade-kā	Yāhān	Pē	Khyā-nā
220. What is your name ?	Hai ming nang-ko ?	Nān-ko nāme hārā ?	Khenē k'-ming hen ?	In ning ilā ?
221. How old is this horse ?	.....	Hāni theare ghorā thā ?	Kōn ōn ākhen tong-bē yō-bē ?	Na on inkhok thāppā-lā ?
222. How far is it from here to Kashmir ?	.....	Kā'-ining Kashmir hāni ā-lam thā ?	Kō-yō-nū Kashmir ākhen māng-bē ?	Nā-nung Kasmir inkhok māng-du-nā-lā ?
223. How many sons are there in your father's house ?	.....	Nāng-ko āpā-ko nim-te chā-pāli hāni hoddu ?	Khenē ke-m-bā-ren kū-him-mō embechhā sā ākhen mē-wā ?	Ombā-gā u-bāng-be inkhok metnyung-ba chiya wae ha-chi ?
224. I have walked a long way to-day.	.....	Yāng ālam thāā yang-ngang	Āin angā māngkhā lang khēgang	Ka hen mang-du-lo lāmāng nā
225. The son of my uncle is married to his sister.	.....	Gai-ko u-chyā ā-pā-ko chā-ko bore dhā-ko chāmai nāmā thābān	Angā a-m-bhangā-rē embechhā kū-sā-nū khūnē kū-nūsā-rē kū-bihā pōk-sē	Ā-gā āphāngā chiya-gā u-bihā u-ngā-nu (?) leksā-nā
226. In the house is the saddle of the white horse.	.....	Nim-te ubha ghorā-ko zin hoddu	Him-mō phōdang-bā ōn-nilē chinen pōt	Pāng-be put-nā ong-gā yupmānā wait-nā
227. Put the saddle upon his back.	.....	Topu lukushā-te zin chhuho	Ōn jongthū chinen phōt-chē	U-mising-be yupmānā thāksu (or yuksu)
228. I have beaten his son with many stripes.	.....	To-ko chā-kai chābuke āi rehunu	Angā khellē kū-sā sītōt khēp hip-tū-ng	Kā-ngā uchchya-go korlā-ngā pyāk mok-tu-ngā
229. He is grazing cattle on the top of the hill.	.....	Dhāi hiw dāni-te syā-meshā jahu-du	Khūnē yakēk killē kū-jongthū pit-sawat-hā kāmūsi	Hunnā kungu song-be bastu-chi sopmā-ngā seb-nā (?)
230. He is sitting on a horse under that tree.	.....	Dhā dhā rukhā-ko pole-te ghorā chiri-te lundu huddu	Ōn-nilē kū-jongthū yūk-tū-rō-pōt khūnē sing-nilē kū-bhōsang wā	Yō singā u-lāng-be on song-be yung-yung-wā-nā
231. His brother is taller than his sister.	.....	Dhā-ko bībū to-ko humi bhandā aglō hoddu	Kū-nūsā menchhemā-nūlē kū-nūsā embechhā kēmbā wā	U-kā nuncha wemphā hok-chenchā inchhā-mechchhā ket-nā (?)
232. The price of that is two rupees and a half.	.....	To-ko mole nis rupe āth anā	Khūnē kū-mēlung yāng nechhi ang kākhele wā	U-gā u-men yāng hichi hang njāphelek (?)
233. My father lives in that small house.	.....	Gai-ko ā-pā ū che nim-te hoddu	Angā a-m-bā nākhen bim chuk-pā-mō yūng	Āppā yo-nā mik-nā pāng-be yung-me-nā
234. Give this rupee to him	.....	Kā rupe to-kai piko	Kōn yāng-nin nākhen pi-rem-mē	Nā-khā yāng hitnā pi
235. Take those rupees from him.	.....	Tyo rupe dhā-ini rāho	Khen yāng-hā khūnē-ō-nū phētemmē	Hitnā-nung i-khā yāng-hā aptu
236. Beat him well and bind him with ropes.	.....	To-kā āprā-tini reho ani to-kai shāk-pa-e chhiho	Khen-nin chārik hip-temmē-ang siki-hā-rē khēkhemmē	Hitnā ujumma (?) mok-tu ikhong-khi-ba-ngā thundu
237. Draw water from the well.	.....	Kuwāin pāngku kāyo	Wōdūmpōkwā-ōnū chūā-tin (or -nin) lōtē	Pokhāri-bāng māng-chuwā taksu
238. Walk before me . . . .	.....	Gai-ko hābi-te chāyo	Angā ā-togēō langkhēgē	Ā-gā aglō āmā
239. Whose boy comes behind you ?	.....	Nā-ko libite su-ko hu-chā rā-du ?	Khenē k-ēgang āti-lē kū-sā phen ?	Ungā heksāng-be isā-gā uchchya āp-nā-ngā set-nā ?
240. From whom did you buy that ?	.....	Nāya to kutaini kinai-māng ?	Khen hā-lō-nū khenē k'ingnū ?	Isā-bongā inu kā-nā ?
241. From a shopkeeper of the village.	.....	To dese-ko diware dokane dekhin	Pangphē pasalyā-ōnū ingu-ng-bā	Tem-be-nā ikko toktok-pā bangā

Khambu (Darjeeling).	Bāhing (Hodgson).	Rāi (Nepal).	Vāyu (Hodgson).	English.
.....	Dī-n-tā-ni	(Gāni lawmubāsi)	Lā-ne-m	215. You went.
.....	Dī-m-tā-me	(Gumikāgā lamdi)	Lā-me-m	216. They went.
Khātte	Dīwo	Khuchā	Lā'-la	217. Go.
Khā-to	Dība	Khus-thing-tā . . . .	.....	218. Going.
Khā-tā	Khuchū . . . .	.....	219. Gone.
Ām ning uwe ?	Ā-nā mā-wa ? . . . .	.....	220. What is your name ?
Angko ghora dek barkhā kae ?	Tam ghorā hita bhurha mota ?	.....	221. How old is this horse ?
Ekkā Kashmir dei to-me ?	Tam-bi-ka Kashmir hita yākā gota ?	.....	222. How far is it from here to Kashmir ?
Ām-pā-m khim-pi deppoye wāchchhā tuwe ?	Ā-pa-po kim-bi hita lang- chu-mul mota ?	.....	223. How many sons are there in your father's house ?
Ese kongā oro bālpā lām dumo.	Āng ānun duma lam-thi-yo	.....	224. I have walked a long way to-day.
O-bongkā u-chhā ām-chhā- lo khamlo nechho-lo biyā chhuwā.	Wa-pho-po chu-kāi um-po wā-mi-chum-po biha chhuka.	.....	225. The son of my uncle is married to his sister.
Khim-pi omlopā ghorāng zin tuwe.	Kim-ghobu wampu ghora- po kathī gota.	.....	226. In the house is the saddle of the white horse.
Am-dos-to zin lochhah-te	Um-po chhumru-bi kathī tu	.....	227. Put the saddle upon his back.
Kho-m chhā uroto tiyā keru.	Um-po u-chu āng-ā dama kona yom-du.	.....	228. I have beaten his son with many stripes.
Khosāā bastu kompito chāre-muyo.	Yākām-a rip-pu pākā-bi bhi-maisi-mul jolaimi.	.....	229. He is grazing cattle on the top of the hill.
Mungko sichham dokpu ghorā thenpikā tuchāe.	Yākām ghorā cho-bi yākām ṣu lim-bi mo-jata.	.....	230. He is sitting on a horse under that tree.
Am nechhe-pkā mimchhā- pkā nechho dungrepe.	Um-po wā-mi-chum likandu um-po wā-lanchu rippu mota.	.....	231. His brother is taller than his sister.
Mungkomkā molingis-rong āduli dungdeta.	Tam-po mul sak-pu soju rek-pu ānā me gota.	.....	232. The price of that is two rupees and a half.
O-pā chimā khim-pi tuwe	Wa-pu yākām pidam kim-bi mo-ta.	.....	233. My father lives in that small house.
Ongko rong nā-ko pi-te	Tam soju yākām bi . . .	.....	234. Give this rupee to him.
Rong nāko-pkā kholong bāi-te.	Mom soju-mul yākām lum- buka pi-chi-ni.	.....	235. Take those rupees from him.
Mungko ngālinota ker-te ribowā thupte.	Yākām duma yom-du riba- ā pudā.	.....	236. Beat him well and bind him with ropes.
Kuwāp-kā kāwo up-te	Inār-laka kanku lātā .	.....	237. Draw water from the well.
O-lāis-pi lām-duwā-te	Wa-lal-bi lam-thiyā . . .	.....	238. Walk before me.
Ās-me ām-chhā e-dos-pa bān-tong tawe ?	Ā-yo-yo bi pik-pu a-bo-po chu wa ?	.....	239. Whose boy comes be- hind you ?
Āna mungko ās-pi khe-tu ?	Mom-a-bo-bi-ka ā-kidu ? .	.....	240. From whom did you buy that ?
Tel-pā-kā dokān-pikā	Del-bim tik-pu patya-la-ka	.....	241. From a shopkeeper of the village.

COMPLEX PRONOMINALIZED LANGUAGES.

WESTERN SUB-GROUP.

Most Tibeto-Burman languages spoken in Western Nepal and still further to the west are dialects of Tibetan. On and about the ethnographic watershed between Tibetan and Aryan there is dotted a series of small dialects which are of a different nature. They are mainly of a Tibeto-Burman stamp, but besides, they have those characteristic features which have been mentioned in connexion with the pronominalized languages of Nepal.

The dialects in question are found in the North of Almora, in Kanawar and in Kangra, Lahul, and Chamba.

The most characteristic dialect of this group is the so-called Kanāw^{rī}, spoken in Kanawar. We there find more traces of the influence of a non-Tibeto-Burman substratum than in any other Himalayan dialect. This state of affairs is certainly in part due to the fact that I have been fortunate enough to secure the assistance of the Revd. J. Bruske, who has prepared an admirable list of Standard Words and Phrases for the purposes of this Survey.

Mr. Bruske's list makes it, so far as I can see, almost certain that the old language, the influence of which can still be traced in the Kanāw^{rī} dialect, must have belonged to the Muṇḍā family. I shall draw attention to the principal facts of importance.

The Muṇḍā languages possess a characteristic set of consonants, the so-called semi-consonants. They are formed in the same way as the hard unaspirated consonants, but the enunciation is checked before the air passes out from the point of contact between the organs of speech engaged in the pronunciation of the consonant. These checked sounds have been represented by *k'*, *ch'*, *t'*, *p'*, respectively. Similar sounds appear to exist in Kanāw^{rī}, for in Mr. Bruske's list we find the word *yunék'*, sun, where the final *k* is said to be only half pronounced. In the same way a checked *t'* exists in Manchāṭī, where I have found the form *tot'*, to be, with the final *t'* half pronounced. The Rev. T. Grahame Bailey, who has lately taken up the study of Kanāw^{rī}, has kindly informed me that such semi-consonants are apt to be replaced by the corresponding soft sound, when their pronunciation is emphasized, just as is the case in the Muṇḍā languages.

Higher numbers are counted in twenties as in the Muṇḍā languages; thus, *nish nizzāū sai*, two twenties ten, fifty.

The personal pronouns have three numbers, and there are double forms of the dual and plural of the first person, just as is the case in Muṇḍā. Thus *g^a*, I; *nishī*, I and he; *kāshang*, I and thou; *ningān*, I and they; *kīshang*, I and you.

The most interesting feature of Kanāw^{rī} grammar is the verb. The subject can be indicated by adding pronominal suffixes, *viz.* *g* for the first and *n* for the second person. In a similar way a suffix *ch* is added if the object is of the first or second person. Compare the practice of Muṇḍā languages.

The details will be found in the ensuing pages. In this place it will be sufficient to mention that the characteristic features just mentioned are not Tibeto-Burman, while they are in thorough agreement with Muṇḍā grammatical principles.

Kanāshī is the dialect spoken by a small tribe in the Bias valley. It is apparently closely related to Kanāw^{rī}, though it makes a less complex impression.

A similar remark holds good with regard to the dialects spoken in Manchat in British Lahul and the adjoining parts of the Chamba State, and on the banks of the river Chandra. They will be dealt with under the heads of Manchāṭī, Chamba Lāhulī and Ranglōī, respectively. With regard to Chamba Lāhulī, new and good materials have been brought forward by the Revd. T. Grahame Bailey.

The Ranglōī dialect connects Manchāṭī with Bunān, the dialect spoken on the banks of the river Bhaga. The Revd. H. A. Jaeschke, when mentioning the Bunān dialect in a paper published in the year 1865, stated that it was closely connected with Kanāw^{rī}. The same holds good at the present day, though the materials forwarded for the purposes of this Survey are not sufficient for a full sketch of the dialect.

Connected dialects are further spoken in the north-west of Almora, where we find four dialects which will be dealt with under the heads of Rangkas, Dārmiyā, Chaudāngsī and Byāngsī, respectively. They are closely related, and more especially, the so-called Chaudāngsī and Byāngsī are almost one and the same dialect.

In all of them we find the same tendency to distinguish the person of the subject by means of a pronominal suffix added to the verb. Compare Chaudāngsī *sē-n-s*, struckest, where *n* is the suffix of the second person. The corresponding suffix of the first person is *g*. Compare the suffixes *ngā* and *nā* in the eastern sub-group.

The Almora dialects still present another characteristic feature which may be worth mentioning in this connexion, *viz.* the frequent use of reduplication in verbal bases. Compare Chaudāngsī *kū-kōr-tā*, brought; *syung-tā* and *syū-syung-tā*, made. The latter example shows that the reduplication is not necessary to the form. It apparently only intensifies the meaning. We can therefore perhaps compare the reduplication in Muṇḍā languages which is used in the same way. Compare Santālī *dal*, to strike; *da-dal*, to strike hard.

Further details will be found under the head of the different dialects.

The close connexion existing between all these forms of speech will be at once apparent from an inspection of the list of Standard Words and Phrases on pp. 532 and ff. The short table which follows registers some striking instances of coincidence:—

	Kanāw ^{rī} .	Kanāshī.	Manchāṭī.	Bunān.	Rangkas.	Dārmiyā.	Chaudāngsī.	Byāngsī.
1	<i>it</i>	<i>it</i>	<i>idi</i>	<i>tiki</i>	<i>tākā</i>	<i>tākō</i>	<i>tig</i>	<i>tig</i>
2	<i>nish</i>	<i>nish</i>	<i>(juf)</i>	<i>nyis</i>	<i>nisi</i>	<i>nisū</i>	<i>nīs</i>	<i>nīs</i>
4	<i>pū</i>	<i>pu</i>	<i>pī</i>	<i>pī</i>	<i>pī</i>	<i>pī</i>	<i>pī</i>	<i>pī</i>
7	<i>stish</i>	...	<i>nyij</i>	<i>nyishi</i>	<i>nhisī</i>	<i>nīsū</i>	<i>nīs</i>	<i>nīs</i>
Ear	<i>(kanang)</i>	<i>rad</i>	<i>reṭa</i>	<i>retsi</i>	<i>rach</i>	<i>racho</i>	<i>rach</i>	<i>rach</i>
Far	<i>vark</i>	<i>(dur)</i>	<i>wai</i>	<i>wai</i>	<i>hvānm</i>	<i>vānam</i>	<i>vānam</i>	<i>vānam</i>
Field	<i>ri</i>	<i>rhe</i>	<i>rhi</i>	<i>rig</i>	<i>rai</i>	<i>rē</i>	<i>rī</i>	<i>rai</i>
Horse	<i>rang</i>	<i>(ghora)</i>	<i>rhang</i>	<i>shrange</i>	<i>rhā</i>	<i>rāng</i>	<i>rāng</i>	<i>rāng</i>
Water	<i>ti</i>	<i>ti</i>	<i>ti</i>	<i>so-ti</i>	<i>ti</i>	<i>ti</i>	<i>ti</i>	<i>ti</i>

The last word in the table is *ti*, water. According to Jaeschke this word also occurs as a loan-word in Tibetan. If it is not originally an Indo-Chinese word it might perhaps be compared with Mundā *dak'*, Khmēr *dik*, etc., water.

The dialect spoken by the wild inhabitants of Askot Malla is called Janggali, *i.e.* jungle-speech. It will be dealt with in connexion with the other Almora dialects, though it does not belong to the same class. The reason is that the materials forwarded for the purposes of this Survey are so corrupt that it is impossible to say anything for certain about the affiliation of the dialect.

KANĀW'RĪ.

Kanāw'rī is the name of the dialect or dialects spoken in the Sotlej Valley from the junction of that river with the Spiti stream. The dialect is also known under the name of Tibarskad. In lower Kanawar it is said to be locally known under the names of Milchang or Milchanang, and Malhesti.¹

The number of speakers was estimated for the purposes of this Survey at 13,099. The corresponding figure at the last Census of 1901 was 19,525, of whom 19,493 were returned from Bashahr.

Two specimens and a list of Standard Words and Phrases in Kanāw'rī will be printed below. The first specimen is a version of the Parable of the Prodigal Son, for which I am indebted to the Revd. Grahame Bailey. I only received it when the Kanāw'rī section had been corrected for printing, and it has not, therefore, been possible to make full use of it for the grammatical sketch. It represents the central dialect of Kanāw'rī, and, in most particulars, it corroborates the conclusions drawn from the forms occurring in the list. The second specimen is the statement of a witness. It has not been prepared with sufficient knowledge of the language, and is very incorrect. It has been forwarded both in Dēvanāgarī and in transliteration. The two texts, however, often differ, and some passages are only contained in one of them. I have, however, not ventured to correct the spelling. Where the texts differ, I have when possible adopted the spelling which agrees with that followed in the list of words. The list itself has been very carefully prepared by the Revd. J. Bruske, of Chini, and, according to the Revd. T. Grahame Bailey, it represents the dialect spoken in Central Bashahr. It is so full and complete that it is almost possible to give a sketch of Kanāw'rī grammar based on it alone. I have incorporated all the forms occurring in the list in the grammatical notes. On the other hand I have only reproduced the principal forms in the printed list on pp. 532 and ff.

Some additional lists have been forwarded from the district. They have not, however, been of much use. They mostly agree with the specimens, and they do not give any idea of the complicated system of Kanāw'rī grammar. The fact is worth mentioning because it shows how careful we must be in using the materials forwarded for the purposes of this Survey. It is quite possible and even probable that good materials, such as Mr. Bruske's list, would show that neighbouring dialects such as, e.g., the various dialects of Almora, possess a system of grammatical forms as richly developed as does Kanāw'rī.

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GERARD, CAPTAIN A.,—*A Vocabulary of the Kunawar Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xi, Part i, 1842, pp. 479 and ff.

CUNNINGHAM, J. D.,—*Notes on Moorcroft's Travels in Ladakh, and on Gerard's Account of Kunawar, including a general description of the latter district*. *Journal of the Asiatic Society of Bengal*, Vol. xiii, Part i, 1844, pp. 172 and ff., 223 and ff. Contains vocabularies, Kunawaree, etc.

¹ The Revd. T. Grahame Bailey informs me that Milchang or Milchanang is evidently *Min-chhān* or *Min-chhāṇṅ*, names, or possibly nicknames, given to Kanāw'rī by Kochi speakers. Tibarskad stands for *Thebör-skadd*, a name or nickname given by speakers of ordinary Kanāw'rī to the dialect spoken far east in Kanawar just before the Tibetan area begins. This dialect is not intelligible to them, but is presumably a form of Kanāw'rī. According to the same authority the word Kanāw'rī should properly be written Kanauri. The Kanauris themselves seem to call their language *Kanōring skadd* or *Kanōreu-nu skadd*.

- CUNNINGHAM, A.,—*Ladak, physical, statistical, and historical, with notices of the surrounding countries.* London 1854. Ch. xv contains vocabularies, Milchang, Tibarskad, etc.
- BEAMES, J.,—*Outlines of Indian Philology, with a map shewing the distribution of Indian Languages.* Calcutta 1867. Appendix B contains the personal pronouns in Milchang, Appendix A the numerals in Tibarskad, Sumchu, etc.
- DIACK, A. H.,—*The Kulu Dialect of Hindi: Some Notes on its grammatical Structure, with specimens of the songs and sayings current amongst the people, and a glossary.* Lahore 1896. Contains a Kanāwārī vocabulary on pp. 102 and ff.
- KONOW, STEN.,—*On some Facts connected with the Tibeto-Burman Dialect spoken in Kanawar.* *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. lix, 1905, pp. 117 and ff.

The remarks on Kanāwārī grammar which follow are almost exclusively based on Mr. Bruske's list. I have, however, also drawn attention to the principal cases in which the specimens differ.

Pronunciation.—Mr. Bruske's list gives a good idea of the phonetical system of Kanāwārī. *O* and *e* are both short and long. The short *o* often interchanges with *a*. The vowel *°* in *g°, I*, etc., is described as something like the sound of *e* in French *je*. The sound of *ü* in *pü*, four, is said to be something between the Latin *u* and *oe*.

Long and short vowels are often interchanged, and, in many cases, their length is quite indefinite.

No aspirated soft consonants occur in Mr. Bruske's list of words. The materials forwarded from the district, however, have instances both of *gh* and of *jh*. Aspirated and unaspirated hard consonants are apparently often interchanged. Thus, *khim*, house; *kim-ō*, in the house, both in the list; *chang*, son, in the list, *chhang* in the specimens, and so forth. *ṭh* and *ṭ* in the specimens often correspond to *t* in the list; thus, *ṭhur* and *tur*, run. The cerebral sound is, at least in many cases, certainly the correct one. *Sh* and *j* are interchanged in *āsh* and *āj*, goat. Hard and soft consonants sometimes interchange; thus, *to* and *dū*, is, and so forth.

Compound letters are sometimes simplified; thus, *lē*, Tibetan *lcbe*, tongue; *lang*, Tibetan (*ba-*)*glang*, cow; *khim*, Tibetan *khyim*, house, and so forth. In other cases the compounds are preserved; thus, *sgúi* and *gúi*, Tibetan *dgu*, nine; *krā*, Tibetan *skra*, hair. The materials available are not sufficient for laying down definite rules.

The final *k'* in *yunék'*, sun, is said to be only half pronounced. We have no detailed information about the use of such half-sounded letters in the dialect. It is probable that we have here to do with the so-called abrupt tone of Central and Western Tibetan. Mr. Bailey's specimen shows that this abrupt tone is of frequent occurrence. It has been marked by means of a ' after the syllable. The abrupt tone has been compared by Mr. Skrefsrud with the semi-consonants of Muṇḍā languages, and in the case of Kanāwārī it is not improbable that Muṇḍā influence has been at work.

We have no information about the existence of other tones in the dialect.

The accent has been marked in the list of words by means of a ' over the accented syllable. Thus, *damín-ū*, to good men. The accent usually remains on the base. There are several exceptions to the rule, but we are not as yet able to discern the laws regulating the matter.

Article.—There is no article. The numeral *id*, one, often in the abbreviated form *i*, is used as an indefinite article; thus, *id báníā*, a shopkeeper; *i mī-ū*, to a man. The initial *ā* in *ā-mā*, mother; *ā-tē*, elder brother, and so forth, is not an article, but a prefix as in Western Tibetan.

Nouns.—Gender is distinguished in the common way by using different words or by adding words denoting the sex. Thus, *dámas*, bull; *lang*, cow; *kyō-ráng*, horse; *mánt-rang* and *gónmā*, mare; *āsh*, he-goat; *bakór*, she-goat, and so forth.

Number.—There are three numbers, the singular, the dual, and the plural. The dual is indicated by the addition of the numeral *nish*, two; thus, *nish bōbā*, two fathers. Sometimes also the plural suffix is added; thus, *nish bōbān*, two fathers.

The plural is not indicated when it appears from the context. The usual plural suffix is *on*, or, after vowels, *n*; thus, *chimed-on*, daughters; *bōbā-n*, fathers; *mī-n*, men. Other sources give *ā*, oblique *ān*, instead; thus, *chimet-ā*, daughters; *rāng-ā*, horses. This shows that the final *n* cannot be distinctly sounded. After vowels we sometimes find *gā*, and sometimes no termination; thus, *āpā-gā*, fathers; *āpā-gān-ū*, of fathers; *mī*, men; *mīn-ū*, of men, and so forth. Compare *dō-gon*, they, and Tibetan *kun*, all.

The existence of a dual in the dialect will be more apparent when we proceed to deal with pronouns. It is not a feature of Tibeto-Burman languages, and it must therefore have been introduced from without. It seems probable that it is due to the influence of an older population which has been absorbed by the Bhōtiās. In this and in other characteristics, in which it differs from other Tibeto-Burman forms of speech, Kanāw^{ri} agrees with the Munḍā languages, and it therefore seems allowable to infer that the old population which has influenced Kanāw^{ri} grammar belonged to the Munḍā stock.

Case.—The nominative and the accusative are not usually distinguished by means of any suffix. The dative is formed by adding *ū* or *u*, and this form is often also used as an accusative. Thus, *bōbā-ū*, to a father; *g^a-s dōu chāng-ū gōb tóng-shids to*, I have beaten his son (*lit.* to his son) much; *gā-ū nū-u pishting den shed*, put the saddle upon his back.

The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *s*; thus, *chang-s* (or *chhang-es*) *lán-shits*, son-by given, the son has given. The same form is also used as an instrumental; thus, *b^ashes*, with ropes.

The specimens do not always use the suffix *ū* in order to form a dative, but often add a postposition *pang* instead; thus, *bāwā-pang*, to the father.

The suffix of the ablative is *dagts*; thus, *bōbā-dagts* or *bōbā-ū dagts*, from a father. The real suffix is probably *ts*, instead of which we occasionally find *ch*; thus, *kim-rim-ch*, from the property, in the first specimen.

The suffix of the genitive is *u*, or *ū*. The list has both forms; the specimens only give *ū*. Thus, *bōbā-u*, of a father; *rāng-ū*, of the horse.

The suffix of the locative is *ō*; thus, *kīm-ō*, in the house.

Other relations are indicated by means of postpositions. Such are *den*, on; *nyums* and *nyúms-kō*, behind; *oms* and *óms-kō*, before; *tang*, with, to; *yūtúng*, under, all occurring in the list.

In the specimens some additional postpositions occur such as *ding* (and *dang*), to, with; *rang* and *rā*, near, with; *ampī*, before, with, and so forth.

Adjectives.—Adjectives precede the noun they qualify in the nominative. Thus, *dam mī*, a good man. Comparison is expressed by adding *s*, *i.e.* probably the suffix of the ablative, to the compared noun and retaining the adjective unchanged.

Thus, *nū-u batā ān-u rīngsē-s lāmas dū*, his brother own sister-from tall is, his brother is taller than his sister. Note also *tsēn-ū rāngk*, all-of high, highest.

Numerals.—The numerals are given in the list of words. It will be seen that *it*, one, agrees with Manchātī *idi*, *id*, etc. The remaining ones are most closely connected with the forms in use in Manchātī and the Almora dialects. Compare *pū*, four; Manchātī and Chaudāngsī *pī*; *stish*, Manchātī *nyij*, Chaudāngsī *nīs*, seven; *gūi*, Manchātī *kū*, Chaudāngsī *gvi*, nine; *sai*, Manchātī *sā*, Chaudāngsī *chī*, ten. Note *nish nizzāū sai*, fifty, *lit.* two twenties ten; *ngā nizzā*, hundred, *lit.* five twenties. This method of counting higher numbers in twenties is peculiar to the Munḍā languages. It also occurs in Manchātī, Chamba Lāhulī, the Rangkas dialect of Almora, etc.

Pronouns.—The personal pronouns in Kanāw^Arī have developed a richly varied system of different forms. Not only are there respectful forms and ordinary forms of the second person singular, but the personal pronouns have different forms for all three numbers, and in the case of the dual and the plural of the first person there are two different sets of forms, one including and one excluding the party addressed. Both those latter characteristics, the existence of different forms for all three numbers, and the use of double sets of forms in the dual and plural of the first person, are distinctly Munḍā, while they are in entire disagreement with Tibeto-Burman principles.

The principal forms of the personal pronouns will be seen from the table which follows:—

	SINGULAR.		DUAL.		PLURAL.	
	Ordinary.	Respectful.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st pers. nom.	<i>g^a</i>	...	<i>nīshī</i>	<i>kāshang</i>	<i>ningān</i>	<i>kīshang</i>
instr.	<i>g^as</i>	...	<i>nīshī-s</i>	<i>kāshang-s</i>	<i>ningān-s</i>	<i>kīshang-s</i>
gen.	<i>ang</i>	...	<i>nīshī-u</i>	<i>kāshang-u</i>	<i>ningān-u</i>	<i>kīshang-u</i>
2nd pers. nom.	<i>ka</i>	<i>ki</i>	...	<i>kīshī</i>	...	<i>kinān</i>
instr.	<i>ka-s</i>	<i>ki-s</i>	...	<i>kīshī-s</i>	...	<i>kinān-s</i>
gen.	<i>ka-n</i>	<i>ki-n</i>	...	<i>kīshī-u</i>	...	<i>kinān-u</i>
3rd pers. nom.	<i>do</i>	...	<i>dō-sung</i>	...	<i>dōgon</i>	...
instr.	<i>do-s</i>	...	<i>dō-sung-s</i>	...	<i>dōgon-s</i>	...
gen.	<i>do-u</i>	...	<i>dō-sung-u</i>	...	<i>dōgon-u</i>	...

Several slightly differing forms occur in the specimens. They will, however, be easily understood. Postpositions are apparently added to the genitive. Thus, *āng-ū*, to me; *āng den*, on me.

A reflexive pronoun is *ān-u*, *an-o*, own.

Demonstrative pronouns are *jū*, this; *nū*, that.

Interrogative pronouns are *hat*, who? *t^at*, what; *tē*, how great? *térā*, how much? how many? *tū*, why? The specimens have *thū*, what? *thū*, why? The specimens also furnish the indefinite pronoun *haisī*, by anyone.

There are no relative pronouns. Relative clauses are apparently formed by using the interrogative pronouns. Thus, *thō-dōng ang doā' tō do kan-ō*, whatever me near-is that thine; *kan chhang, hāis*, that son whom-by. It is evident that the relative words in such phrases are no real relatives but belong to the interrogative pronouns.

Verbs.—The Kanāw^{rī} verb possesses a richly developed system of different forms.

Intransitive verbs are comparatively simple. Transitive verbs, on the other hand, can assume several various forms. The base alone, in connexion with tense suffixes and personal terminations, is used when the verb has an ordinary object. Thus, *nū-nū j'gpo tong*, him-to well beat, beat him well. If the object, on the other hand, is a personal pronoun of the first or second person, *ch* is inserted between the base and the termination. Thus, *tong-ch*, beat me; *bando tū-ch-iny*, servant make-me. In the specimens, however, we occasionally find forms such as *āng-ū tong-mig*, instead of *tong-chi-mig*, in order to strike me.

The verb *ran-mig*, to give, is in a similar way only used when the indirect object is of the third person. In other cases a base *kē* is used instead. Thus, *kyō*, give me; *kē-im gyāch*, to give to me was proper, you ought to give me.

In addition to those forms, transitive verbs have a third base which is used with a reflexive or reciprocal meaning. It is formed by inserting *sh* between the base and the terminations. Thus, *tóng-shi-mig*, to beat each other, or, to beat oneself. This third base is constructed like an intransitive verb, *i.e.*, the subject is not put in the case of the agent, but remains in the nominative. Thus, *g^o tóng-shō tog*, I am beating myself; but *g^o-s tóng-chō tog*, I beat thee, or, you.

These different bases are not formed in accordance with Tibeto-Burman grammatical principles. Corresponding forms are, on the other hand, quite common in Munḍā languages. The verb of the typical Munḍā dialects such as Santālī, Munḍārī, and so on, incorporates the direct and the indirect object in the verbal form by means of pronominal infixes, and it has developed different bases to denote the passive and the middle. Compare Santālī, *dal-e-a-e*, he strikes him; *dal-iñ-a-e*, he strikes me; *dal-ok'-a-e*, he strikes himself, and so forth. It seems probable that we are here again confronted with an instance of the influence exercised on Kanāw^{rī} by an old Munḍā population.

The different bases are inflected in the same way. The person of the subject is not necessarily expressed in the verb when it appears from the context. Thus, *g^o-s dō-u chāng-ū gob tóngshids to*, me-by his son-to much having-struck am, I have beaten his son with many stripes. The dialect is, however, able to distinguish the person of the subject by means of personal suffixes added to the verb. There is no such suffix to denote the third person. The suffixes of the first and second persons singular are *g* and *n*, respectively, and that of the inclusive first person dual and plural *ē* or *nmē*. Thus, *g^o-s tóng-ch-ō to-g*, I strike you; *ka tóng-sh-ō-to-n*, thou strikest thyself; *kashang biō tō-nmē*, I and thou go.

In addition to such personal terminations there are also some respectful suffixes, *viz.* *ny* for the first and second persons, and *sh* for the third. Thus, *ang oms pai-ny*, please walk before me; *ang bōbā nū gátots kim-ō tōsh-ō tō-sh*, my father that small house-in living is.

A suffix *ch* is used in the first and second persons dual and plural, and also in the third person of the past. It occurs almost exclusively in the list, and no detailed rules about its use are given.

Verb substantive.—The usual base of the verb substantive is *to*, corresponding to Tibetan 'a-dug-pa or sdod-pa. In the past tense we also find a fuller form *tōkē*. Only a present and a past are formed from this base. Other tenses are supplied from the bases *hach*, to become; *ni*, to remain; *tōsh*, to sit, to be. Instead of *to* we also find *du* or *dū*. A base *i* occurs in *mā-ig*, I am not, in the first specimen.

The following are the full forms of the base *to* with the personal terminations added :—

PRESENT.			PAST.		
		Ordinary.	Respectful.	Ordinary.	Respectful.
Sing.	1.	<i>to-g</i>	...	<i>tē-g</i> ; <i>tōkē-g</i>	...
	2.	<i>to-n</i>	<i>to-ny</i>	<i>tē-n</i> ; <i>tōkē-n</i>	<i>tēny</i> ; <i>tōkē-ny</i>
	3.	<i>tō</i>	<i>to-sh</i>	<i>toch</i> ; <i>tōkē</i>	<i>tē-sh</i> ; <i>tōkē-sh</i>
Dual	1. exclus.	<i>to-ch</i>	...	<i>tē-ch</i> ; <i>tōkē-ch</i>	...
	1. inclus.	<i>tō-nmē</i>	...	<i>tē</i> ; <i>tōkē</i>	...
	2.	<i>to-ch</i>	...	<i>tē-ch</i> ; <i>tōkē-ch</i>	...
	3.	<i>tō</i>	<i>to-sh</i>	<i>to-ch</i> ; <i>tōkē</i>	<i>tē-sh</i> ; <i>tōkē-sh</i>
Plur.	1. exclus.	<i>to-ch</i>	<i>to-ny</i>	<i>tē-ch</i> ; <i>tōkē-ch</i>	<i>tē-ny</i> ; <i>tōkē-ny</i> ¹
	1. inclus.	<i>tō-nmē</i>	...	<i>tē</i> ; <i>tōkē</i>	...
	2.	<i>to-ch</i>	<i>to-ny</i>	<i>tē-ch</i> ; <i>tōkē-ch</i>	<i>tē-ny</i> ; <i>tōkē-ny</i>
	3.	<i>tō</i>	<i>to-sh</i>	<i>to-ch</i> ; <i>tōkē</i>	<i>tēsh</i> ; <i>tōkē-sh</i>

In the past tense there is also a form *to-ts*, which is used in all persons and numbers. Instead of *tōsh* we find *toch* in *tong-shids toch*, I have beaten.

Finite verb.—The terminations of finite verbs are the same as those used in the verb substantive. It should, however, be borne in mind that the personal terminations are not necessary, and they are rarely used in the specimens.

Present time.—The usual present tense is formed by adding the present of the verb substantive to the participle ending in *ō*. Thus *g^a bī-ō to-g*, I am going, I go; *ka-s tōng-ch-ō to-n*, thou art beating me; *lodo-du*, is saying, and so forth. This form is properly a present definite. A present is also formed by adding the personal terminations immediately to the participle; thus, *shiō-g*, I die; *zāo*, they eat.

¹ *to-ny*, etc, with *ningān*, we, is said to be used indiscriminately with *to-ch*, etc.

Past time.—The suffix of past time is apparently *i* or *ē*. The personal terminations are mainly the same as in the present. In the third person, however, we find a new suffix *gy*. Thus, *bī-gy*, he went. The table which follows gives the full forms of *bī-mig*, to go, and *tóng-mig*, to strike. The dual agrees with the plural, except with regard to the respectful forms of the two first persons, which are not used in the dual :—

	SINGULAR.			PLURAL.			
	1st person.	2nd person.	3rd person.	1st person.		2nd person.	3rd person.
				Exclus.	Inclus.		
Ordinary .	<i>bī-ē-g</i>	<i>bī-ēn</i>	<i>bīgy</i>	<i>bīē-ch</i>	<i>bī-ē</i>	<i>bī-ē-ch</i>	<i>bīgy</i>
Respectful .	...	<i>bī-ēny</i>	<i>bī-ē-sh</i>	<i>bī-ē-ny</i>	...	<i>bī-ē-ny</i>	<i>bī-ē-sh</i>
Ordinary .	<i>tóng-ig</i>	<i>tóng-in</i>	<i>tóng-ā</i>	<i>tóng-ich</i>	<i>tóngyē</i>	<i>tóng-ich</i>	<i>tóng-ā</i>
Respectful .	...	<i>tóng-iny</i>	<i>tóngish</i>	<i>tóng-iny</i>	...	<i>tóng-iny</i>	<i>tóng-ish</i>
Ordinary .	<i>tóng-chig</i>	<i>tóng-chin</i>	<i>tóng-chigy</i>	<i>tóng-chī-ēch</i>	<i>tóng-chī-ē</i>	<i>tóng-chī-ēch</i>	<i>tóng-chē</i>
Respectful .	...	<i>tóng-chiny</i>	<i>tóng-chī-ēsh</i>	<i>tóng-chī-ēny</i>	...	<i>tóng-chī-ēny</i>	<i>tóng-chī-ēsh</i>

Tóng-shi-g, I struck myself, and so forth, is conjugated like *tóng-chi-g*, I struck thee.

Other forms occurring in the specimens are *lodā'*, said; *ranā'*, gave; *dā-shi-ch*, he and I quarrelled with each other; *chēn-s suñch lān-ā*, all-by thought made, all wondered.

A compound past is formed from a past participle ending in *shids*; thus, *tóng-shids-to*, having beaten am, I have beaten; *tóng-shids-toch*, I had beaten. In the second specimen *shid* is used instead of *shids*, and this form usually has the meaning of an ordinary past. Thus, *lō-shid*, he said; *kē-shid*, gave to me; *tong-shid*, he struck, and so forth.

The specimens furnish instances of several other forms of the past.

The participle ending in *ō* is often used as a past; thus, *lān-ō*, did; *bī-ō'*, went.

S is added in forms such as *hāchi-s*, became. This *s* is also the suffix of a participle. See below.

Periphrastic forms are *gyau-duē'*, he was wishing; *lano-duē'*, was making; *thasō dū'*, he heard, and so forth.

Future.—The future is formed by adding the present tense of the verb substantive to the base. Thus, *tóng-tog*, I shall strike; *bī-to-g*, I will go, and so forth. If the object of a transitive verb is a pronoun of the first or second person, and if the verb is used with a reflexive or reciprocal meaning, *to* is replaced by *cho* or *sho*, respectively. Thus, *ka-s tong-cho-n*, thou wilt strike me, or, us; *dógon tong-sho*, they will beat each other, and so forth. Other bases ending in *ch* or *sh* also form their future in the same manner; thus, *hách-og*, I shall become; *tōsh-og*, I shall remain, and so forth.

The future is commonly used as a conjunctive. Forms such as *háchids-gēā*, I may become; *ní-ds-gēā*, I may be; *g°-s tóng-shids-gēā*, I may beat, are almost only used in prayers, and then in the third person singular only.

Imperative.—The base alone is used as an imperative. Personal terminations are added in the respectful form, in the dual and the plural. Thus, *bīū*, go; respectful

bīny ; dual *bīch* ; plural *bīch*, respectful *bīny*. Similarly we find *zā*, eat ; *tosh*, respectful *toshīny*, sit, and so forth. Irregular are *jarā*, respectful *jany*, come ; *dēnyū*, plural *dēnich*, stand ; *tūrat*, respectful *tūrāny*, run ; *kyō*, respectful *kēny*, plural *kēch*, give me, or us (but *ran*, respectful *rany*, etc., give to him, or them) ; *tsud*, respectful *tsuny*, dual and plural *tsuch*, draw ; *qab*, respectful *qamny*, dual and plural *qab-ch*, draw (water from the well), and so forth.

Transitive bases have the same variety of forms as in the case of finite tenses. Thus, *ki-s tong-ny*, please strike ; *tong-ch*, beat me ; *kishīs tong-chich*, beat me you two, *kinān tóngshich*, beat ye each other, and so forth.

Such forms are used when the imperative refers to something which should be done immediately. If the action is to be performed in future after having done something else, the imperative is formed by adding *rā*, respectful *rany* ; dual *rach*, plural *rach*, respectful *rany* to the base. The accent is somewhat irregular. The table which follows has been taken from Mr. Bruske's list and will not be reproduced in the list itself :—

	SINGULAR.		DUAL.	PLURAL.	
	Common.	Respectful.		Common.	Respectful.
eat	<i>bī-rā</i>	<i>bī-rāny</i>	<i>bī-rach</i>	<i>bī-rach</i>	<i>bī-rāny</i>
eat	<i>zā-rā</i>	<i>zā-rāny</i>	<i>zā-rach</i>	<i>zā-rach</i>	<i>zā-rāny</i>
sit	<i>tōshī-rā</i>	<i>tōshī-rāny</i>	<i>tōshī-rach</i>	<i>tōshī-rach</i>	<i>tōshī-rāny</i>
come	<i>jā-rā</i>	<i>jā-rāny</i>	<i>jā-rach</i>	<i>jā-rach</i>	<i>jā-rāny</i>
beat	<i>tóng-rā</i>	<i>tong-rāny</i>	<i>tóng-rach</i>	<i>tóng-rach</i>	<i>tong-rāny</i>
beat me	<i>tóng-chī-rā</i>	<i>tong-chī-rāny</i>	<i>tóng-chī-rach</i>	<i>tóng-chī-rach</i>	<i>tong-chī-rāny</i>
stand	<i>dēnī-rā</i>	<i>dēnī-rāny</i>	<i>dēnī-rach</i>	<i>dēnī-rach</i>	<i>dēnī-rāny</i>
die	<i>shī-rā</i>	<i>shī-rāny</i>	<i>shī-rach</i>	<i>shī-rach</i>	<i>shī-rāny</i>
give	<i>rān-rā</i>	<i>ran-rāny</i>	<i>ran-rach</i>	<i>ran-rach</i>	<i>ran-rāny</i>
give me	<i>kē-rā</i>	<i>kē-rāny</i>	<i>kē-rach</i>	<i>kē-rach</i>	<i>kē-rāny</i>
run	<i>tūrā-rā</i>	<i>tūrā-rāny</i>	<i>tūrā-rach</i>	<i>tūrā-rach</i>	<i>tūrā-rāny</i>
take	<i>ūn-rā</i>	<i>un-rāny</i>	<i>un-rach</i>	<i>un-rach</i>	<i>un-rāny</i>
bind	<i>tsū-rā</i>	<i>tsu-rāny</i>	<i>tsu-rach</i>	<i>tsu-rach</i>	<i>tsu-rāny</i>
draw	<i>qāb-rā</i>	<i>qab-rāny</i>	<i>qāb-rach</i>	<i>qāb-rach</i>	<i>qab-rāny</i>
walk	<i>pai-rā</i>	<i>pai-rāny</i>	<i>pai-rach</i>	<i>pai-rach</i>	<i>pai-rāny</i>

There are no instances in the materials available of a negative imperative.

Verbal nouns.—The usual suffix of the verbal noun is *m*, or *im*; thus *háchim*, to become; *rôgim*, to feed; *bim*, to go. The suffix *ig* is often added. Thus, *tón-mig*, to be; *tóng-shi-m-ig*, to beat oneself. Such forms are probably infinitives of purpose.

Participles.—A present participle is formed by adding the suffixes *ō* and *s*, and a corresponding past by adding *shids*; thus, *bīō*, going; *hāchis*, being; *tóng-chi-s*, beating me, or us, or thee, or you; *tōshis*, sitting; *tóng-shids*, beaten, who has beaten, and so forth.

Conjunctive participles appear to be formed by reduplicating the base; thus, *tóng-tong*, beating; *bī-bī*, having gone, and so forth. In *dorareā*, having run, the reduplication appears to take place in the interior of the word.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent after the subject.

Negative particle.—The negative particle is a prefixed *ma*; thus, *má-nī*, it is not, no.

Order of words.—The usual order of words is subject, object, verb. Qualifying words precede the qualified ones.

For further details the student is referred to the specimens which follow, and to the list of Standard Words and Phrases on pp. 532 and ff.

[No. 37.]

TIBETO-BURMAN FAMILY.

TIBETO-HIMALAYAN GROUP.

KANAW^ARI.

SPECIMEN I.

(Rev. T. Grahame Bailey, 1907).

I mīū nish chhang dūe'. Zigits chhang-es anō bawā lodā', 'babā
One man-of two sons were. Little son-by own father-to said, 'father
ang hiza (or hissā) keō.' Dos anō banṭha ranā'. Gaṭō diārōch
my portion give-me.' Him-by own part gave. Few days-from
niums zigits chhang-es anō tsuē zoma lanā' workiō biō', dōng wāmang
after little son-by own all together made far went, there evil
kāmang anō māyā shungā'. Dos tsoē kharts lani' dō mulkiō
work-in own property finished. Him-by all spending made that country-in
angkālang bi-bī mū-li maṭts ollō pōpō, dō hadō
famine having-gone altogether nothing-is straitened having-arrived, he that
mulkiō hidu (or tōshizeā) duā' (or dā') biō'; dos anō rīwanō sūra
country-of dweller near went; him-by own fields-to pigs
rogim shēdā. Dō sūras rokshimi kholōp an zāmig gyau-due',
to-feed sent. He pigs feeding-for husks self to-eat wishing-was,
hāisi dō ma ranā'. Tserep yāt kadā' dog lodo-dū, 'ang bawā doā'
anyone-by that not gave. Little memory brought then saying-is, 'my father near
tē mozūri dū', pētang pōng stang rotē zāo, g' jōng onṭōs
how-many labourers are, belly fill up-to bread eating, I here hungry
shiōg. G' ang bawā dōng bitog do-pōng lō-tag, "bawā, Parmēshuras
die. I my father there will-go him-to will-say, "father, God's
kin pāp lan-lan g' kan chhang hachī lāik māig. Angu nūkri
your sin having-done I thy son to-be worthy not-am. Me servant
tāchiny.'" Sorshis anō bowā dōng biō'. Do chhang warkiō dūe',
place-me.'" Having-arisen own father there went. That son far was,
anō bawās tāngā', kōtsang tsalo-dū' dāiā (or dōrareā') anō chhangō
own father-by saw, evil (miserable) thinking-is having-run own son-to
kakts tsumā' papū ranā'. Chhangas anō bonu lodo-dū', 'bowā,
neck-to held kiss gave. Son-by own father-to saying-is, 'father,
Parmēshuras kin pāp lan-lan g' kan chhang hachī lāik māig.'
God's your sin having-done I thy son to-be worthy not-am.'
Bonas nūkrenu lodo-dū', 'tsuēnu dam chhugā totoā (or tōtā') phoginy;
Father-by servants-to saying-is, 'all-than good clothes having-extracted put-on;

gūdan pratsau mundi sheny, bangō shpon sheny, yokshid āzh kaka
hand-on finger-on ring send, feet-on shoes send, fattened goat having-brought
 shun-mig ningā zātony khusi hachiny (or nītiny); thū, ang chhang
to-kill we shall-eat merry shall-be; why, my son
 shī-shī toke', hē shūnggī (shōnggī) hachis (hachas); shō bī-bī toke',
having-died was, again alive became; lost having-gone was,
 hē porēdā.' Dos khusi lano-due'.
again was-obtained.' Him-by happiness making-was.

Dō tēg atē rīmō dūye'. Kimu nērangō būde-rang (or būdyēnen)
His big brother field-in was. House-to near coming-on
 bazgī bazetsu skad thasō-dū'. Ī nukrū kuku do-pōng iō-dū',
music sounding-of noise hearing-is. One servant-to having-called him-to asking-is,
 'thō hache'? Nukrōs lodo-dū', 'kan dzigits atē bēudā'. Kan bowās
'what became?' Servant-by saying-is, 'thy little brother came. Thy father-by
 yokshid āzhu' shubā', dō tenges shubo-dū', āpo chhang dam porereā'.
fattened goat killed, that for killing-is, own son well having-obtained.'
 Dō dukhang tang-tang kumo bīm ma-gyau-dū', dō bon
He grieved having-looked house-in to-go not-wishing-is, his father
 bāerang bibi anu chhangu somzāeo-dū'. Dos lodo-dū', 'g's
outside having-gone own son-to causing-to-understand-is. Him-by saying-is, 'me-by
 tē boshang kan kāmang lan-lan, kas angu tērangī bokharu
how-many years thy work having-done, thee-by me-to ever-even she-goat
 chhang mā kē-kē ang koneā rang khusi lan-tog. Kan
young not having-given-to-me I friends with happiness make-shall. Thy
 chhang tērang bōdā', hāis kan mālā pātaranu uḍāeā', kas dō
son when came, whom-by thy property harlots-to wasted, thee-by him
 tenges yokshid āzh shub-shub.' Bonōs lodo-dū', 'chhang, ka ta barābar
for fattened goat killed.' Father-by saying-is, 'son, thou then straight-on
 ang rang ēkē ton; thōdōng ang doā' to', do kano. Khusi
me with together art; whatever me near is, that thine. Happiness
 lan-mig khusi hachī-mig dam toke'; thū, kan bāiā shī-shī toke',
to-make merry to-become good was; why, thy brother having-died was,
 hē 'shōnggī hāchis; shō bī-bī toke', hē porēdā'.
again alive became; lost having-gone was, again was-obtained.'

[No. 38.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN BRANCH.

KANĀW^ARĪ.

SPECIMEN II.

(DISTRICT KANAWAR.)

Āng nāmang Mādhō; bawā-ū nāmang Sādhō; zāt kuṇḍas;
 My name Mādhō; father-of name Sādhō; caste kanet;
 Kōṣṭam-pī bashchyā. Mudēi-s āng-den ārkōlang dāwā lān-shid. G^a-s
 Koti-in inhabitant. Plaintiff-by me-on false complaint gave. Me-by
 mudēi-pang mā tong-shid. Nishī anen-u mājang mā dā-shich.
 plaintiff-to not struck. I-and-he own among not quarrelled-with-each-other.
 Āng ī biting-den jagrā tōkē. G^a panchō-pang phī-phī nāpā
 My one wall-on quarrel was. I arbitrators-to taking there
 biting-ū sīmang shē-mig bī-shid. Ningā[n] dak biting-ū-den pu-shid,
 wall-of delimitation to-make went. We then wall-at reached,
 mudēi-s ningān-ū gāling kērā; āng-ū terang tong-mig ṭhurerā budā.
 plaintiff-by us-to abuse gave; me-to then to-strike running came.
 Chēn-s suñch lān-ā. Maṇāñ-maṇāñ (i.e. an-u an-u) kim-ō bi-shid. G^a-s
 All-by thought made. Own-own house-to went. Me-by
 li nā-pāks byang-byang āng kim-ō bi-shid. Hāl ṭhurerā āng
 also therefrom fearing my house-to went. Haste running my
 bang-ō ṭhukar lāgēdā. Āng kim-ō bī-bī shum dyār tō-tō-brin
 foot-to hurt was-applied. My house-to going three days senseless
 dākehēk. Mudēi-s sunchā-shī, 'āng-den gāling kēsō nālīsh
 lay. Plaintiff-by thought-having, 'me-on abuse giving-of complaint
 lān-tog,' āng dāwā rōkyāim ārkōlang nālīsh āng-den shē-shid. Āng-ū
 give-will,' my complaint to-stop false complaint me-on put. Me-to
 do gāling kē-shid; do-ū g^a li nālīsh lān-tok.
 he abuse gave; that-of I also complaint give-will.

FREE TRANSLATION OF THE FOREGOING.

My name is Mādhō; my father's name Sādhō; my caste Kanet; my village Koti.
 The plaintiff has lodged a false complaint against me. I did not strike him. He and
 I have no quarrel with each other. I have a quarrel concerning a wall, and I had
 gone there with the arbitrators in order to settle the limits. When we came to the wall,
 the plaintiff abused us and came running to strike me. Everybody wondered at it.
 All then went home, and I also returned thence, much alarmed. I ran very fast, and
 my foot was hurt. During three days I lay senseless at home. The plaintiff feared that
 I should lodge a complaint against him for abuse, and filed a false complaint in order to
 stop it. He abused me, and I am going to accuse him.

KANĀSHĪ.

Kanāshī is the dialect spoken in a glen within the Bias valley, containing only the village, called by outsiders Malāna and by the villagers themselves Mālānī. According to Mr. Diack, 'the glen is a very deep and narrow one, extending from the mountain ridge (at that point impassable or nearly so) forming the tri-junction of the Bias, Chenab, and Spiti watersheds down to the valley of the Parbati, a large tributary of the Bias from the east. At the point of junction between the Malana stream and the Parbati the sides of the glen are steeply precipitous and the path zig-zagging from one side to the other is extremely difficult. The only other ways of entering the glen are by very high and somewhat difficult passes between it and the Bias valley on the one hand and the Parbati valley on the other. The village of Malana is thus very isolated, and to this isolation doubtless is due the preservation of the ancient and curious dialect spoken there.'

The number of speakers has been estimated for the purpose of this Survey at 980. The dialect was not separately returned at the last Census of 1901.

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HARCOURT, A. F. P.,—*The Himalayan districts of Kooloo, Lahoul, and Spiti*. London 1871. Contains a Malauna vocabulary on pp. 379 and ff.

FANSHAWE, H. C.,—*Kulu-Language spoken at Malana. Panjab Notes and Queries*. Vol. i, Nos. 376, 471, 554. Compare Mr. Tribe's notes in Nos. 806, 879, and 958.

DIACK, A. H.,—*The Kulu Dialect of Hindi: some notes on its grammatical structure, with specimens of the songs and sayings current amongst the people, and a glossary*. Lahore 1896, pp. 99 and f. Contains a Kanāshī vocabulary on pp. 102 and ff.

I am indebted to Mr. G. C. L. Howell, Assistant Commissioner of Kulu, for two specimens and a list of Standard Words and Phrases in Kanāshī. These materials are far superior to anything that has hitherto been published about the dialect, and the remarks which follow are entirely based on them. Mr. Howell writes that he has not as yet been able to make a thorough study of Kanāshī, and that several points in pronunciation and grammar still remain uncertain.

Name of the language.—Mr. Howell points out that the word *Kanāshī* is stated to be derived from *Kanāsh*, the name of an unknown region.

Pronunciation.—The materials have been noted down in Roman and vernacular characters. Among the latter versions there is one written in the Tibetan alphabet, which in many respects seems to be superior to the rest, and which I have therefore mainly followed.

Mr. Howell states that he cannot hear any aspirates in the dialect, but that his clerks say they can. The state of things is probably the same as in Tibetan, where unaspirated mutes are much less aspirated than in English, and the corresponding aspirates more like the English unaspirated sounds. I have therefore introduced aspirates where the Tibetan text gives them.

Cerebral letters have likewise been introduced from the texts in Tibetan character. The same is the case with the palatal *ny*, for which the Romanized text has *n*.

The dialect possesses semi-consonants in words such as *tek'*, great; *buratak'*, comes; *duj'*, to him, and so on. The materials available are, however, still insufficient for giving detailed rules about their use, and I have not attempted to note them consistently.

The palatal sounds *ts*, *tsh*, *dz*, and *zh* all exist. They are, however, often confounded in the texts. Thus the suffix of the dative occurs as *uj*, *uzh*, and *uz*.

R, *r* and *l* are sometimes interchanged; compare *chāri*, forty; *sōra* and *sōla*, sixteen; *khalas* and *kharas*, standing, etc.

Tones and accent.—Tones are said to be a prominent feature of the dialect. It has not, however, been possible to lay down rules for their use. The accent is usually thrown as far back as possible.

Articles.—There are no articles, but *i*, the shortest form of the first numeral, is often used as a kind of indefinite article; thus, *i marshang-ka-di*, with a man.

Nouns.—**Gender** is distinguished in the common way, by using different words or adding terms denoting the sex; thus, *marshang*, man; *beṛi*, woman; *chho*, son; *chime*, daughter; *rāng*, horse; *mīch rāng*, mare; *kui*, dog; *mīch kuti*, bitch.

Number.—There are two numbers, the singular and the plural. The latter is not necessarily marked, when it appears from the context; thus, *shum rhad*, three bulls. There is, however, a separate plural suffix *ga*, which usually takes the fuller form *gan* before suffixes; thus, *nyish bā-ga*, two fathers; *bā-gan-ka*, of fathers; *chanditso marshang-gan-dits*, from good men.

Case.—The subject of intransitive verbs is not distinguished by means of any suffix. The final *i* in *du-i tot-kō*, he was; *duga-i tot-ke*, they were, is probably an emphasizing particle.

The subject of transitive verbs is usually distinguished by means of a suffix *sh* or *s*; thus, *bā-sh tang-mo*, father-by saw, the father saw; *jang-s sanemuk*, God-by slew, the God slew. The two first personal pronouns do not appear to possess any such case.

The object is often distinguished by adding a *p*; thus, *laṭa-phata-p*, property; *sūra-p rwang-m*, swine-to feed; *bā-p lon-mo*, father-to said.

The suffix of the dative is *uj*, the final sound of which is stated to be a semi-consonant. The text in Tibetan character usually has *uzh* instead; thus, *chime-uj*, to a daughter; *chho-uj*, to a son; *bā-ga-uj*, to fathers; *chime-goj*, to daughters.

The suffix of the ablative occurs as *s*, *dz*, and *ts*; thus, *Kullang-s*, from Kulu; *korang-ngaz*, from the rent; *bā-di-ts*, from a father; *chanditso marshang-gan-di-ts*, from good men. The postposition *dits* contains this *ts* added to *di*, which seems to mean 'with'; compare, *bā-di*, with, near, the father; *marshang-ka-di*, to a man, at a man's. The suffix *s* is also used to denote the instrument; thus, *bushu-s*, with ropes.

The genitive is formed by adding *ka*; thus, *gramang-ka*, of the village; *bā-gan-ka*, of fathers.

The suffix of the locative and terminative is *a*; thus, *pagring-a*, in the pagri; *sho-w-a*, into the fields; *kaṭhi-gan-a*, on the passes.

Other relations are expressed by adding postpositions. Such are *pā*, on; *kash*, for the sake of; *rang*, with; *hipich*, behind; *nandris*, before; *yen*, under, and so forth.

Adjectives.—Adjectives usually precede the noun they qualify; thus, *kora nashing*, the lower house; *shobila shobila gāsa*, good good clothes; but *mal-ap sab-ap*, all the property. In *nyish chanditso marshang*, two good men, an *o* has been added to the adjective before a plural noun. Comparison is expressed in the usual

way by putting the compared noun in the ablative or the locative; thus, *du-ka bau du-ka ringz(-ka) nits* lamas to, his brother his sister from tall is; *sab-ka-nits akli*, all from wise; *sab-a tek'*, all among great. The initial *ni* in *ni-ts*, *ni-dz*, from, is probably a postposition with the same meaning as *di*, with; compare *du* and *nu*, that.

Numerals.—The first numerals are given in the list of words. It will be seen that many of them are Aryan loanwords. *Nyish*, two, *nyi-za*, twenty, have been written *nish*, *niza*, respectively, in most specimens. The forms with *ny* have been taken from the texts written in the Tibetan character. Higher numbers are counted in twenties, though the Aryan method of reckoning in tens is also commonly used by men, while the women stick to the other way. Compare *nyiza uj das*, twenty and ten, thirty; *nyiza uj gyara*, thirty-one; *shaṭ* or *shum biya*, three scores, sixty; *pu biya*, eighty, and so forth.

Pronouns.—The following are the personal pronouns:—

<i>gu</i> , I.	<i>ko</i> , thou.	<i>du</i> , <i>nu</i> , he, she, it.
<i>ang-p</i> , me.		<i>du-p</i> , him, her, it.
<i>ang-z</i> , to me.	<i>kāj</i> or <i>kādz</i> , to thee.	<i>du-s</i> , by him.
		<i>duguj</i> , <i>nuguj</i> , for him.
<i>a-ka</i> , my.	<i>kan</i> , <i>kan-ka</i> , thy.	<i>du-ka</i> , his, her, its.
<i>ni</i> , we.	<i>ki</i> , you.	<i>du-ga</i> , they.
<i>ni nyis-mis</i> , we two.		<i>du-gash</i> , by them.
<i>ning-z</i> , to us.	<i>kīdz</i> , to you.	
<i>ni-ka</i> , our.	<i>kin-ka</i> , your.	<i>du-gan-ka</i> , there.

The termination *z* in *ang-z*, to me, is identical with the dative suffix *uj*. The base *nu* of the third person is inflected like *du*. Note also *ang-rang*, with me; *du-dits*, from him; *du-gan-di*, with them; *anu* and *anuka*, own.

There are apparently no dual forms and no double forms of the plural of the first person, denoting the exclusive and inclusive plural.

Interrogative pronouns are *hate*, who? *hase*, by whom? *hat-ka*, whose? *hate ditse*, from whom? *chhuge*, what? *hole*, how? *kwe*, why? Indefinite pronouns are formed from the same bases; thus, *hati*, any one; *hasi*, by any one; *chhigi*, anything.

The pronoun of the third person is also used as a demonstrative pronoun. Note also *tes waktus*, at that time.

Relative pronouns are *yang-s*, by whom; *yang*, whatever.

Verbs.—The materials at my disposal are not sufficient for giving a full sketch of Kanāshī conjugation. It is apparently much simpler than in Kanāw^{ri}. There are no certain instances of the use of suffixes to denote an object or to add a reflexive meaning. It is probable that the *shi* in forms such as *ashig*, became; *lam-shig*, was found; *na-shi-tamung*, we sit, is an intransitive or passive suffix, but nothing can be said with certainty.

As in Kanāw^{ri} there are two verbs meaning 'to give,' *ran* and *ke*. The former is used when the indirect object is of the third person, the latter when it is of the first.

There is at least a strong tendency to distinguish the person of the subject by adding suffixes to the verb; thus, *boke-k*, I went; *boke-n*, wentest; *bok*, he went. The state of affairs seems to be as follows.

In the first person singular a *k* is added; thus, *shigu-ta-k*, I die. This *k* is a semi-consonant, and *g* is occasionally written instead; thus, *shan-mo-g*, I did. Forms such as *to-tang*, I should beat; *sho-tang*, (that I) might make (merry), are perhaps plural, and *to-tan*, I may beat, is perhaps misheard for *to-tang*.

In the second person singular a suffix *n* is usually added; thus, *to-n*, art; *bo-ke-n*, wentest. In *tot-ke-n-ō*, wast, a nasalized vowel has been added.

There is apparently no suffix to denote a subject of the third person; thus, *to*, is; *royo-to*, lives; *lon-mo*, said. Often, however, a half pronounced *k'* is added, as in the case of the first person; thus, *bura-tak'*, he comes.

The characteristic termination of the two first persons plural is apparently *ng*; thus, *bong-ta-ng*, we go; *bo-ke-ng*, we went.

Verb Substantive.—The usual base of the verb substantive is *to* or *tot*, and it is inflected as follows:—

Present.		Past.	
Sing. 1. <i>tot-k</i> .	Plur. 1. <i>tong</i> .	Sing. 1. <i>tot-ke-k</i> .	Plur. 1. <i>tot-keng</i> .
2. <i>to-n</i> .	2. <i>tong</i> .	2. <i>tot-ke-n-ō</i> .	2. <i>tot-keng</i> .
3. <i>to</i> .	3. <i>tush, tosh</i> .	3. <i>tot-kō</i> .	3. <i>totke</i> .

The list of words gives *tot-ke-k*, I am, and *tot-k*, I was, but No. 192, *gu toz tod-ke-k*, I was beating, shows that *tot-ke-k* is the past.

Forms such as *tosh* are also used as a respectful singular; compare Kanāw^ari.

Finite verb.—The verb substantive seems to play a considerable rôle in the conjugation of finite verbs, many forms being compounds of a participle and a verb substantive.

There are apparently two tenses, a present-future and a past. Mr. Howell doubts that the present and future terminations are interchangeable, but states that he has not been able to make his Mālānīs understand the difference between the various tenses, and the remarks which follow are therefore given with some reserve.

Present time.—The usual suffix of the present, which is also used as a future, is apparently *ta*, added to the base or to a form ending in *u*, *ku*, or *gu*; thus, *bong-ta-k*, I go, I shall go; *shigu-ta-k*, I die; *royo-ta-n*, dwellest; *raṇ-ta-n*, givest; *dwa-ta*, he comes; *bura-tak'*, he comes; *sho-tak*, he does; *to-ta-ng*, we strike, we shall strike; *tugu-tang*, we drink; *bung-tang* and *buko-tang*, you go, etc.

Some suffixes such as *mung*, *kung*, *kun*, *kon*, or *kū*, and *kush*, are often added to this *ta*, apparently without adding anything to the meaning; thus, *nashi-ta-mung*, we sit; *to-ta-kung*, you beat, they beat; *to-ta-kun* (or *-kū*), you will beat, he will beat; *togu-ta-kū*, beatest, beats; *lam-she-ta-kush*, we pitch; *to-ta-kush*, they will beat, etc.

Forms such as *sho-tash*, they make; *bong-tash*, he comes, should be compared with *tosh*, is, are. The same is probably also the case with *tashang*, is.

Periphrastic forms containing the verb substantive are *royo-to*, he lives; *raku-ta-to*, he is grazing, and probably also *bura-ch-to*, he will come.

A *k* suffix occurs in *na-shi-k*, sits; *hashi-g-eg*, is; *sukh-ne-k'*, there is peace; *bo-ke*, they go; *raṇ-kek'*, they give, etc. Such forms are commonly used as past tenses.

Past time.—The usual suffixes of past time are apparently *me* or *mo* and *k*, *ke*, or *ge*; thus, *shaṇ-mo-g*, I did; *to-me-k*, I struck; *bura-ke-k*, I have come; *to-me-ng*, we struck; *bo-ke-ng*, we went; *khang-me-n*, boughtest; *bo-ke-n*, wentest; *bo-k*, went; *wat-k*, laughed; *mil-ek*, was found; *bura-k*, came; *richi-mo*, he asked; *raṇ-muk*, he gave; *shaṇ-mug*, he did; *tsha-mek*, he heard; *bo-ke*, they went; *bhur-muk*, they left. The suffixes *kun* or *kũ* and *kush* are used as in the present time. Compare *twat-ke-kon*, he sent; *to-ge-kũ*, struckest, struck; *to-ge-kung*, you struck, and perhaps *to-me-kun*, I had beaten; further *to-ge-kush*, they struck. *Shigon*, died, and *bigon*, was lost, are perhaps participles. Forms such as *hashig* and *hashik*, became; *achig*, arose, have already been mentioned under the head of present time. Compare also *chum-shige*, kissed, literally perhaps 'kissing became.'

Imperative.—The base alone can be used as an imperative; thus, *raṇ*, give; *ach*, be. The final *ng* in forms such as *pi-chi-ng*, put; *ka-ng*, bring, is perhaps a plural suffix. Compare the final *ng* in verbal forms of the first and second persons plural. There are apparently some imperative suffixes such as *ke*, *t*, and *u*; compare *tshud-ke*, bind; *bung-t*, go; *ra-t*, give; *lā-u*, put; *to-muk*, beat. Note also *pi-chi-gu-n*, make me, which apparently contains a suffix *gu* denoting an object of the first person, and another suffix *n* denoting the subject.

Passive voice.—There does not appear to be any passive voice. Compare *ang-p to-ge-kush*, me they struck, I was struck. Forms such as *gu toto bura-tak*, I striking go, I shall be struck, are simply attempts at a literal translation of the Aryan idiom.

Verbal nouns and participles.—The usual verbal nouns are formed by adding the suffix *m* or *miz*; thus, *yang-m*, to live; *la-miz*, to wear. Forms such as *hashi-ta*, to be; *boda*, to spare, are apparently identical with the usual base of the present time.

The reduplicated base is used as a participle; thus, *za-za*, eating; *to-to*, beaten. The usual tense bases are probably also used as participles. Compare *bok*, gone; *hashige*, having been. Note also *to-z*, beating; *bung-sta bung-sta*, going.

Negative voice.—The negative particle is a prefixed *ma*; thus, *ma-raṇ*, did not give; *ma-yag*, did not wish. The vowel of *ma* seems to be rather faint, and has a tendency to approach the initial vowel of the verb in sound; compare *me ken-ken*, didst not give; *mu tutash*, does not come.

Order of words.—The order of words is said to be comparatively free. The usual succession, however, is subject, object, verb.

For further details the student is referred to the specimens which follow and to the list of Standard Words and Phrases on pp. 532 and ff.

[No. 39.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KANĀSHĪ.

SPECIMEN I.

(G. C. L. Howell, Esq., 1907.)

I maṛshang-ka-di nyish chhang-sa tush. Phākuch chhog-sh anu bā-p
One man-to two sons are. Small son-by own father-to
lon-mo, 'nū bā, kan-ka kim-aj-sho-ka hisa-p āng-z kesag.' Bā-sh
said, 'O father, thy house-and-field-of share me-to give.' Father-by
nyish chhanga-uj anu-ka laṭa-phāṭa-p nyish baṇḍa-ga rāṇ-mo. Dala dyārī
two sons-to own property two shares gives. Few days
hīpich phākuch chhok-sh anu-ka hisa-p kaṭ shaṇ-mo; dabaz-phēṭa dūr
after small son-by own share together made; then far
par-deshang bok hed ānu-ka laṭa-phāṭa-p chhigi-mī-pī-chi-mo. Zhaba
foreign-country went and own property anything-not-left. When
ni dzaganga anu-ka māl-ap sab-ap kharats shaṇ-mug, dabode dīt
that place-at own property all spent made, then there
aṇkālang poyak; du gharib hashig. Du deshang i maṛshang
famine befell; he poor became. That country-in one man
rang yang-m bo-ke-kon. Du maṛshang-s show-a sūr-ap rwāng-m
with live-to went. That man-by field-to swine feed-to
twat-ke-kon. Kholang za-zā anu shoṇ plen-mo; nu kholang-p sūr-as
sent. Husks eating own belly filled; those husks swine-by
bhur-muk; hāsi duguj chhige mā rāṇ. Jabe duguj hosh
left; anyone-by him-to anything not gave. When him-to sense
burak, du-s lon-mo, 'āka bā-di nonda ṭhinda tush; du-gan-di
came, him-by said, 'my father-with so-many servants are; them-with
zā-miz bhoṛi oḍa tosh, hed boda tosh. Gu wāsh shigu-tak. Gu
eat-to much breads are, and to-spare are. I hungry die. I
chhabaya achi-tak ānu bā-di bung-tak, du-p lo-tak, "nu āka bā,
now arise-will own father-to go-will, him say-will "O my father,
gu kan sāmna Bhagwān sāmna kasūr shaṇmog; gu kan-ka nām-ap
I of-thee before God before sin did; I thy name
ḍul-miz ma rāik; ang-p ṭhinda pi-chi-gu-n." Achig ānu bā-di
say-to not worthy; me servant make-me-thou." Arose own father-near

bok. Bā-sh durats tang-mo, anu chbo-uj nark-dān-k, du anu-ka
went. Father-by far-from saw, own son-for sorrow-came, he own
 chho-ka-di thor raṇ-mo bok chum-shige pai-shige. Chhok-sh lon-mo,
son-to running gave went kissed hugged. Son-by said,
 'nu aka bā, gu kan sāmna Bhagwān-ka nark shan-mog; gu kan-ka
'O my father, I of-thee before God-of evil did; I thy
 chho-ka lāik ma-gek.' Bā-sh anu-ka thinda-p lon-mo, 'shobila
son-of worthy not-am.' Father-by own servants-to said, 'good
 shobila gāsa kang, nuguj lā-miz rāṇ; nu-ka prāt-pā mundri lā-u,
good clothes bring, him-to to-wear give; his finger-on ring put,
 goḍinga zoṛa lā-u; ang-z zā-miz tung-miz kang. Gu khushi de-tak,
foot-on shoes put; me-for eat-to drink-to bring. I merry make-shall,
 aka chho shigon, zaba shug-ashig; bigon zaba mil-ek.' Du-ka taīs
my son died, now alive-became; lost now found-was.' Him-of sake-for
 zhā khushi ashig.
much merry became.

Tes waktus du-ka teg chho show-a tot-kon. Zhabe burak kīmang
That time his big son field-in was. When came house
 nerang puzbak, tabo bahiro chāge gitang-lāge tshā-mek. Du-s i
near came, then outside dancing singing heard. Him-by one
 thindu-p āre-mo, hed du-dits richi-mo, 'chhuge shot-ke?' Du-s
servant called, and him-from asked, 'what has-happened?' Him-by
 duguj lon-mo, 'kan bāu burak; kan bā-sh du-ka taīs zā-miz
him-to said, 'thy brother came; thy father-by him-of sake-for eat-to
 tung-miz raṇ-mo. Kwe? du razi-khushi-deg honḍes burak.' Duguj
drink-to gave. Why? he safe-and-sound back came.' Him-to
 nark-dān gek, kubōr burang ma-yag. Du-ka bā bahiro dwa-tā,
evil-temper became, inside to-go not-wanted. His father outside comes,
 du-s arz shot-tā. Du-s ba-uj lon-mo, 'gu kan-ka nonda
him-by entreaty makes. Him-by father-to said, 'I thy so-many
 barsha nokri shon-mek; gu kan-ka nits bhada umle ma shon-mek
years service did; I thee-of from order contrary not did.
 Ko nāmi phākuch bakar me ken-ken, duguj ānu-ka mitārā-uj
Thou ever small goat not gavest-to-me, that-for own friends-for
 khushi shotang. Jabe nu phākuch chho burak, yang-s anu-ka
merry might-make. When that small son came, whom-by own
 lāṭa-phata-p betriga-uj raṇ-mo, hed sab-ap wes-mo, ko du-ka taīs
property women-to gave, and all finished, thou him-of sake-for
 zā-miz tung-miz raṇ-tan.' Du-s lon-mo, 'aka chho, ko ang rang
eat-to drink-to givest.' Him-by said, 'my son, thou me with

sadā royo-tan; yang to aka māl, du sabe kan-ka. Ning-z
always dwellest; whatever is my property, that all thine. Us-to
 khusi āshigeg; kan-ka bau shigon, zabaiye shug-ashig; bigon,
merry-making became; thy brother dead, now alive-became; lost,
 zaba lām-shig.
now found-was.'

[No. 40.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KANĀSHĪ.

SPECIMEN II.

(G. C. L. Howell, Esq., 1907.)

Ni-ka grāmang-ka nāma Malāni. Dugas dāragang moejanga.
Our village-of name Malāni. At-the-bottom hills middle-in.
 Kultang-s hole bura-tash?
Kulu-from how come?
 Nyish kāthi-ga tush; pahle Roshkoling kāthi, duja Chandarkhani.
Two passes are; first Roshkoling pass, second Chandarkhani.
 Guna nyishi kāthi-gan-a pom to hed nark-nālang. Daba hāti
Winter-in both passes-on snow is and dangerous-are. Then anyone
 mu tutash, hed ning-z sukh-nek'. Jeshtang Āshlang pom khuleo-to;
not comes, and us-to peace-is. Jeth Hār snow melts;
 shaṭant-sāhib bura-tak', nu nark to. Ni borang ān
assistant-commissioner comes, that evil is. We loads to-carry
 toreo-to, tambu-p lām-she-ta-kush, homap lham-she-ta-kush; sab lokas
necessary-is, tents to-pitch-have, bears to-find-have; all people
 koṭ ashige; jang-sh nark-dān to; nu ta nark wakt to.
together become; God-to evil-temper is; that very evil time is.
 Ni-ka jang sab-a tek'. Phurangi si musalmana si bakras
Our God all-among great-is. White-men also Musalmans also goats
 raṇ-tash. Du-ka dzīmi du-ka mazāra-ga kultang tosh; du-ka
give. Him-of land him-of tenants in-Kulu are; him-of
 bhandārang to; du-s Akbar bādshāh hātis raṇ-muk'. Kultang-za dzā
treasury is; it-for Akbar king elephant gave. Kulu-people much
 bho-ku-tash.
fear.

Pahle khare nark dukh ashig. I chorasug jang-s sane-muk';
Formerly very evil misery happened. One thief God-by slew;
 sirkara-s i tophap sipahi-su-di sherā-muk'; jang-s du-gan-ka
Government-by one gun soldiers-with sent; God-by their
 kachara-ga-p sane-muk'. Jang khare khushi dek' khare wāt-k.
mules slew. God much merry became much laughed.
 Kultang-za khare uta. Anu-ka tokap betri-kash lugri-kash
Kulu-men much foolish-are. Their rupees women-on lugri-on

mukadma-kash kharats shotash. Jabe bāriya korang pang-m bong-tash,
cases-on spent make. When baris rent collect-to go,
 da luṭia-tang; ni jaṛ jaṛ bakras goju-tang. Dāba shabṛi-ka mulang
then we-loot; we day day goat we-eat. Perhaps meat-of cost
 korang-ngaz kateo-tang; hāse egu-tak'? Dabadze Kultang-za uta-tosh.
rent-from we-cut; whom-by knows? Anyhow Kulu-men fools-are.
 Ni-ka he riwāj. Sabka-nits akli ni-tong; ni bho-kutang. Aslis ni
Us-of different custom. All-from wise we-are; we are-feared. Really we
 chhigi mo egu-tang; chhigi fikri tashang.
anything not know; what matter is.

Ni-ka sara nenk to. Lugri mu tugu-tang; gling tugu-tang
Our custom thus is. Rice-beer not drink-we; barley-beer drink-we,
 gling lage-tang. Ni-ka nyish pachi-ga tosh. Rigin nashing
barley-beer get-drunk-we. Us-of two assemblies are. Upper sitting
 pachinga du-ka nāma Rigin-nashing to; duja Kōra-nashing ni
assembly-in its name Upper-house is; other Lower-house we
 lo-tang. Rigin jang gyāra maṛshang nashi-ta-mung, kārmishtas puṛyara
say. Upper place eleven men we-sit, karmishta priest
 gur barṭa hed sat jeshṭas. Kirmishtas nu golang
prophet under-prophet and seven headmen. The-kirmishta this way-in
 mukar ashio-tak'. Karmishtas shig, du-ka chho-p ra-deo
appointed becomes. Karmishta dead, his son the-community
 sabush chotrang-nga dzigek; nyish shum maṛshang-s zhubang
all-by council-platform-in take; two three men-by barley-stalks
 kaṭ-kek'; gur-ka guṭ-pā raṇ-kek'. Gur's karmishtas-ka chho-uj
cut; gur-of hand-in give. Gur-by karmishta-of son-for
 pagringa raṇ-muk'. He sara chhigi mai. Puṛyara nu
pagri-in gives. Other custom any not-is. Priest this
 golanga mukar ashio-to; hāl karmishtas, de puṛyara
way-in appointed becomes; as karmishta, thus priest
 ashio-to.
becomes.

Barṭa hāse pi-cheu-tak'?
Barṭa whom-by chooses?

Ni pi-cheu-tang; gur-p ni pi-cheu-tang; jeshṭa-p pi
We choose; gur we choose; jeshṭas also
 pi-cheutang.
we-choose.

Karmishtasu-ka chhuge kām?
Karmishta-of what work?

Puja	sho-tak',	ti	ko-tak',	pachinga	nashi-tak',	theka-p
<i>Worship</i>	<i>performs,</i>	<i>water</i>	<i>brings,</i>	<i>assembly-in</i>	<i>sits,</i>	<i>revenue</i>
grā-m	bong-tak',	mukadba-p	shaṇ-m	bong-tak',	jeshtap	sab-up
<i>collect-to</i>	<i>goes,</i>	<i>cases</i>	<i>decide-to</i>	<i>goes,</i>	<i>jeshṭas</i>	<i>all</i>
kaṭ	sha-tak'.					
<i>together</i>	<i>makes.</i>					

FREE TRANSLATION OF THE FOREGOING.

Our village is called Malāna; it is in a deep valley.

How do you get to it from Kuḷu?

By two passes, the first is called Roshkoling, the other Chandarkhani. Both are covered with snow in the winter, and are dangerous. Then foreigners cannot come in, and we are at peace. In Jeth and Hār the snow melts, the Assistant Commissioner comes; that is bad. We have to carry loads, pitch tents, find bears; everyone is upset; Jang is angry; an evil time.

Our God is very great; even Englishmen and Muhammadans give him goats. He has lands and tenants in Kuḷu, and a treasury to which king Akbar gave an elephant. The Kuḷu people revere him greatly.

Once a dreadful thing happened; the God slew a thief; the Government sent soldiers with a gun; the God slew their mules; the God was much pleased and laughed loudly.

The Kuḷu people are foolish. They spend their money on women, beer, and cases. When our *Bari* goes to collect our revenue, we loot them, eating goats daily. Perhaps we cut the price of our meat from their rents, who knows? Anyhow they are fools.

Our customs are different; we are the wisest people in the world, and we are much respected. We do not know anything really, but what matter.

Our customs are as follows. We do not drink rice beer, but get drunk on barley beer. We have two assemblies; the upper assembly we call the *Rigīn Nashing*, the other the *Kōra Nashing*. In the *Rigīn Nashing* sit eleven men, the *Karmishṭa*, the *Pujyara*, the *Gur*, the *Barṭa*, and seven *Jeshṭas*.

The *Karmishṭa* is thus elected. The dead *Karmishṭa*'s son is taken by the *Ra Deo* to the council platform. Two or three men bring two or three stalks of barley and give them to the *Gur*, and he puts them in the *Karmishṭa*'s son's pagri. There is no other ceremony.

The *Pujyara* is thus elected. He is elected like the *Karmishṭa*.

Who chooses the *Barṭa*?

We choose him, and also the *Gur* and the *Jeshṭas*.

What are the duties of the *Karmishṭa*?

He conducts service, brings water (from Kanaur), presides at the assembly, collects revenue, conducts cases, and gathers the *Jeshṭas* together.

MANCHĀṬĪ OR PAṬNĪ.

Manchat or Patan is a portion of British Lahul adjacent to Chamba Lahul. It is situated on both sides of the united Chandra-Bhaga. The dialect spoken in that district is known as Manchāṭī or Paṭnī. A similar dialect is spoken in the portion of Lahul within the Chamba State, and it will be dealt with immediately after Manchāṭī.

The number of speakers of Manchāṭī in Kangra was estimated for the purposes of this Survey at 2,995. The corresponding figure at the 1901 Census was 2,441.

AUTHORITY—

DIACK, A. H.,—*The Kulu Dialect of Hindi. Some Notes on its grammatical structure, with Specimens of the Songs and Sayings current amongst the people and a Glossary.* Lahore, 1896. Contains a Patan vocabulary on pp. 102 and ff.

The Gospel of St. Mark has been translated into Manchāṭī by the Rev. A. H. Francke.

A version of the Parable of the Prodigal Son in the Manchat dialect has been kindly prepared for me by the Rev. A. W. Heyde. A transcript of this version must have come into the hands of the Chamba officials, for another copy of it has been forwarded from the Chamba State. Mr. Heyde's copy was not accompanied by a translation. The interlinear translation has therefore been taken from the Chamba copy. The same is the case with a passage which had been left out in Mr. Heyde's transcript. It has been added within parentheses. A list of Standard Words and Phrases from Lahul will be found on pp. 532 and ff.

Manchāṭī is closely related to the other Lahul dialects, and also to Kanāw'rī. The grammatical system is not so complicated as in that latter dialect. The same use of pronominal suffixes in order to distinguish the various persons of verbal tenses is, however, common to both.

The remarks on Manchāṭī grammar which follow are entirely based on the materials mentioned above and on some additional remarks, for which I am indebted to the Rev. A. H. Francke.

Pronunciation.—Short final vowels are often dropped. Thus the pronominal suffixes of the first two persons are *ga* and *g*; *na* and *n*, respectively.

O and *u* are often interchanged. Thus, *kano* and *kanu*, thy. Similarly we find *gye-u* and *gyi-u*, my.

Aspirated soft consonants only occur in loan-words; thus, *ghar-bār*, house. The palatal affricatæ are the same as in Tibetan, viz., *ts*, *tsh*, and *dz*.

Initial double consonants are not frequent. We find *dr* in *drāld*, destitute. A *u* has been inserted between *t* and *r* in *t-u-rui*, Tibetan *drug*, six, and so forth. The materials are not, however, sufficient for going further into detail.

Hard and soft consonants are sometimes interchanged. Thus, *sā*, ten; *nyi-za*, twenty; (*do-r*)-*tsi*, from; (*khuang*)-*dzī*, from (the well), and so forth.

Dz apparently often interchanges with other consonants. Thus, *rhang-dze*, horses; *nabran-de*, mares; *khui-re*, dogs. Sometimes *dz* seems to be dropped. Thus, *bang-dzag* or *brang-dzag*, dwells; but *yo-ag*, goes; compare *ba-zi*, by the father; but *do-i*, by him, and so forth. It is not yet possible to give rules for such changes. *Dz* is probably often derived from *gy*, and we can therefore compare the different treatment of the

genitive suffix *gyi* in Tibetan. The form *dze* is common after *ng*, and *z*, or dropping of the consonant appears to be usual after vowels. The specimens are not, however, consistent, and we must leave the question to be solved on the base of further research.

The final consonants in words such as *tol'*, is; *siyatek'*, he was dead, are only half pronounced.

We have no information about the existence of tones and about the accent.

Articles.—The numeral *idi*, *i*, one, is used as an indefinite article, and definiteness is indicated by using demonstrative pronouns and relative clauses.

Nouns.—The prefix *a* seems to be little used. I have only noted it in the Tibetan word *a-gu*, uncle.

Gender.—The natural gender is distinguished by using different words or by means of qualifying additions. Thus, *ritsa*, he-goat; *lā*, she-goat; *bang-da*, bull; *goan'*, cow; *rhang*, horse; *nabran*, mare; *khui*, dog; *mingarā-khui*, bitch.

Number.—There are apparently two numbers, the singular and the plural. The plural is not marked when it appears from the context. The usual plural suffix is *re* after vowels, *dze* after *ng*, and *de* after *n*. Thus, *mi-re*, men; *rhang-dze*, horses; *nabran-de*, mares. It seems probable that the various consonants of the suffix represent different cases. Compare the remarks on Chamba Lāhuli in what follows. The case suffixes apparently coalesce with the plural suffix. The cases of the plural therefore differ from the singular.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The dative is, however, sometimes used as an accusative; thus, *gye do-u yo-bi mast t'rab-tsi teng-ri-ga*, I have beaten his son with many stripes.

The subject of transitive verbs is put in the case of the agent, which is formed by adding a suffix which occurs as *dzi*, *zi*, *tsi*, and *i*. The form *tsi* is used in the plural and often also in the singular, *zi* and *i* after vowels; and *dzi* once after a vowel. It is probably the regular form after *ng*. Thus, *ngye-tsi*, by us; *ba-zi*, by the father; *do-i*, by him. The Chamba transcript of the Parable always uses *i* after vowels; thus, *yo-i*, by the son. See below.

The same suffix is used to denote the instrument, and also in order to form an ablative. Thus, *t'rab-tsi*, with stripes; *bā-u do-r-tsi*, father-of there-from (compare Hindi *yahā sē*), from the father; *khuang-dzi*, from the well.

The various forms of this suffix can apparently be explained from the Tibetan *gyis*.

The suffix of the dative is *bi*; thus, *ba-bi*, to the father. In the plural we find *ting* instead; thus, *nokar-ting*, to the servants. *Ting* apparently corresponds to the singular suffix *ring* or *rī*, and is probably a terminative suffix.

The suffix of the genitive is *u* or *o*, before which a final *ng* and *r* are doubled; thus, *mi-u*, of a man; *sarg-o-e*, heaven-of and; *rhang-ngu*, of a horse; *nagarrau*, of the village. In *rang-ngu-tog-ting*, on a horse, *tog-ting* is the postposition. The plural ends in *tu*; thus, *bāa-tu*, of fathers.

The suffix of the terminative is *r*; thus, *do-r*, there; *der*, here. It is probably contained in or identical with the suffix *rang*, *ring*, *rī*, plural *tang*, *ting*, which is used in the sense of a terminative and locative. Thus, *gharbār-rang*, in the house; *pun-dza-ring*, on the top; *rhi-ring*, into the fields; *yār-tang sate*, friends-in together, together with my friends; *nokar-ting*, to the servants; *gu'-ting*, on the hands.

Mr. Diack mentions a genitive suffix *nu* and a locative suffix *ang*. They have probably been inferred from forms such as *kan-u*, thy; *ghar-rang*, in the house, and are perhaps due to misunderstanding.

Other relations are indicated by means of postpositions. Such are *bichang*, among (Hindī *bīch*); *poyang*, under; *kachang*, near; *thale*, behind; *thal-zi*, on account of; *tui*, before, and so forth.

Adjectives.—Adjectives precede the noun they qualify. Thus, *tshangsi rhang-ngu*, of the white horse; *i mā-zhi yo*, a bad boy. Note the final *i* in many adjectives.

The particle of comparison is *be* or *be-tsi*; compare Bunán *basta*. Thus, *du-be-ruṭhe*, him-than good, better; *dō-u kākā dō-u ring-be-tsi lhame tot'*, his brother his sister-than tall is; *ruṭhe be-tsi ruṭhe kham*, good than good cloth, the best cloth.

Numerals.—The numerals are given in the list of words. In addition to *juṭ*, two, we also find *nyi* in *nyi-za*, two-tens, twenty; *nyi-nyi-zau sā*, two twenties ten, fifty. The latter compound shows that higher numbers are counted in twenties, as is also the case in Kanāwārī.

The numerals precede the noun they qualify.

Pronouns.—The following are the personal pronouns:—

	SINGULAR.		DUAL.		PLURAL.	
	Ordinary.	Respectful.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person	<i>gye</i>	...	<i>ngye-ku</i>	<i>ngyeng-gu</i>	<i>ngye-re</i>	<i>ngye-na-re</i>
2nd person	<i>ka</i>	<i>kye-na</i>	...	<i>kyeng-gu</i>	...	<i>kye-na-re</i>
3rd person	<i>du</i>	...	<i>do-ku</i>	...	<i>do-re</i>	...

Other forms are *gye*, by me; *gye-bi*, to me; *gye-u*, *gyi-u*, my; *ngye-tsi*, by us; *ngye-tu*, our; *ka-i*, *ke-i*, by thee; *kan-ing*, to thee; *kanu*, *keno*, thy; *kye-tsi*, by you; *kye-tu*, your; *do-i*, by him; *do-u*, his; *do-bi*, him; *eno*, own; *do-tsi*, by them; *do-tu*, their, and so forth. The form *do-ku-tu*, of them, contains a suffix which perhaps corresponds to *gon* in Kanāwārī *do-gon*, they. Compare *u-ku*, kisses?

Demonstrative pronouns are *di*, this; *du*, *do*, that, and probably also *nu*, that. Note also the use of *do* as a definite article in instances such as *gye-u do ba-u do-r*, my that father-of there, to my father.

Interrogative pronouns are *a-ri*, who? *āu*, which? *a-tu*, whose? *chhi*, what? *ā-u-r*, where? *a-pel*, when? *tai*, how many? *anyo*, how much, how many? and so forth. The interrogative pronouns are made indefinite by adding *la* or *le*; thus, *a-tsi-la*, by anyone; *chhal-le*, anything; *a-pel-la*, ever.

The interrogative pronouns are also used as relatives. Thus, *māl-o anyo banṭa gye-bi pipad rāu*, property of how-great share me-to comes give, give me the share that falleth to me; *du khol-zi āu sungar-re zoa-to-re*, by those husks which the swine ate; *di yo ati āu-tsi kanu māl phukey-ti*, this son came by-whom thy property was wasted;

āu bela-ring, what time-in, when. Such constructions are, of course, due to the influence of the neighbouring Aryan vernaculars.

Verbs.—The verb is in all essential points a noun. The subject of transitive verbs is accordingly commonly put in the case of the agent, and there is no separate passive. There are, however, traces of a somewhat different state of affairs, just as is the case in Kanāw^{rī} and, to some extent, in the Almora dialects. The various persons are commonly distinguished by adding pronominal suffixes, *viz.*, *ga* or *g* for the first, *na* or *n* for the second, and *d* or nothing for the third person singular. In the plural we find *ni* or *n* for the first and second persons, and *d*, *re* or *r* for the third.

Ga, *na*, and *d* are the bases of the personal pronouns. *Ni*, on the other hand, is probably a verb substantive, and *re* is perhaps identical with the common plural suffix, or else it is a verb substantive. Compare Tibetan *red*.

Verb substantive.—The usual bases of the verb substantive are *shu*, and *tot'*. The final *t* of this word is only half pronounced. *Ni*, which is used as a suffix of the first and second persons plural, is perhaps also a verb substantive. Compare also *ag* in *a-pag*, comes, etc.

The regular inflexion of the verb substantive will be seen from the table which follows:—

	PRESENT.		PAST.	
	Singular.	Plural.	Singular.	Plural.
1st person . . .	<i>shu-ga</i>	<i>shu-ni</i>	<i>to-e-ga</i>	<i>to-e-ni</i>
2nd person . . .	<i>shu-na</i>	<i>shu-ni</i>	<i>to-e-na</i>	<i>to-e-ni</i>
3rd person . . .	<i>shu-d</i>	<i>shu-re</i>	<i>to-e</i>	<i>to-e-re</i>

Forms such as *to-d*, *is*, are also used in the third person plural. In the specimen we find *to-i*, they were, and so forth.

The base *to* apparently also has the form *ta*. Compare the instances under the head of present time below.

Finite verb.—The inflexion of finite verbs is to a great extent effected by adding the verb substantive.

Present time.—The present tense is often formed by adding the personal suffixes of the present tense of the verb substantive to the participles or verbal nouns ending in *ba*, *pa*, *dza*, *a*, etc. Thus, *teng-bo-g*, I strike; *pi-pa-d*, he comes; *ngye-tsi teng-dza-to-ni*, we are striking; *roag-tsa to-re*, they are grazing; *eye teng-dzi thareg-shra to-g*, I am going on to strike; *gye yoā to-g*, I go; *kye-tsi teng-dza tani*, you strike, and so forth. Note the suffix *ak'* or *ag*, probably a form of the verb substantive, in the third person singular in forms such as *yoak'*, he goes; *a-pag*, he comes; *bang-dzag*, he dwells.

Past time.—The usual suffix of past time is *i*. Thus, *lha-i-ga*, I have done; *ra-i-na*, gavest; *il-i-ni*, you went, and so forth. The list of words gives *il-i*, went.

I is preceded by *s* in *khog-s-i-ri*, has been found.

Instead of *i* we often find fuller forms such as *ri*, *zi*, *ti*, *di*, and *ḍi*. Thus, *teng-ri-ga*, I have beaten; *sha-ri-na*, thou killedest; *shring-ri*, he has become alive; *bhatte kharchek shu-bi le-ti*, all expended to-be began, he had spent almost all; *phu-keg-ti*, squandered; *tsar-ti*, sent; *chen-di*, entreated; *tha-di*, and *tha-zi*, heard; *pi-di*, arrived. I am not able to state which form is the original one.

A compound past is also formed by adding the past tense of the verb substantive to the verbal nouns ending in *ma*, *a*, etc. The past base of the verb substantive in such cases has the form *te*. Thus, *a-tsi-la ma ram-ma-te-r*, anyone by not gave-they, nobody gave; *teng-nga te-g*, I struck; *teng-nga-tek'*, he struck; *siya-te*, he had died, and so forth.

Forms such as *lha-to-g*, I have done; *shea-to*, he has killed; *zea-to-re*, they ate; *anja-d*, he has come; *shringa-d*, he has become alive, are identical with the present.

Compound past tenses are *lha-s-i to-d*, it is made; *yhō-shri-te*, being lost he was, he had been lost.

Future.—The base alone is apparently used as a future; thus, *yo-g*, I shall go; *kuo-g*, I shall say. Such forms perhaps contain a suffix *o*. Another future is formed by adding *mo*, i.e. the suffix of a participle or verbal noun; thus, *teng-mo-g*, I shall beat.

Imperative.—The base alone is used as an imperative; thus *ila*, go, *jo*, walk. Commonly, however, the suffix *u* is added; thus, *rā-u*, give; *sha-u*, kill, etc. Sometimes the *u* is nasalized. Thus, *b^araũ*, sit.

Instead of *u* we sometimes find *tu*; thus, *lep-tu*, take; *hu-tu*, take out.

Forms such as *hata-ni*, bring; *ra-ni*, put on, are plural. Compare the suffix *ni* which is used in the second person plural in finite verbs.

Verbal nouns and participles.—Verbal nouns are commonly formed by adding postpositions to the base; thus, *shu-bi*, to be; *i-bi*, to go; *teng-zi*, to strike; *roag-tsi*, to feed; *kuṭi-mi*, to say, and *pingḍi*, to fill.

The suffix *zi*, *tsi* in *teng-zi*, to strike, *roag-tsi*, to feed, is probably the suffix of the case of the agent and of the ablative. The same suffix is apparently used to form conjunctive participles. It occurs in several forms such as *ḍzi*, *je*, *che*, *shi*, *e*, and *i*. Thus, *shu-che*, having become; *han-je*, having brought; *ku-che*, having said; *yhō-shri-te*, being-lost was, had been lost; *pha-e*, dividing; *tang-e*, having seen; *ku-i*, said; *lha-i*, made. Compare the past tense.

Verbal nouns are freely used in the formation of tenses. The most common form ends in a suffix which occurs as *ḍza*, *tsa*, *cha*, *shra*, and *a*. Thus *ngye-tsi teng-ḍza ta-ni*, us-by beating is-by-us, we beat; *roag-tsa to-re*, they are grazing; *gye teng-ḍza te-g*, me-by striking was-my, I had struck; *gye teng-ḍza to-tog*, I am striking; *joa to-g*, I am going; *teng-nga te-g*, striking was-I, I struck, and so forth.

Such forms are also used as conjunctive participles. Thus, *teng-ḍza*, having struck; *atsa*, having arisen; *roshreg-shra*, having got angry, and so forth.

Similar verbal nouns are also formed by adding one of the suffixes *ma*, *mo*, and *ba*, *bo*, *pa*. Compare Tibetan. Thus, *ma ram-ma-te-r*, not giving were, they did not give; *teng-mo-g*, I shall strike; *si-vā-to-g*, I am dying; *teng-bo-g*, I strike; *pi-pa-d*, he comes, and so forth.

A suffix *eg* or *ek* is used to form a kind of participle. Thus, *roshreg(-shra)*, (having got) angry; *kharch-ek*, finished; *ṭhar-eg-shra*, remaining; *tor-eg-kate*, I

transgressed. It is apparently only used with loan-words. Compare also *dorkyeke*, running. Note finally *shu-tar shu-tar*, being; *teng-zi-tar*, beating; *ku-nyi-tar* or *kutar*, on saying.

Passive voice.—There is no passive voice. *Gye teng-sa yo-g*, I shall be struck, literally means 'I striking shall-go' and is an almost literal translation of the Aryan idiom.

Negative particle.—The negative particle is a prefixed *ma*. Thus, *ma ra-i-na*, gavest not. The negative imperative is formed by prefixing *tha*; thus, *tha lha-u*, make not.

Order of words.—The usual order of words is subject, object, verb. Numerals, adjectives, and demonstrative pronouns precede the qualified word. The introduction of relative clauses has occasioned some change in the original Tibeto-Burman collocation of words and sentences.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 532 and ff. The former will be followed by a short account of the Chamba dialect.

[No. 41.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MANCHĀTĪ.

(Rev. A. W. Heyde, 1899.)

(DISTRICT LAHUL.)

Do-rang do-i kuṛ-i. I mi-u juṭ yo to-i. Do-ku-tu bichang-zi
 Then him-by said. One man-of two sons were. Them-of among-from
 bare do-i ba-bi kuṛ-i, 'e ba, māl-o anyo banta gye-bi
 younger him-by father-to said, 'O father, property-of how-much share me-to
 pipad, rāu.' Do-i māl do-ku-ting phae rā-i. Do-rang thore dheva-rau
 comes, give.' Him-by property them-to dividing gave. Then few days-of
 thale bare yo-zi bhatte jama lha-i, i waitāre mulk-o saphar
 behind younger son-by all together made, one distant country-of journey
 lha-i, u-i do-r eno māl mazhi tsalan-ring phukeg-ti. Ā-u bela-ring
 made, and there own property bad behaviour-in squandered. What time-in
 bhatte kharchek shu-bi le-ti, (do dēsh^a-ring angā shu-che ili. Do-rang
 all finished to-be began, (that country-in famine becoming went. Then
 do drāld shu-che il-i). Do-rang du dēsh-o i raīs-o do-r il-je,
 he destitute becoming went). Then that country-of one chief-of there going,
 do-i eno rhi-ring sungar roag-tsi tsar-ti. Do-u manshā to-i, du khol-zi
 him-by his field-in swine to-feed sent. His mind was, those husks-with
 ā-u sungar^a-re zoa-to-re, eno khog pingmog; a-tsi-la do-bi chhal-le ma
 which swine ate, own belly will-fill; anyone-by him-to anything not
 ram-ma-te-r. Do-rang hosha-ring anje kuṛi, 'gye-u ba-u anyo
 gave. Then senses-in having-come said, 'my father-of how-many
 kam-lha-zār^a-ting mhassan roti to-t'; gye yo-nyi si-vā-to-g. Gye atsa
 servants-to much bread is; I hungering die. I having-arisen
 gye-u do ba-u do-r yo-g u-i do-bi kuo-g, 'e ba, gye sarg-o-e
 my that father-of with will-go and him-to will-say, "O father, I heaven-of-and
 ka-nu kachang gunā lha-i-ga. En-teg yhatṣa kanu yo kuṭi-mi jog ma to-g.
 thy before sin did-I. Now again thy son to-say worthy not am.
 Gye-bi kanu kam-lha-zār^a-tu bichang idi-rang barabar lha-u." 'Do-rang atsa
 Me thy servants-of among one-with like make." 'Then having-arisen
 enou ba-u do-r ili. A-it^a du waitā-re to-i, du tang-e do-u ba-bi dā
 his father-of there went. Still he far was, him seeing his father-to pity
 ati, dorkyeke dou muthu bi gril-ranye mhassan uku rā-i. Yo-zi do-bi
 came, running him neck to clasped much kiss gave. Son-by him-to
 kuṛi, 'e bā, gye sarg-o-e kanu tui gunā lha-i-ga. Enteg yhatṣa
 said, 'O father, I heaven-of-and thy before sin have-done. Now again

kanu yo kuṭi-mi jog ma to-g.' Ba-zi eno nokar-ting kuri, 'ruṭhe betsi
thy son to-say worthy not am.' Father-by his servants-to said, 'good from
ruṭhe kham hanje hatani do-bi kham ra-ni, gur-ting gu-i-thab
good cloth bringing-out bring him-to clothes give, hand-on ring
kondza-ring paula, ui tshoī rendza sha-u zao-ni, khushi lhau-ni.
foot-on shoe, and fat calf kill eat, merry make.

Chha-u-thal-zi ku-i-ni-sai-ta, di gye-u yo siyatek', enteg shringad;
What-of-reason-for saying, this my son was-dead, now became-alive;
yhō-shrite, enteg khog-siri.' Do-rang do-tsi khushi lha-i le-ti-re.
was-lost, now was-found.' Then them-by merry making began.

Do-u more yo rhi-ring to-i. Apel^e chum-mu kachang pi-ri, gure-e
His big son field-in was. When house-of near came, singing-and
garpimi chālā tha-zi. Do-rang i pargar-bi, 'ata,' kuche rug-ti, 'di chhi shud?'
dancing sound heard. Then one servant-to, 'come,' saying asked, 'this what is-it?'

Do-i do-bi ku-ri, 'kanu noa anjad; kanu ba-zi tshoī rendza
Him-by him-to said, 'thy younger-brother has-come; thy father-by fat calf
sheato, du raji-baji khog-si-mi thal-zi.' Du roshreg-shra tong i-bi
has-killed, him safe finding sake-for.' He getting-angry inside to-go
ma tha-di. Do-rang do-u ba dag-ting anje dou chen-di. Do-i ba-bi
not heard. Then his father outside coming him entreated. Him-by father-to
landing ku-ri, 'khā-u, dhoṇo barsba gye kanu tel lha-to-g. A-pel-la kanu
answer said, 'lo, those years I thy service done-have. Ever thy
hukum ma toreg-kate. Kai apel-la i la-u la-tsa gye-bi ma ra-i-na, bhai,
order not transgressed. Thee-by ever one goat-of kid me-to not gavest, that,
"kenau yār-tang sate khushi lha-u." A-pel^e kanu di yo ati, aṭsi
"thy friends-with together merry make." What-time thy this son came, whom-by
kanu māl mazhi tsāl^a-ring phu-keg-ti, ka-i do-u thal-zi tshoī rendza
thy property bad behaviour-in squandered, thee-by his sake-for fat calf
sha-ri-na.' Do-i do-bi ku-ri, 'e yo, ka hamesha-ring gyeu ka-chang to-to-na.
killed-hast.' Him-by him-to said, 'O son, thou always me-of near livest.
Gyeu do-r chhi to-t', du kanu shud. Par khushi lha-i khushi shu-bi jūshi
Me-of place-at what is, that thine is. But merry making merry to-be proper
to-i; chha-u thal-zi ku-i-ni-saita, di kanu noa siyate, du
was; what-of sake-for said-if, this thy younger-brother was-dead, he
shring-ri; yhō-shri-te, enteg khog-si-ri.'
became-alive; was-lost, now found-is.'

CHAMBA LĀHUĪ.

The majority of the inhabitants of the Chamba State speak Aryan dialects. There are, besides, some speakers of Tibetan and of a dialect which is almost identical with Manchāṭī. The latter is spoken in the north-east of the State. The number of speakers was estimated at 1,387 during the preliminary operations of this Survey, and it was returned as 1,543 at the last Census of 1901.

AUTHORITY—

BAILEY, REV. T. GRAHAME, B.D., M.R.A.S.,—*The Languages of Chamba State*. Calcutta, 1905.

The Rev. T. Grahame Bailey has written a full account of the dialect which he proposes to call Chamba Lāhuī. He has kindly allowed me to make use of it for the notes which follow. He has also been good enough to allow me to reprint a version of the Parable of the Prodigal Son and a list of Standard Words and Phrases. See below on pp. 465 and ff., 533 and ff.

Chamba Lāhuī is almost identical with Manchāṭī. The Chamba copy of the Manchāṭī version of the parable mentioned above is probably meant to be an illustration of Chamba Lāhuī. It will therefore be sufficient to make but a few remarks.

Articles.—The numeral *ī*, one, is used as an indefinite article; thus, *ī miñ*, of a man; *ī sāhūkārē*, a money lender.

Nouns.—The inflexion of nouns is in most particulars the same as in Manchāṭī.

Gender.—The natural gender is distinguished in the usual way; thus, *bā*, father; *yā*, mother: *rhiz*, male goat; *lā*, female goat: *tar-bhīr*, male cat; *bhīr*, female cat: *tshāh*, horse; *nab-rhā*, mare: *yō*, son; *mīl-yō*, daughter, and so on.

Number.—There are two numbers, the singular and plural. The plural is not expressed when it appears from the context; thus, *hāthī*, elephant, and elephants. The usual plural suffix is *r*; thus, *rhī*, sister; *rhī-r*, sisters: *mīl-yō*, daughter; *mīl-yōr*, daughters.

Case.—The cases of the singular and of the plural differ in the same way as in Manchāṭī.

The subject of intransitive verbs and the object are not distinguished by adding suffixes. The subject of transitive verbs, on the other hand, is put in the case of the agent, which is said to be formed by adding *ts* or, after vowels, *ē* in the singular and *z* in the plural; thus, *rhā-ts*, by a horse; *bā-ē*, by a father; *mīl-yō-ē*, by a daughter; *rhānez*, by the horses; *mīl-yō-z*, by the daughters; *sūra-z*, by the swine.

The suffix of the dative is *vi* or *bi*; plural *dī*; thus, *rhī-vi* and *rhī-bi*, to a sister; *rhāne-dī*, to horses; *mīl-yō-dī*, to daughters. *Phī* is used instead in *rhā-phī*, to a horse.

The suffix of the genitive is *u* or *ō*, plural *du*; thus, *rhā-u*, of a horse; *bā-ō*, of a father; *mīñ*, of a man (*mī*, man); *mīl-yō-du*, of daughters. The genitive can also be expressed by putting the governed before the governing noun, without any suffix; thus, *hāthī*, of an elephant; *sāsi rhān palānz*, the white horse's saddle. The final *n* of *rhān* is probably developed from the nasal sound in *rhā*, horse.

The ablative is formed by adding *dots*, i.e., *dor-ts* therefrom, to the base or to the genitive; thus, *rhā-dots*, from a horse; *bā-ō dots*, from a father. *Dots* is by origin an ablative of the demonstrative pronoun *du*, *do*, and the actual suffix is *ts* as in the case of the agent.

A terminative and locative are formed by adding *rī*, *arī*; thus, *konz arī*, on the foot; *nōkararī*, to the servants; *rhī-rī*, in the field. A shorter suffix *r* occurs in *dē-r*, here; *du-r*, there, etc. It is perhaps connected with *rā*, plural *da* in *nu-rā*, on that side, *dī-rā*, on this side; *gē-rā sādē*, with me; *rhī-rā sādē*, with his sister; *yāra-da sādē*, with my friends.

Other relations are indicated by means of postpositions. Such are *andrez*, in; *harē*, beside; *pōēā*, under; *thale*, on account of; *thalē*, behind; *foḥī*, upon; *tūi*, before, and so on.

Adjectives.—Adjectives precede the word they qualify; thus, *sāsī rhā*, the white horse. The particle of comparison is *vē*; thus, *rhī vē mōrē*, sister than big, bigger than the sister.

Numerals.—The first numerals are given in the list of words. 'Two' is also *nī*, compare *sā-nī*, twelve; *nī-rhā*, two hundred. Other numerals are *sē-īdī*, eleven, *sha-shrum*, thirteen; *sā-pī*, fourteen; *sang*, fifteen; *sā-trūi*, sixteen; *sā-nhī*, seventeen; *sā-rē*, eighteen, *sos-kū*, nineteen. Higher numbers are counted in twenties. Ordinals are formed by adding *mī*; thus, *tū-mī*, first; *jur-mī*, second; *shrum-mī*, third.

Pronouns.—The following are the personal pronouns:—

	I	We	Thou	You	He	They
Nom. . . .	<i>gē</i>	<i>yer</i> or <i>nyer</i>	<i>ka, ku</i>	<i>ker</i>	<i>du</i>	<i>ḍor</i>
Agent . . .	<i>gī, gē</i>	<i>yez</i> or <i>nyez</i>	<i>kā</i>	<i>kez</i>	<i>dōi</i>	<i>ḍoz</i>
Genitive . .	<i>geū, geō</i>	<i>yedu</i> or <i>nyendu</i>	<i>kō, kēnō</i>	<i>kedu</i>	<i>dō, dō-u</i>	<i>ḍōdu</i>

Note also *ēnō*, own. The Rev. A. H. Francke informs me that there are also dual forms of the pronouns, and, moreover, both exclusive and inclusive forms of the dual and plural of the first person. Thus, *nyegu*, I and he; *nyenggu*, I and thou; *kyenggu*, you two; *doku*, they two; *yer, nyer*, I and they; *nyenar(e)*, I and you; *ker(e)*, *kyenar(e)*, you.

Demonstrative pronouns are *dī*, this; *du*, that, and *nu*, that (compare *nuar*, there; *nu-rā*, on that side, etc.). Note *dō dēshā-rī*, in that country, where the demonstrative precedes the qualified noun in the genitive.

Interrogative and indefinite pronouns are *ārī*, who? *az*, by whom? *ādu, āduh* and *ādō*, whose? *aū*, which? *chhī*, what? *chhārī*, why? *chhīrī*, how much? *tēmī*, how many? *chhā*, something; *chhalla*, anything. The interrogative pronouns can also be used as relatives; thus, *aū ghārī chumh kachā pī*, what time house near came, when he approached the house; *anyō māl gē-bī pīpā gē-bī raū*, how-much property me-to comes me-to give, give me the property that falls to me.

Verbs.—The conjugation of verbs is the same as in Manchātī. The pronominal suffixes added in order to distinguish the person of the subject are *g, k, ga*, or nothing for the first; *n* and *na* for the second; *d, dō*, or nothing for the third person singular; *nī* for the first and second, and *r* for the third person plural.

Verb substantive.—The usual bases of the verb substantive are *shu* and *to* or *ta*. Compare the table which follows:—

		Present.		Past.	
Sing. 1	<i>shu-k</i>	<i>todō, tō, ta</i>	<i>tada</i>	<i>tōig</i>	<i>tareg</i>
	2 <i>shu-n</i>	<i>todon</i>	<i>tadan</i>	<i>tōin</i>	<i>taren</i>
	3 { <i>shu-t'</i> <i>shū</i> <i>shū-i</i>	<i>tod, tō, tōi</i>	<i>tadō</i>	<i>tōi</i>	<i>tarē</i>
Plur. 1	<i>shunni</i>	<i>todoni</i>	<i>tadoni</i>	<i>tōini</i>	<i>tareni</i>
	2 <i>shunni</i>	<i>todoni</i>	<i>tadoni</i>	<i>tōini</i>	<i>tareni</i>
	3 <i>shūr</i>	<i>todor</i>	<i>tador</i>	<i>tōir</i>	<i>tarer</i>

Forms such as *tod tōi* are also used in the plural. Forms such as *todoni*, *tadoni*, we are, are compounds containing the base *to*, *ta*, and an auxiliary *do* which is probably originally identical.

Finite verb.—The verb substantive plays a considerable rôle in the formation of the various tenses of finite verbs.

Present time.—The present tense is formed by adding *dō, d*, followed by the personal suffixes to the base or to a participle ending in *pā, bā, ā*, etc. Thus, *dā-pā-dō*, and *dā-pā-do-g*, I fall; *dā-pā-do-n*, thou fallest; *ra-mā-d*, he gives; *shuja-d*, it is done; *lhā-do-r*, they do. Forms such as *ra-mā-d*, he gives, show that the third person singular is formed by adding the personal suffix directly to the participle; compare also *pī-pā*, comes; *brā*, lives. The latter form is identical with the base.

The participles used in the formation of the present tense can also be described as verbal nouns. A form such as *shī-do-g*, I take away, can literally be translated 'taking-off-is-by-me.'

Past time.—A simple past is formed by adding *i* and subjoining the personal suffixes; thus, *kū-i-g*, I said; *thā-i-n*, thou heardest; *thā-i-ni*, we, you heard. The suffix *i* often coalesces with a preceding vowel in various ways; thus, *pī-g*, I came; *rē*, he gave; *lhē-r*, they did; *lhē-na* and *lhē-n*, didst. Similarly we also find *tāng-g*, I saw.

The termination of the third person is *rī*, plural *ra*, after *s*-sounds; thus, *khos-i-rī*, he was found; *khos-i-re*, they were found; *roshēshī-rī*, he got angry.

A compound past is formed by adding *do, da*; *to, ta* to the base and conjugating throughout; thus, *shu-tō*, I became; *shu-ton*, becamest; *shu-tō*; became; *shutoni*, we, you, became; *shutor*, they became; *zē-da*, I ate; *zē-dan*, atest; *zē-dō*, ate; *zē-dani*, we, you, ate; *zē-dor*, they ate.

Instead of *da*, etc., we sometimes find *ja*, etc.; thus, *anja*, I came; *anjad*, he came.

The most common past tense is apparently formed by adding *deg (teg)*, etc., to the base or to a verbal noun ending in *ā, pā, bā, mā, zā, tsā*, etc. Thus, *ā-bā-de-g*, I came; *ra-mā-dē*, he gave; *tsā-tsā-der*, they sent.

Deg is by origin a past tense of the base *da*, which is used as a verb substantive. It can also be added to conjunctive participles; thus, *pī-jī-de-g*, having-come-was-I, I came.

Instead of *deg*, etc., we also find *dig*, etc., in *andig*, I came, etc.

An *l*-suffix occurs in forms such as *i-leā*, *i-lead*, and *i-lī*, he went; *thā-le-g*, I heard, and so on. It perhaps belongs to the base.

Future.—The future is formed by adding *o* to the base or to the verbal noun ending in *ā*, etc. The suffix of the third person singular is *dō* or *du*. Thus, *yō-g*, I shall go; *yō-n*, wilt go; *yū-du*, will go; *dā-poni*, we shall fall; *rā-mor*, they will give. Forms such as *nē-ni*, we shall know; *kier*, they will leave, etc., are by origin indefinite.

Imperative.—The imperative is formed by adding *ō*, *u*; thus, *raũ*, give; *lhaō*, do; *keō*, leave. A suffix *dō* is used instead in *ādōh*, come; *hādō*, bring.

The base alone is apparently used in *il*, go.

The verbal noun ending in *pa*, etc., can also be used as an imperative; thus, *dāpa*, fall.

A plural imperative is formed by adding *ni* or *āni*; thus, *ādani*, come ye; *ilani*, go ye. *Zauani*, let us eat, is a future.

The negative imperative is formed by prefixing *tha* or by suffixing *tha*, plural *thō*; thus, *tha lō*, do not do; *dau tha*, fall not; *dāpeni thō*, fall not ye. Note contracted forms such as *thādōh*, do not come; *thēlani*, do not ye go.

Verbal nouns and participles.—The base alone is used as a verbal noun; thus, *drō rē*, running gave, he ran; *kē zē tadan*, thee-by eating is-by-thee, thou hast to eat.

A common verbal noun is formed by adding *ā*, *pā*, *bā*, *mā*, *zā*, *rā*, etc. Thus, *yuā-dē*, going-was, he went; *tenggā-de-g*, striking-was-by-me, I struck; *tha dā-pā lhaō*, not falling make, do not make a habit of falling; *kē mē tē-mā tha-lō*, thee-by man striking not-make, do not habitually strike anybody; *do-z tē-zā lhā-der*, them-by striking made-they, they usually struck.

The same suffix is apparently used to form relative participles and nouns of agency; thus, *kam-lhā-zā*, work doer, servant; *khosā*, found.

If the final *ā* is replaced by *i* the meaning is apparently that of an infinite of purpose; thus, *gī i-bī tō-ig*, by-me to-go was-I, I had to go; *kuṛi-mā*, to say; *ruā-tēi*, in order to feed, etc.

Conjunctive participles end in *tsā*, *ē*, *jī*, *jē*, *rī*, *zī*, *j*, *zh*, and so on; thus, *atsā*, arising; *phāē raṇḍī*, dividing give; *phugē ketō*, wasting left; *anjī*, having come; *dājē*, falling; *tārī*, seeing; *tēzi tōi*, he is sitting; *hunj*, taking out; *kezh*, leaving, and so on. Compare the suffixes of the case of the agent and of the terminative.

Negative verb.—The negative particle is a prefixed *ma*; thus, *ma ramā-der*, they did not give; *ma da-g*, I shall not fall. *Ma* sometimes coalesces with a following vowel; thus, *mēh-g*, I shall not go. It is sometimes also suffixed; thus, *thuāsī ma*, did not neglect. The past negative tenses of *ābī*, to come; *ibī*, to go, are formed as follows:—

	Sing.	Plur.	Sing.	Plur.
1	<i>āggému</i>	<i>ānniému</i>	<i>iggiému</i>	<i>īnniému</i>
2	<i>ānnému</i>	<i>ānniému</i>	<i>innému</i>	<i>īnniému</i>
3	<i>ānnému</i>	<i>ānniému</i>	<i>ilému</i>	<i>ilurému</i>

The negative is, in such forms, a suffix.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows, and to the list of Standard Words and Phrases on pp. 533 and ff.

[No. 42.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

CHAMBA LĀHUĪ.

(STATE CHAMBA.)

(Rev. T. Grahame Bailey, 1905.)

I mīū juṛ yō tōi. Cheje yōi bārang kūi, 'ē bā, anyō
One man-of two sons were. Small son-by father-to said, 'O father, what
 māl gē-bī pīpā gē-bī raū.' Dōi ēnō māl phāē randō. Dōts
property me-to comes me-to give.' Him-by own property dividing gave. That-from
 thalē thōra dīnē cheje yōi yūē chīj jamā lhātē, ōhētār mulkha-rī idē.
after few days small son-by all things together made, far country-in went.
 Dōrē dōi madam kam lhātō, ēnō māl phugē ketō. Du bēlā-rī batē
There him-by bad work did, own property wasting left. That time-in all
 kharch shujidē dō dēshā-rī binā anggā shutē (or, idē). Dōrā du
spent becoming-went that country-in great famine became (went). Then he
 drāldā shujidē. Dōrā dō dēshā-rī i sāhūkārē dōrē idē. Dōi ēnō
straitened became. Then that country-in one rich-man near went. Him-by own
 rhī-rī sūrar ruātsī tsātte. Dō mansa tōi, 'du shang sūraz zauādēr
field-in swine to-graze sent. His mind was, 'that husk-food swine-by eating-were
 ēnō khog pīmādeg.' Azla dōbi chhalla ma ramāder. Dōrā
own stomach I-night-fill.' By-anyone him-to anything not gave-they. Then
 dō-bī hōsha āndē, tā kutē, 'giū bāo anyō kamlhāzā-dī haje
him-to sense came, then said, 'my father-of how-many work-doers-to much
 rōrī tōd; gē dēr ōnyī siuāda. Gē khāē atsā geō bāo dōr yōg, wōi
bread is; I here hungry die. I standing arising my father-of near will-go, also
 gī dō-bī kōg, "gī sargō-ē kā gunāh lhēga. Ente dī jōge
by-me him-to will-say, "by-me heaven-of-and of-thee sin did-I. Now this worthy
 mad hyazā kā yō kūri-mī. Gē-bī kā (kēnō) kam-lhāzā-du sāhī lhaō."'
not-am again thy son to-say. Me-to thy (thy-own) work-doers-of like make."'
 Dōrā atsā ēnō bāo dōr ilī. Ente du ōhētār tōi, du tāri dō bā-bī
Then arising own father-of near went. Now he far was, him seeing his father-to
 dāh ādī; dō drō-rē; dōi mūthū guāh rē, mast au rē. Dōi
pity came; he ran; him-by neck-to embrace made, much kiss made. Him-by
 dōbi kūi, 'gī sargō-ē kā gunāh lhēga. Ente dī jōge mad hyazā
him-to said, 'by-me heaven-of-and of-thee sin did. Now this worthy not-is again
 kā yō kūri-mī.' Dōu bāē nōkarārī kūi, 'ruṭhē ruṭhē kham hunj
thy son to-say.' His father-by servants-to said, 'good good clothes taking-out

hādani, kez dō-bī kham rāhni; guī guthāb rāhni, konzari paular
bring, by-you him-to clothes put-on; hand-to ring put, feet-on shoes
 rāhni; mōrē renz shāreni; yez zauani khushī lhauani, du gappā lhāji
put; great calf kill; by-us shall-eat merry shall-make, that speech making
 du giū yō siē tōi, ente hyazā shring-rī; tūi hiōshtē, ente khosa
that my son dead was, now again alive-went; formerly was-lost, now obtained
 ili.' Dōrā doz khushī lhāter.
went.' Then by-them merry made.

Dō mōrē yō rhī-rī tōi. Aū ghārī chūmh kachā pī (or, ādī)
His big son field-in was. What time house near came (arrived)
 gīdō garpī mī chāl thātē. Dōrā i chāgara-bī ād-kutē rhugādē,
singing dancing-of also noise heard. Then one servant-to called asked,
 'chhi shujad?' Dōi dōbī kūi, 'kā nuā anjad; kā bāē
'what becoming-is?' Him-by him-to said, 'thy younger-brother come-is; thy father-by
 tshōi renz shaiādō, dō thāle du rāji-bāji khosirī.' Du rōshē shirī
fat calf killed, of-that for-sake he safe was-obtained.' He angry became
 tōngg mēliādē. Dō bā dāthī anji du chhēndī. Dōi bā-bī ūiāb
inside not-went. His father out coming him persuaded. Him-by father-to answer
 lhātē, 'dhō barsh kā tēhl lbāteg; gī kā hugam thuāsī ma. Kē
made, 'so-many years thy service did-I; by-me thy order rejected not. By-thee
 abēlā i lā gī-bī ma randēn (or, rāshī), "kēnō yārada sādē khushī gappā
any-time one goat me-to not gavest, "thy-own friends with happy talk
 lhau" Abēlā kā dī karū ādī, dōi kā māl madam kammāri
make." What-time thy this son came, him-by thy property bad works-in
 kharāb lhāji, kē dō thāli renz shaiāden.' Dōi dōbī kūi, 'ē yō,
waste making, by-thee him for calf killedest.' Him-by him-to said, 'O son,
 ku hamēsh giū kachā todon; giū tod, dū kā shū. Khushī lhāi,
thou always of-me near art; mine is, that thine is. Merry to-make,
 khushī shūbī jūshī tōi. Kā dī nuā siē tōi, ente hyazā
merry to-become proper was. Thy this younger-brother dead was, now again
 shring-rī; tūi hiōshtē, ente khosa ili.'
alive-went; formerly lost-was, now obtained went.'

RANGLŌĪ, GŌNDLĀ, OR TINAN.

The dialect spoken on the banks of the river Chandra is known under various names such as Ranglōi, Gōndlā, and Tinan. At a distance of about fifteen miles from the confluence of the rivers Chandra and Bhaga it is superseded by the Tibetan dialect spoken in Spiti and neighbourhood.

Ranglōi and Bunán, the dialect spoken on the river Bhaga, have usually been returned together under the head of Lāhulī, *i.e.* the language of Lahul. The number of speakers has been estimated for the purposes of this Survey at 2,987. The corresponding figures at the last Census of 1901 were as follows:—

[illegible]

We are not, as yet, able to state how many out of this total should be assigned to the Ranglōi dialect.

AUTHORITY—

DIACK, A. H.,—*The Kulu Dialect of Hindi; Some Notes on its grammatical structure, with specimens of the Songs and Sayings current amongst the people, and a Glossary.* Lahore 1896. Contains a Ranglōi vocabulary on pp. 102 and ff.

Our information about Ranglōi is very unsatisfactory. No new materials have been forthcoming, and we therefore only possess the small vocabulary printed in Mr. Diack's Kulu grammar. It is impossible to come to a final decision regarding the position of the dialect. It seems, however, to occupy an intermediate position between Bunán and Manchāṭi, being probably more closely related to the latter than to the former.

So far as we can judge from the scanty materials available Rānglōi and Manchāṭi often closely agree in vocabulary. Compare *bang-ṭa*, Manchāṭi *bang-ḍa*, a bullock; *yad*, Manchāṭi *yad*, a cloth; *gyag*, Manchāṭi *rag*, a day; *ram-pa*, Manchāṭi *ran*, Kanāw^{rī} *ran*, to give; *Sang-lang*, Manchāṭi *Swāng-lang*, but Bunán *Garzha*, Lahul; *min*, Manchāṭi *min*, name; *sing*, Manchāṭi *sing*, wood. The cases in which Rānglōi agrees with Bunán as against Manchāṭi do not seem to be numerous. Compare *soti*, Bunán *soti*, Manchāṭi *ti*, water.

Manchāṭī has apparently adopted a greater number of Aryan loan-words than Ranglōi. So far as our present information goes, however, the vocabularies of the two dialects are to all appearance closely connected.

A consideration of the few points connected with Ranglōi grammar which have been made known point to a similar conclusion.

According to Mr. Diack's list the case suffixes of both dialects are identical, viz., genitive *nu*, dative *ring* (compare Kanāw'rī, *rang*, near, to), ablative *zi*, locative *ang*.

Mr. Diack gives the following numerals, *nyizhi*, two; *shrummu*, three; *ngar*, five; *sa*, ten; *sas-nyid-chi*, seventeen. Manchātī differs in the numeral for two, which is

jut. With regard to the rest we may compare *shumu*, three; *ngai*, five; *sa*, ten, and *nyii*, seven.

The personal pronouns apparently also agree. Compare *gye*, Manchāṭi *gye*, I; *gyu-dong*, to me, compare Manchāṭi *gyeu*, my; *nye-nu*, our, compare Manchāṭi *ngye*, we; *ka*, Manchāṭi *ka*, thou; *ka-nu*, Manchāṭi *ka-nu*, thy; *kye-nu*, your, compare Manchāṭi *kye-na*, you; *do*, Manchāṭi *du*, he, and so forth. Forms such as *gye ing-gu*, my own; *gyu-dong*, to me, show that the genitive suffix in Ranglōi in reality has the form *u*. Compare the remarks under the head of Manchāṭi, p. 450. I am indebted to the Rev. A. H. Francke for the list of pronouns in Tinan which follows:—

	SINGULAR.		DUAL.		PLURAL.	
	Ordinary.	Respectful.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person	<i>gye</i>	...	<i>nyish</i>	<i>eshag</i>	<i>ngyene</i>	<i>ngyenag</i>
2nd person	<i>ka</i>	<i>kyenag</i>	...	<i>kyentsag</i>	...	<i>kyena</i>
3rd person	<i>do, du</i>	...	<i>doku</i>	...	<i>dore</i>	...

The respectful form *kyenag*, thou, is probably a plural.

Such indications as can be derived from the scanty materials at our disposal therefore point to the conclusion that Ranglōi is a dialect very closely related to Manchāṭi.

BUNĀN.

Bunán is the dialect spoken on the banks of the river Bhaga, from its confluence with the Chandra and north-eastwards, for about 15 miles, till it meets with the Tibetan dialect spoken in Spiti and the neighbourhood. Towards the south and west it is bounded by Pahārī, and the influence of that language is strongly felt in the lower part of the Bunán territory. The dialect is apparently gradually giving way to Tibetan, and a man of the lower Bhaga will speak to one of the lower Chandra in Tibetan, and not in Bunán.

On the lower Bhaga the dialect is also known under the name of Gāhri.

We have no separate information about the number of speakers. Bunán has usually been returned together with Gōndlā or Tinan, the dialect spoken on the Chandra under the name of Lāhuḷī. The revised estimates for that latter form of speech as made for this Survey were 2,987; but these are far too low, as in the last Census of 1901 the corresponding returns were as follows:—

Kangra	.	.	.	.	.	.	.	.	.	.	.	.	.	5,069
Mandi	.	.	.	.	.	.	.	.	.	.	.	.	.	196
Kashmir State	.	.	.	.	.	.	.	.	.	.	.	.	.	264
													TOTAL	5,529

Bunán is not a language possessing a literature. The Gospel of St. Mark has been translated into the dialect by the Rev. A. H. Francke. In former days, when the Rājas of Kulu ruled in Lahul, the dialect was written in the Tāk^{ri} character, but now the Tibetan alphabet, which is much better suited for the purpose, is used instead.

AUTHORITIES—

- JAESCHKE, H. A.,—*Note on the Pronunciation of the Tibetan Language. Journal of the Asiatic Society of Bengal*, Vol. xxxiv, Part i, 1865, pp. 91 and ff. Contains a Bunán vocabulary.
- DIACK, A. H.,—*The Kulu Dialect of Hindi. Some Notes on its grammatical structure, with specimens of the Songs and Sayings current amongst the people, and a Glossary. Lahore 1896.* Contains a Gara, i.e. Bunán vocabulary, on pp. 102 and ff.
- Ladakhi Songs* edited in co-operation with Rev. S. Ribbach and Dr. E. Shawe by A. H. Francke. Leh 1899-1902. The songs numbered 44-48 are in Bunán.

Bunán is a dialect of the same kind as Kanāw'rī, Lāhuḷī, and the Almora dialects. A version of the Parable of the Prodigal Son in Bunán has been kindly prepared by the Rev. A. W. Heyde, and a list of Standard Words and Phrases has been forwarded from the district. Both have been carefully revised by the Rev. A. H. Francke, and the remarks which follow are mainly based on his notes.

Pronunciation.—The representation of the various sounds in the specimen is very accurate. The materials available are not, however, sufficient for describing the phonetical system in detail. I shall, therefore, only make some few remarks.

Concurrent vowels are usually not contracted. Thus, *nui*, new; *noi*, much; *nor-tai*, wealth-having, rich; *chhe*, warm. Sometimes, however, we find that they are combined into one sound; thus, *awa-i* and *awe*, of the father; *men*, i.e. *ma-in*, is not, no.

Bunán does not appear to possess aspirated soft consonants. In addition to the palatals *ch*, *chh* and *j*, we also find the palatal affricatæ *ts*, *tsh*, and *dz*. Thus, *tsemed*, a girl; *bu-tsha*, a son; *dzawo*, a friend.

Hard and soft consonants are sometimes interchanged. Thus, *butsha-rog*, to the son; *gyab-dog*, on the back; *legs-tog*, in the village. In many cases a hard consonant corresponds to a soft consonant in Tibetan; thus, *pya*, Tibetan *bya*; *tsum*, Tibetan 'adzin; *prag*, Tibetan, *brag*, etc.

Double consonants are sometimes simplified. Thus, *gyab*, Tibetan *rgyab*, back; *kar-ma*, Tibetan *skar-ma*, star; *nying-jed*, Tibetan *snying-brje*, pity; *zã-i*, Tibetan *bzang-ba*, good, and so forth.

In other cases double consonants are preserved; thus, *pro*, anger; *stonmo*, feast; *kyidpo*, happy; *smad*, harlot; *grog-po*, brook; *tradpa*, shoe; *shrangs*, horse; *chaks*, iron. Occasionally we find a vowel inserted between the concurrent consonants; thus, *t'ru* or *trui*, Tibetan *drug*, six.

It will be seen that Tibetan words are differently treated. Some of them preserve the pronunciation of classical Tibetan; thus, *kres*, hunger; *khral*, tax; *phyugpo*, rich. Others agree with modern Tibetan; thus, *tam*, classical *kram*, cabbage; *chodpa*, classical *spyodpa*, behaviour. We must conclude that there are two layers of such words, some old and others modern.

The genitive suffix *gyi* occurs as *gyi*, *gi*, *kyi*, *i*; thus *han-gyi*, thy; *phag-gi*, of the pigs; *shrangs-kyi*, of the horse; *awa-i* of the father. Note also *ta-i*, his, from *tal*, he. *Gy* apparently also interchanges with *ky*, *ch*, *zh*, and so forth, in several verbal forms.

We have no information regarding tones and accents in the dialect. A final consonant is sometimes only half pronounced; thus, *ekhye-k'*, we go.

Article.—The numeral *tiki*, *tii*, *ti*, one, is used as an indefinite article. Thus, *mugē tezi tiki*, famine great a; *tsemed tii*, a daughter; *mi tiki-rog*, or, shorter *mi ti-kog*, to a man.

Nouns.—With regard to the formation of nouns we may note the use of the prefix *a* in nouns denoting relationship. Thus, *a-wa*, father; *a-ma*, mother; *a-chho*, brother; *a-gu*, uncle, etc. All these words are, however, perhaps Tibetan loan-words.

A suffix *tsi* is apparently used in words such as *lang-tsi*, bull; *nyi-tsi*, sun.

Gender.—Gender is only apparent in the case of animate beings. It is distinguished by using different words or by adding affixes. Thus, *mi*, man; *las-mi*, woman; *shrangs*, horse; *god-ma*, mare; *lang-tsi*, bull; *hambu*, cow; *khyu*, dog; *mo khyu*, bitch; *sha-wa*, male deer; *sha-mo*, female deer.

Number.—There are two numbers, the singular and the plural. The plural is not distinguished when it appears from the context. According to the list of words the usual plural suffix is *zhi*; thus, *awa-zhi*, fathers; *mi zã-i-zhi*, good men; *hambu-zhi*, cows. A plural is also formed by adding *tshã-i*, all; *tsore*, all, etc. Thus, *shrangs tshã-i*, horse all, horses; *tsemed tsore*, daughters; *tal-tso-re*, they. The final *re* in *tsore* is perhaps a plural suffix. *Tsore-rog* can be shortened to *tso-rog*; thus, *yog-po-tso-rog*, to the servants; *dzawo-tso-rog*, to the friends.

Case.—The base alone is used to denote the subject of intransitive verbs and the object. The object is, however, sometimes followed by the postposition of the dative. Thus, *yondag tikog zhu-zhi*, having requested a farmer (*lit.* to a farmer).

The subject of transitive verbs is usually put in the case of the agent. The usual suffix of that case is *dzi*, *tzi*, and, after vowels, *zi*; thus, *phētse-tzug-tzi*, by the younger son; *awa-zi*, by the father. In the plural *tshi* is used; thus, *awa-tshi*, by fathers; *tse-med-tshi*, by daughters.

The pure instrumental is apparently formed as in Tibetan by adding the suffix *dang*; thus, *ra-shi-dang*, with ropes.

The dative, locative, and terminative have all been confounded into one case, which is occasionally also used to denote the object of transitive verbs. The suffix of this case is identical with the suffix of the terminative in Tibetan. It has various forms such as *rog*, *dog*, *tog*, *kog*, and *zhog*. *Rog* is only used after vowels. Thus, *butsha-rog*, to the son; *awa-rog*, to the father; *yog-po-tso-rog*, to the servants. After the final *i* of adjectives, however, *dog* is used instead; thus, *tshāi-dog-chi*, all-in-from, from among all.

Dog and *tog* are apparently used promiscuously after consonants. *Tog*, however, is generally added after *s*, *r*, and after mute consonants, while *dog* is the regular form of the suffix after *l*, *m*, *n*, and *ng*. Thus *legs-tog*, in a country; *yar-tog*, on the back of; *rig-tog-chi*, from on the field; *tal-dog*, to him; *kyum-dog*, in the house; *han-dog*, to thee; *bang-dog*, on the feet. There are, nevertheless, several exceptions to this latter rule.

Kog only occurs in connexion with the indefinite article, and the initial *k* originally belongs to the numeral *tiki*, one. Thus, *mi ti-kog*, to a man. The fuller form *tiki-rog* is also used.

Zhog is only used in the plural, and probably contains the plural suffix *zhi*. Thus, *awa-zhog*, to fathers; *tha-zu-zhog*, to them.

In *roang-gi tib-tsog*, on the top of the hill, we apparently have a suffix *og* used in the same way. The full form is, however, *tibtzi-rog*.

The suffix of the ablative is *chi*. Thus, *nying-jed-chi*, from compassion; *khres-tzi*, through hunger. *Chi* is often added to other postpositions. Thus, *rig-tog-chi*, from in the field; *tsemed ti-kog-chi*, from with a daughter; *awa tiki nung-chi*, from with a father, and so forth.

The suffix of the genitive occurs as *gyi*, *gi*, *kyi*, and *i*. The form *gyi* is only used after *n* and *l*; thus, *za-men-gyi*, of food; *han-gyi*, thy. *Gi* is the common form after soft consonants. Thus, *phag-gi*, of the swine; *roang-gi*, of the hill. *Kyi* occurs after *s* in *legs-kyi*, of the village; *shrangs-kyi*, of the horse.

After vowels the suffix is simply *i*. Thus, *buta-i*, of the tree; *agu-i*, of the uncle; *butsha-i*, of the son; *gyi agu-i bu-tshag tal-gyi shring bag-mag ri-shi-ni*, my uncle's son his sister wife brought-has, the son of my uncle is married to his sister.

The suffix *i* also occurs in *ta-i*, his, which is used in addition to *talgyi*.

Other relations are indicated by means of postpositions. Such are *dang*, with; *de*, to; *kachang*, near; *mang*, in, to; *nang*, together with, added to the base; *bon-threg*, for the sake of; *duchi-mang*, in the presence of, *kho-chi*, behind; *nung*, to, at the place of; *nung-chi*, from, and so forth, added to the genitive.

In *legs wai tikung*, to a far country, the postposition is perhaps *ung*; compare *tha-zu-ng*, or *thazui-nung*, there; *thong*, within; *nung*, here.

Adjectives.—Most adjectives end in *i*; thus *chhe-i*, warm; *chho-i*, fat; *nor-ta-i*, wealth-having, rich; *tezi*, great; *tshāi*, all; *zāi* and *deī*, good; *marei*, bad; *noī*, much; *wai*, far, and so forth. It seems as if such forms were originally genitives. Other adjectives end in *po*; thus, *epo*, good; *mang-po*, many; *son-po*, alive; *phyug-po*, rich. They are perhaps borrowed from Tibetan. The same is the case with forms such as *ches-pa*, dear; *gyogs-pa*, quick; *chas-pa*, wise, etc.

No termination is added in forms such as *nyeme*, nice, well-tasting; *tunig*, short; *yas*, right; *wus*, moist, and so forth. Note the reduplication in forms such as *gad-gad*, rough; *sil-sil*, smooth.

Adjectives usually follow, but sometimes also precede, the word they qualify. Thus, *lutsi chhoī tiki*, calf fat a; *len-mi noī*, workmen many; *shii shrangs-kyi*, the white horse's.

The particle of comparison is *basta*; compare Manchātī *bē*. Thus, *tha-zu basta zāi*, him than good; *tal-gyi a-chho tāi a-che basta kyui ni*, his brother his sister from tall is. Compare also *phos tshāi-dog-chi zāi*, clothes all-in-from good, the best cloth.

Numerals.—The numerals are given in the list of words. They usually follow, but occasionally also precede, the noun they qualify. Note the final *i* in most numerals. The Bunán forms most closely correspond to those in use in the Almora dialects. Higher numerals are counted in twenties as in Kanāwārī. Thus, *nyis-sai chui*, two twenties ten, fifty. In *butsha nyis-kying*, two sons; *nyis-pi awa*, two fathers, *kying* and *pi* look like generic particles.

Pronouns.—The following are the personal pronouns:—

	SINGULAR.		DUAL.		PLURAL.	
	Ordinary.	Respectful.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person	<i>gyi</i>	...	<i>hing</i>	<i>erang</i>	<i>hing-ji, hing-zhi</i>	<i>erang-ji, erang-zhi</i>
2nd person	<i>han</i>	<i>inī</i>	...	<i>han nyispi</i>	...	<i>han-zhi, (han-ji)</i>
3rd person	<i>tal</i>	...	<i>tal nyispi</i>	...	<i>tal-ji, tal-zhi</i>	...

There are also emphatic forms such as *inggi*, I. Other forms are *gyi-zi*, by me; *gyi-i*, my; *hing-tshi*, by us; *han-tshi*, by you, *tal-zi*, by him, etc.

Gyi, I, corresponds to Manchātī *gye* and to *jī* in the Almora dialects. *Hing-zhi*, we, should be compared with Byāngsī *ing*; *han*, thou, with Chaudāngsī, Byāngsī *gan*, etc.

Demonstrative pronouns are *the*, this; *nu-zu* and *tha-zu*, that. Note also demonstrative adverbs such as *hēnag*, thus; *noag*, so; *nung*, there; *khyag*, here; *da*, now, and so forth.

Interrogative pronouns are *su*, who? *kha*, what? *gui*, where? *u-ka*, when? *ichig*, how much, how many? and so forth. Indefinite pronouns are formed from the interrogatives by adding *rē*; thus, *su-zi-rē*, by anyone; *uka-rē*, ever; *kha-rē*, any.

There are no relative pronouns. Relative participles are used instead. The suffix *tsug* is usually added in order to form such participles. It apparently adds definiteness. Thus *te-zi-tsug butsha*, the elder son; *han-gyi butsha ma-gyun-shi-tsug han-gyi len-mi tiki nang tsog-se liku*, thee-by son not-worthy-being thy workman one with like make, make me, who am not worthy to be your son, like one of your servants; *phē-tsē-tsug-tsi*, by the younger one, by him who was the younger one; *phos tshāi-dog-chi zāi-tsug*, clothes all-in-from the-good-one, the best cloth. The relative participle sometimes precedes the qualified word. Thus, *gyi-rog khug-sha-gyun-shi-tsug nor-kal*, me-to to-be-got-necessary-being property-share, the share of the property which I shall get.

The interrogative pronouns are sometimes used as relatives. Thus, *nor kha-tai-tsug tshāi*, all the property he had; *kha-dang-kha gyi-rog ni-i-tsug*, whatever is mine.

Verbs.—The conjugation of verbs is of the same kind as in Kanāw'ri. The various persons are, to some extent, distinguished by means of pronominal suffixes. In the first person singular *gya*, or, after vowels, *g*, is added. Thus, *yen-gya*, am; *khyed-che-g*, strike. The latter form consists of a base *khyed-cha*, the final *a* having been changed to *e* under the influence of the suffix *g*. This *g* is of course an abbreviated form of *gyi*, I, and the change of *a* to *e* is due to the *yi* which follows the *g* in the full form. In *lig-ki-za*, I did, an infix, *ki*, which is identical with *gyi*, is used instead. In a similar way an infix *kyu* or *ku* denotes an object of the first person singular in forms such as *gyi-rog khyed-kyu-za*, me-to struck-me, I was beaten; *lig-ku-ni*, make for me.

A subject of the second person singular is usually indicated by adding a suffix *na*; thus, *yen-na*, art. An infix *n* is used instead in *ni-n-za*, wast.

A subject of the third person is not usually indicated by means of any suffix. Sometimes, however, *re* is added, and this suffix is used in all numbers; thus, *lig-cha-re*, does; *lig-chhag-re*, they do.

The plural forms are also used in the dual. The marking of the subject by means of suffixes is not so common as in the singular. A suffix *ni* is often used in the first and second persons; thus, *yen-ni*, we are, you are. In many cases the tense suffixes are modified in the dual and plural in such a way that the initial consonant is aspirated and, if it is soft, hardened. Compare *lig-za*, he did; *lig-tsha*, they did; *khyed-kya-ta*, he will beat; *khyed-kya-thad*, they will beat; *egye-g*, I go; *ekhye-k'*, we go. Consonants such as *d* and *g* are sometimes added; thus, *khyed-kya-tha-d*, they will beat; *khyed-chha-g-ni*, you beat, and so on. I have not, however, been able to detect any rule for their use.

The personal suffixes are often dropped altogether; thus, *elen*, I went; *ni-za*, I was.

Verb substantive.—The usual bases of the verb substantive are *yen* and *ni*; thus, *yen-gya*, am; *ni-za*, was. Other bases are *kya* and *go*; thus, *kya-men*, to be; *kya-zhi*, having been; *goai-tsha*, we were; *goán-tsha*, they were.

Finite verb.—On account of the frequent use of pronominal suffixes the conjugation of an ordinary verb makes a rather complex impression.

Present time.—Several suffixes are used to form a present. A common one is *cha*,
VOL. III, PART I. 3 P

plural *chha*. Compare the table which follows and which registers the usual forms of the present tense of the verb *lig-chum*, to make:—

	Singular.	Dual.	Plural.
1st person exclusive	<i>gyi-ti lig-che-g</i>	<i>hing-tshi lig-chhe-g</i>	<i>hing-zhi-tshi lig-chheg</i>
1st person inclusive	.....	<i>erang-tshi lig-chheg</i>	<i>erang-zhi-tshi lig-chheg</i>
2nd person	<i>han-ti lig-cha-na</i>	<i>han-tshi lig-chhag-ni</i>	<i>han-zhi-tshi lig-chhag-ni</i>
3rd person	<i>tal-ti lig-cha-re</i>	<i>tal-tshi lig-chhag (-re)</i>	<i>tal-zhi-tshi lig-chhag (-re)</i>

Cha is probably the suffix of a participle or verbal noun. The same is the case with *ya* in *egye-g*, I go; *e-ya-na*, goest; *kya* in *khyed-kya ni-za*, beating was, and so on. Compound forms are *zhod-chi ni*, having-sat is, he lives, and so on.

In forms such as *yen*, is, are; *yen-gya*, am, the base alone is used as a present.

Past time.—The most common suffix of the ordinary past is *za*, dual and plural *tsha*; thus, *lig-ki-za*, I did; *lig-za-na*, didst; *lig-za*, did; dual and plural 1. *lii-tsha*; 2. *lig-tsha-ni*; 3. *lig-tsha*.

A perfect is formed by adding *men*; thus, *khyed-men-gya*, I struck, I have struck; *lig-men-na*, hast done; *lig-men*, has done, have done. Such forms correspond to the Tibetan perfect ending in *pa-yin*. Another perfect is formed by adding *ta*, plural *tad*; thus, *lig-ta-na*, hast done; *lig-tad-ni*, you had done. This perfect is only used in the second and third persons. It corresponds to the Ladakhī perfect in *tog*.

A suffix *len* occurs in *e-len*, went; *eleni*, wentest; *gal-len-gya*, I transgressed, and so forth.

Note finally the suffix *ag* in *zūg-chho-ag*, they began, and forms such as *goai-tsha*, we were; *goan-tsha*, you, they, were.

Future.—The suffix of the future is *kya-ta* or *ka-ta*, i.e. *ta* added to a participle ending in *kya* or *ka*; thus, *khyed-kya-ta*, I shall strike; *lig-ka-ta-na*, thou wilt do. *Ta* becomes *tha* in the plural; thus, *lig-ka-theg*, we shall do; *lig-ka-thad-ni*, you will do; *lig-ka-thad*, they will do.

Imperative.—The base alone is used as an imperative; thus, *za*, eat; *ra*, come. In the plural *ni* is added; thus, *lig-ni*, make ye. An imperative suffix *ra* occurs in forms such as *zho-ra*, sit; *khye-ra*, beat; *pho-ra*, put on. An indirect or direct object of the first person is often indicated by adding *ku*, after vowels *u*, and a suffix *a* in the same way often refers the action to an object of the second or third persons; thus, *lig-ku*, make me, make for me; *lig-ku-ni*, make ye me; *da-u*, give me; *li-a*, make him; *da-a*, give him. The suffix *a* is also used in neuter verbs; thus, *ela*, go; *grela*, run.

The particle of prohibition is *tha*; thus, *tha li-a*, make not; *tha grel-a*, run not.

Verbal nouns and participles.—The Bunán verb, like that of other Tibeto-Burman languages, is properly a verbal noun. The base itself is freely used as a noun and case suffixes are added. It is a consequence of the nominal character of the verb that it is difficult to distinguish between what we might call participles and verbal nouns.

The suffix *ji*, which is often pronounced *zhi*, is very commonly used to form a conjunctive participle. Compare *zhu-ji*, asking; *el-ji*, having gone; *shu-cha khom-ji*, to

die finished-having, having died, etc. If there is more than one subject *ji* is changed to *chhi*; thus, *thad-chhi*, making merry. In neuter verbs *ji* is usually replaced by *chi* or *shi*, plural *chhi*; thus, *howang-shi*, having taken place; *shan-shi*, having arisen; *tab-shi*, returning, etc.

The postposition *de* is used to form a kind of infinitive of purpose; thus, *el-de ma phod-za*, go not could, he could not go; *bing-de gyun-ted-chi*, to-fill necessary-thinking, wishing to fill; *sem thad-de da-za*, mind to-be-merry giving, making merry.

The postposition *rē* is added to bases ending in a vowel. Thus, *za-rē khom-jī* eating having-finished, having devoured.

The postposition *nang*, with, forms a kind of conditional mood. Thus, *ring-nang*, saying-with, if you say.

A common suffix which is used to form verbal nouns and participles occurs in various forms such as *kya*, *ka*, *kha*, *cha*, *sha*. It is probable that we have here to do with more than one suffix. We may perhaps compare the base *kya*, to become, and Purik *chas*.

Such forms are properly verbal nouns. We must, however, sometimes translate them as verbal nouns, and sometimes as participles. Thus, *gyi-rog khyed-kya ni-za*, me-to beating was, I was beaten; *ma gor-ka*, no-tarrying, without tarrying; *roag-ka-re*, grazing-is, he is grazing; *hin-zhi e-kha goaik'*, our going is, we go; *chol-cha*, to appoint; *shi-cha khom-jī*, dying finished-having, having died; *han-zi khyed-cha-re*, thee-by striking-is, thou strikest; *khug-sha gyun-shi-tsug*, getting necessary-being, which should be got.

A very common verbal noun is formed by adding the suffix *chum*, i.e. *cha* and a suffix *m* which is identical with the *m*-suffix of the Almora dialects. Thus, *ka-chum* to turn; *kre-chum*, to bite; *tig-chum*, to cover; *khug-chum-bon-threg*, finding-on-account-of, because he has been found.

Forms such as *tib-men*, struck, contain the same suffix *m* and probably the verb substantive. *Men* is a very common suffix of verbal nouns. Thus, *za-men*, food; *dod-men*, to meet; *gyags-men*, to listen; *toa-men*, to cut grass; *phyamen*, to speak and so forth.

A common verbal noun, which apparently has the meaning of a past, is formed by adding a suffix *s*. It is sometimes added to the base, and sometimes also to the suffixes mentioned in the foregoing. Thus, *ra-s-tang*, having-come-on; *do-s-tang*, being-found on; *lo-chi-s-tang*, on having said.

Tsoas in *tsoas-thir-za*, divided-given-was, perhaps contains the same suffix. Compare, however, *astog*, time; *khyed-kya-astog*, when beating; *leb-cha-astog*, when arriving.

A present participle active is formed by adding *chi-pa*, plural *chi-pa-jī*, and a past participle passive by adding *shi-tsug*, plural *shi-tsug-shi*; thus, *lig-chi-pa*, doing; *lig-shi-tsug*, done.

Passive voice.—There is no passive voice. 'I am struck' must be translated 'somebody struck me.'

Negative particle.—The negative particle is a prefixed *ma* and before imperatives, *tha*. Thus, *ma da-za*, he did not give; *tha da*, give not.

Order of words.—The order of words is subject, object, verb. Adjectives and numerals usually follow, and genitives precede the noun they qualify.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 533 and ff.

[No. 43.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

BUNÂN.

(DISTRICT LAHUL.)

(Rev. A. W. Heyde, 1899.)

Mi ti-kog bu-tsha nyis-kying tan-ji, phêtsê-tsug-tsi awa-rog, 'gyi-i
 Man one-to son two being, the-younger-by father-to, 'my
 awa, gyi-rog khug-sha-gyun-shi-tsug nor-kal gyi-rog da-u,' noag
 father, me-to to-be-found-proper-being property-share me-to give,' so
 lod-ji, a-wa-zi nor tshoas-thir-za. Nung-chi noĩ ma gor-ka
 having-said, father-by property divided-gave. Then much not tarrying
 phê-tsê-tsug-tsi nor tshāi du-ji legs wa-i ti-kung el-za.
 the-younger-by property all gathering country far one-to went.
 Tshāi chhud-zos-tog thir-tad. Nor kha-ta-yi-tsug tshāi za-rē
 All water-into gave. Property whatever all to-eat
 khom-ji tha-zu legs-tog mu-gē tezi tiki ra-ji khre-za. Yon-dag
 finishing that country-in famine great one coming hungered. Farmer
 tikog zhu-ji, tha-zu-zi phag roag-tsi chol-ja rig-tog thir-za.
 one-to requesting, him-by swine herdsman appointing field-into sent.
 Nung phag-gi za-men kha nii-tsug-dang in-zii dan bing-de gyun ted-chi
 There swine-of food what being-with himself-of belly to-fill must thinking
 su-zi-re ma da-za. Nung-chi tal dran-pa so-ji hēnag mi-za, 'gyi-i awa-rog
 anyone not gave. Then he memory refreshing thus thought, 'my father-to
 len-mi no-i goag. Tha-zu-zhog za-men-gyi long-chod mok'i-ni, gyi-
 work-men many are. Them-to food-of plenty much-is, I-on-the-
 ning khyag khres-tsi shi-cheg. Da shan-shi awa-i du-chi-mang
 other-hand here hunger-by die. Now arising father-of presence-in
 el-ji, "gyi-i awa, nam-nang hau-gyi du-chi-mang dig-pa
 having-gone, "my father, heaven-and your presence-in sin
 lig-ji han-gyi bu-tsha ma-gyun-shi-tsug han-gyi len-mi tiki
 having-done you-by son not-worthy-being thy work-man one
 nang tsog-se liku," noag zhus-ka-ta,' mi-ji, shan-shi awa-i du-chi-
 with like make," thus will-request,' thinking, arising father-of pres-
 mang el-za. Awa-zi rē wa-i-chi ra-i thang-ji nying-jed-chi
 ence-in went. Father-by also far-from coming seen-having compassion-feeling
 bu-tsha ka-chang grel-chi khoang-gul-tog khril-shi tal-dog a-u da-za.
 son near running neck-on clasping him-to kiss gave.

Nung-chi bu-tsha-zi, tal-dog, 'gyi-i awa, gyi-zi nam-nang han-gyi du-chi-
Then son-by him-to, 'my father, me-by heaven-and thy presence-
 mang dig-pa lig-ki-za. Tan-chi khoreg han-gyi bu-tsha ma-gyun-shi,'
in sin have-done. To-day-from after your son not-worthy-am,'
 noag zhu-za. Awa-zi yog-po-tso-rog, 'da phos tshāi-dog-chi
thus requested. Father-by servants-to, 'now cloth all-in-from
 zāi-tsug khyag rid-chhi tal-dog pho-ra; lag-tog la-sab, bang-dog
good-one here brought-having him-on put; hand-on ring, feet-on
 trad-pa rē tsua. Nung-chi lu-tsi chho-i ti-ki pur-ji za-ni, sem
shoes also put. Then calf fat one killing eat, mind
 thad-chhi jod-ni. Tha-zu kha-i bon-threg ring-nang, gyi-i the bu-tsha
being-merry sit. That what-of for said-if, my this son
 shi-cha khom-ji, son-po kya-za; hyod-ji, tab-shi khug-chum-bon-threg,'
dying finished-having, alive became; lost, again found-being-on-account-of,'
 noag lo-chis-tang tal-tso-re thad-chhi ston-mo lig-cha zug-chhoag.
thus saying-on they-all merrily feast making began.

Nu-zu as-tog te-zi-tsug bu-tsha rig-tog-chi tab-shi kyum kachang
That time-at elder-the son field-in-from returning house near
 leb-cha-astog rol-mo nang khori-pa-i kad yen-chis-tang yog-po tikog
arriving-when music and dancing-of sound hearing-in servant one-to
 akstag-ji, 'the kha yen?' shru-za. Yog-po-zi, 'han-gyi bed
calling, 'this what is?' asked. Servant-by, 'your younger-brother
 ra-s-tang awa-zi tha-zu bu-tsha kham de-i-dog tab-shi do-s-tang
coming-on father-by that son health good-in back finding-on
 lu-tsi chho-i ti-ki pur-za,' noag lo-chi yen-ji pro tsag-shi thong
calf fat one killed,' thus saying hearing anger entering inside
 el-de ma phod-za. Awa phi-lag ra-ji tshig jam-mi-rog, 'thong-mang ra,'
going not could. Father outside coming words mild-with, 'within come,'
 noag lod-za. Bu-tsha-zi, 'awa, lo thēleg ti-ki as-tog gyi-zi
so said. Son-by, 'father, year so-many a time-in me-by
 han-gyi yog-po li-ki-ji han-gyi ag-tog-chi u-ka-re ma gal-len-gya,
your servant making your mouth-in-from ever not transgressed,
 han-zi gyi-i dza-wo-tso-re-dang thad-chi skyid-po lig-chum-bon-threg la-la-tsi
thee-by my friends-with merry happy making-sake-for kid
 tiki rē ma dan-za-na,' noag lod-za. 'Da han-gyi phētsē bu-tsha
one even not gavest,' thus said. 'Now thy younger son
 tha-zu smad-tshong-ma-tso-re nang nor chhud-zos-tog thir-ji tab-
that harlots with property water-into having-thrown having-
 shi tal-dog lu-tsi chho-i dan-za-na,' noag lod-za. Nung-chi awa-zi
returned him-to calf fat gavest,' so said. Then father-by

lod-za, 'gyi-i bu-tsha, han ukarē gyi nang nyam-po zho-s-dang, kha-dang-kha
 said, 'my son, thou always me with together living-in, whatever
 gyi-roḡ ni-i-tsug, tha-zu han-dog rē ni. Da han-gyi bed shi-cha
 me-to being, that thee-to also is. Now thy younger-brother dying
 khom-ji, son-za; hyod-cha khom-ji, khug-shi-tsug-tog thad-chi
 having-finished, lived; lost-being having-finished, found-being-in merry
 skyid-po lig-cha gyun,' noag lod-za.
 happy making proper,' thus said.

RANGKAS OR SAUKIYĀ KHUN.

Rangkas or Saukiyā is stated to be a denomination of the people who carry on trade with Tibet. Their *khun* or dialect has been reported to be spoken in one village of Malla Johar, and four villages of Malla Danpur. The number of speakers has been estimated for the purposes of this Survey at 614.

Malla Johar, *i.e.*, Upper Johar, is the north-western corner of Almora. It is bounded on the north and west by Garhwal and on the east by Tibet and Parganah Darma. Malla Danpur is situated to the west and south-west of Johar. The home of the Rangkas dialect is accordingly to the west of Dārmiyā.

I cannot find any corroboration of the statement that the Rangkas or Saukiyā are the people who carry on trade with Tibet, and I am not sure that it is correct. The Bhōtiās of the neighbouring districts all carry on trade with that country. The Bhōtiās of Johar, however, have the privilege of choosing their own markets, while the rest are confined to some particular mart in Tibet. Now *Rakas* is the name of one of the villages of Johar, and the Bhōtiās of that district are known as *Sokpas*. Those names have perhaps something to do with the denomination of the dialect. At all events, we can safely assume that Rangkas is the form of speech used by Bhōtiās all over Upper Johar and Upper Danpur.

Two specimens and a list of Standard Words and Phrases have been forwarded from the district. Babu Gobind Prasad, B.A., who has despatched them, expresses grave doubts about their correctness. He has not, therefore, ventured to accompany them by a translation. It is, however, possible to derive a general idea of the nature of the dialect from them, and I have therefore added an interlinear translation, though the meaning is not quite certain in all places. In the materials I have corrected all obvious mistakes such as, *e.g.*, *khami khā* instead of *khamir bā*. On the whole, however, I have left them as I have received them.

Pronunciation.—The phonetical system is broadly the same as in the neighbouring dialects of Almora. The spelling of the specimens is, however, extremely inconsistent. Thus, *s* and *ś*, *ē* and *yā*, and so forth are used promiscuously.

Long and short vowels are often interchanged; thus, *jī* and *jī*, I. Similarly, the various vowels are often interchanged. Compare *jī*, *jē*, *jai-gō*, my; *li-s*, *lē-s*, and *lai-s*, said; *mī-s* and *mai-s*, by a man; *sō*, *sū*, *sē*, and *s*, the suffix of the case of the agent; *hvāsas* and *ka-hōsas*, was lost; *rō*, *rī*, *rī*, and *r*, the suffix of the terminative; *nyā* and *nē*, the suffix of a conjunctive participle, and so forth. It is impossible to decide in each case whether such uncertainty in the writing corresponds to a similar uncertainty in the pronunciation.

The meaning of the sign which I have transliterated by the Anunāsika is not certain. In words such as *rhā*, horse; *chubā*, to, and others, it is perhaps written instead of *ng*. In other cases it seems to denote a nasal pronunciation of the vowel; thus, *hūṭ*, camel; *si-chān*, dying.

Hard and soft consonants are apparently very freely interchanged; thus, *g* and *k*, the suffix of the genitive; *rā-ch* and *rā-j*, came; *dhuk* and *tuk*, all; *bhung-nyā* and *pūn*, tall.

R is interchanged with *r*; thus, *gulpair* and *gulpair*, ever; *dagar* and *dagar*, with. *S* sometimes interchanges with *ch*; thus in the suffix of past time.

Note also the frequent aspiration in words such as *mha*, not; *hvānam*, far; *hvē*, that; *rhā*, bring; *rhū*, ask; *rhā*, horse, and so forth.

We have no information regarding accentuation or tones.

Article.—*Tā*, a shorter form of the numeral *tā-kā*, one, and indefinite pronouns such as *khamī*, *khami-rī*, and *khami-r*, some; *gub*, some, and *gār*, some, are used as indefinite articles; thus, *tā naukar*, a servant; *khamī bā*, a father; *khamir mī*, a man; *gub rhā*, a horse; *gār sã-khu*, in a village.

Nouns.—There are no instances in the materials available of any suffixes or prefixes used in order to distinguish gender. Different words are used for that purpose. Thus, *lā*, bull; *bēn*, cow; *khvi*, dog; *chhvār*, bitch. Forms such as *rhā bachhai*, mare, *lit*, horse-woman, show that Rangkas in this respect agrees with other neighbouring forms of speech.

Number.—The plural is not distinguished by means of any suffix when it can be inferred from the context. When required, a suffix *chan*, *chã* or *chā* appears to denote the plural; thus, *bē-chan*, the bides; *khvi-chã*, dogs; *bē-chā-k*, of the skins. Compare Dārmiyā. In *khamiri ni-chã-k* (i.e., *mī-chã-k*) *nišī sēri*, one man-of two sons, the same suffix has apparently been used in order to form an honorific singular. A kind of plural can also be effected by adding words such as *titi*, *mhan*, many, and so forth; thus, *bā titi*, fathers; *mhan bā*, fathers.

Case.—The various cases are apparently often interchanged. Thus both the genitive and the dative are used as accusatives, the genitive also occurs with the function of a dative, and so forth. The regular case system is apparently as follows.

The nominative and the accusative, i.e., the cases of the subject of intransitive verbs and of the object, are not distinguished by means of any suffix, although the genitive and the dative sometimes occur in the function of the object. Thus, *jal-gō chhē-tas*, his share(-of) he divided; *u-chabã u-g lō-r lai-s*, him(-to) his bosom-to clasped.

The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *sō*, *sū*, *sī*, or *s*; thus, *bā-sō lē-s*, father-by said, the father said; *nyāpan-su lī-s*, small-by said, the younger said.

The same form is also used as an instrumental; thus, *chābuk-sō*, with stripes.

Instead of *s* we occasionally find forms such as *sich* or *syach*. Thus, *sud mi-sich bē khō-s*, simple man-by skin took; *khū-mi-syach*, by the thieves.

The usual suffix of the dative is *chabã* or *chubã*, also written *j-bāng* and even *j-chubã*; thus, *bā-chubã*, to the father; *bā-j-chubã*, to the father; *u-j-bāng*, to him. In *u-g khamiri-s kharī ma dā-s*, his anyone-by anything not gave, no one gave him anything, the genitive has apparently been used instead of the dative, or else there is a dative suffix *g*, *k*.

An ablative is formed by adding the suffix *paṭṭī* or *baṭī*. Thus, *hvānam paṭṭī*, from a distance; *khamī chamī baṭī* from a daughter.

The suffix of the genitive takes the forms *gō*, *gu*, *g*, and *k*; thus, *bā-gō*, of the father; *mī-g*, of a man.

So far as we can judge from the specimens, the terminative is commonly used as a locative. It is formed by adding the suffix *rō*, *rī*, *ri*, or *r*; thus, *la-rō*, on the hand; *am-rī*, and *am-ar*, on the way; *phu-rī*, in the cave. Note *phu-ār*, in the cave.

Other locative suffixes are *su*, *sū*, or similar forms, and *khū*; thus, *khung-su*, at the bottom; *sā-khū*, in the village.

Other relations are indicated by means of postpositions. Such are *badlā*, instead of; *bhitār*, inside; *gān-syu*, before; *gund-paṭṭī*, between; *hyang-su*, behind; *hvē*, from; *khū-syu* and *khvā-syū*, under; *lēkhā* and *lēkh*, for the sake of; *rakshā*, with; *sāman*, before; *yart*, *yaran*, on, and so forth. Postpositions are sometimes added to the base and sometimes to the genitive.

Adjectives.—Adjectives precede the qualified noun in the nominative. In *nyāpan-sō sērī dhuk-chhan dū-nyā*, the small-by son all gathering, the younger son having gathered all, the case suffix has been added to the adjective *nyāpan* and not, as we would expect, to the noun.

The particle of comparison is *hvē*; thus, *u pi-khan u rhangsyā hvē mhan mhan śini*, his brother his sister from more tall is; *dukh hvē jhyān*, all from good, best. Compare Chamba Lāhulī *vē*.

Numerals.—The first numerals are found in the list of words. They precede the noun they qualify. *Nīnsā chī*, fifty, literally means 'two twenties ten.' *Nanas*, hundred, should perhaps be *na-nsa*, five twenties.

Pronouns.—The usual forms of the personal pronouns are as follows:—

	I	We	Thou	You	He	They
Nom.	<i>jī, jē, jīn</i>	<i>nung</i>	<i>ga</i>	<i>ganī</i>	<i>hvē, u</i>	<i>uśī, hvē-chān</i>
Agent	<i>jī-s</i>	<i>nung-s</i>	<i>ga-sō, ga-sū, ga-s, gassai, gussu</i>	<i>ganī-sō</i>	<i>u-sū, uśī, u-s, hvēdasu</i>	<i>uśī-s, hvē- chān-s</i>
Genit.	<i>jī-g, jai-gō, jē, jyū</i>	<i>nung-g</i>	<i>gō-g, gū-g, gō</i>	<i>ganī-g</i>	<i>u-g, ō-g, ō, hvēdō-g</i>	<i>uśī-gō, hvē- chā-g</i>

Besides, several other forms occur, such as *jē-vān*, by me; *hvē-yart-paṭṭī*, by him, *lit.* that-on-from, and so forth. Most of them are due to misunderstanding in the translation or to misreading of the original draft. Others are simply slightly different forms of those registered in the above table, and they will be easily understood when met with.

The Aryan loan-word *apnō*, *apnō-gō*, *apnō-k*, own, is used as a reflexive pronoun.

The pronoun *u*, *ō*, he, is sometimes used in order to repeat a preceding noun before postpositions or governing words. Thus, *ō-g ō-bā-g dayā rā-ch*, his his-father-of pity came; *hvēda-s garīb mī u-chabā rhū-sas*, him-by poor man him-to asked, he asked the poor man; *i garīb mī ō-dā-s*, this poor man his-envy-by, from envy of this poor man. Compare the corresponding use of pronominal prefixes in several Nepal dialects, in Kuki-Chin, and so on.

Demonstrative pronouns are *i*, *idō*, *id*, and *ē*, this; *hvē*, *hvēda*, *u*, that.

The interrogative pronouns are formed from the bases *kha*, and *gu*. Thus *kha-mī*, who? *gu-dai-baṭī*, from whom? *kha*, what? *gu-lā*, how much? how many? *gumta-ganē*, how-having-done? how? and so forth. By adding *rī* or *r* the interrogative bases are made indefinite. Thus, *khami-rī* and *khamir*, a certain; *gvā-r*, a certain; *kha-rī*, *khar*, anything, some.

Relative pronouns are *jē*, *jai*, *jaid*, *jaidās*, *jaidō*, who; *jai-han-tā*, whatever. They are Aryan loan-words. Thus, *kō-su-s jaidās sūar jān-sich*, by the husks which the swine

ate; *sud mī jaidō-g tā nyāpan chyam*, a foolish man whose one small house, who possessed a small house; *jē-g jē sin, gō lhē*, mine what is, thine is.

Verbs.—The list of Standard Words and Phrases contains a series of verbal forms which do not occur in the specimens. On the whole, however, the conjugation in Rangkas is apparently less complicated than in the neighbouring dialects of Darma, Chaudangs and Byangs.

There is the same tendency to distinguish the person of the subject in the verb, especially in the case of the second person. The past tense is sometimes formed by means of reduplication of the base, as is also the case in Chaudāngsī and Byāngsī.

Verb substantive.—The verb substantive is formed from the bases *lhē*, *nī*, and *sī*. The following forms occur:—

	Present.	Past.
Sing. 1.	<i>sīsī</i>	<i>sīs</i>
2.	<i>sīsīn; lhēn</i>	<i>sī-nau-s</i>
3.	<i>sin, sīnī; nī; lhē</i>	<i>sīs, sīch, sya-ch, sī-chas; ka-lhig, lhing-chu</i>
Plur. 1.	<i>na-sī-su</i>	<i>sīs</i>
2.	<i>sīsīn</i>	<i>sī-nai-s</i>
3.	<i>sīnī; lhyā, i.e. lhē</i>	<i>sīch, lhē</i>

Other forms are *sīs*, shall be; *lhē-m ching-nī*, to be is proper; *ka-lhain*, (in order that) we might be (merry), and so forth.

The bases of the verb substantive are freely used in the formation of the various tenses of finite verbs.

Present time.—The specimens contain very few forms of the present. In the first person singular we find the compound form *sīchān sīs*, I am dying; and in the second person *rhai-san*, thou livest, occurs. Both contain the verb substantive, *rhai-sa-n* also the suffix *n* of the second person. It will be seen that there is here no suffix denoting the first person.

The third person singular is formed in various ways. The base alone is sometimes used; thus, *ding*, he falls. In other cases the suffixes *nī* and *t* or *d* are added. Thus, *rai-nī*, he comes; *hvē-t*, he is grazing; *khvā-d*, he digs.

The list of words contains several additional forms; thus, *sātī*, I strike; *sā-tī-lā*, I am striking; *dī-s*, I go; *sai-t-na-lā*, thou strikest; *dī-n*, he goes; *sai-ta-lā*, we strike; *dī-s-ūng*, we go; *sai-tī-nalā*, you strike; *dī-sīn*, you go; *sait-kī*, they strike; *dī-n*, they go.

Past time.—The common suffix of past time is *s* or *su*; thus, *lī-s*, he said; *gā-su*, he made. In the first person an *i* apparently precedes the *s*, and in the second person *n*, *nau*, *nai*, or *nu* is inserted. Thus, *gai-s*, I did; *lāl-i-s*, I transgressed; *tang-n-su*, gottest; *kur-nau-s*, or *kur-nai-s*, broughtest; *dā-nu-s*, gavest.

Instead of *s* we often find *ch*; thus, *rā-ch*, and also *rā-j*, he came; *dē-ch*, he went.

Compound suffixes are *sas*, *chas*, and *tas*; thus, *rhū-sas*, asked; *thō-chas*, demanded; *gā-tas*, made. There are no instances of such forms in the first and second persons.

The *s*-suffixes are sometimes used in connexion with a prefix *ka*; thus, *ka-lunch*, got angry; *ka-hō-sas*, he was lost; *ka-rhō-chas*, he was alarmed.

The base is sometimes reduplicated in the past, and suffixes such as *dī*, *tī*, and *n*, all probably various forms of the copula, are added. Thus, *ga-gā-dī*, he has done; *ga-gā-tī*, thou gavest; *dī-dī-n*, he went.

Compound forms are *rhai-n-sich*, lived; *jā-n-sich*, were eating, and so forth.

Note, finally, isolated forms such as *lhangyān*, squandered; *thum-syā*, gathered; *manai-nē*, entreated; *tā-bēn*, *tā-pach*, and *thai-pach*, went, and so forth. Several additional forms will be found in the list of words.

Future.—The present is apparently also used as a future; thus, *dī-ś*, I shall go; *lē-tī*, I shall say. According to the list of words the most common future suffix seems to contain a *t*.

Imperative.—The base alone is often used as an imperative; thus, *kur*, take; *dā*, give; *chuksan-gā*, cloth make, put on. Common imperative suffixes are *nē*, and *tē*, the latter also occurring as *tai* and *dai*. Thus, *dā-nē*, give; *dā-tē*, give; *gā-tai*, make; *gvi-dai*, bind.

The list of words contains several additional forms. No instances of their use are, however, given.

The materials available do not contain any example of a negative imperative.

Verbal nouns.—The base alone is used as a verbal noun. Thus, *hō*, to feed; *tung*, to drink. The usual suffix is *m* or *mō*; thus, *sai-m chyung-ni*, to strike is proper; *dī-mō-k man ma gā-s*, going-of mind not made, he did not want to go; *pā-mi-k*, measuring for, in order to measure.

A suffix *t* apparently occurs in *pyaugat*, to fill. *Lē-san*, word, is properly a past participle of *lē*, to say.

Participles.—Participles which are used as adjectives are formed by adding *n*, past *san*, to the base; thus, *jā-n sich*, eating were; *sichā-n sis*, dying I am; *tā-san bōjh*, the left load, the load which had been left; *pyū-san*, filled, full.

The suffix *s*, *sē*, *ch*, *chai*, *chu*, or *chē* forms conjunctive participles. Thus, *yan-s*, hearing; *rā-ch*, coming; *thuk-sē*, returning; *dī-chai*, going; *khisai-chu*, despairing; *hrē-chē*, arising. Such forms are occasionally also used as adjectives; thus, *khu-rāch māl*, theft-come property, stolen property.

Other conjunctive participles are formed by adding the suffixes *nē*, (*nyā*) and *tē*; thus, *vī-nē*, calling; *rhā-nē*, bringing; *dū-nyā*, gathering; *hō-tī*, leaving. In *pī-k kurs*, taking up carried, a suffix *k* has apparently been added. Compare *pō-k sichas*, having died was, had died.

Negative particle.—The negative particle is a prefixed *ma*, or, sometimes, *mu*. Thus, *ma dā-ś*, did not give; *ma tālis*, I did not transgress; *lēm-um mu-ni*, to say (worthy) not am.

Order of words.—The order of words is the same as in connected forms of speech, subject, object, verb. Adjectives and numerals precede the qualified word.

For further details the student is referred to the specimens which follow.

[No. 44.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

RANGKAS OR SAUKIYĀ KHUN.

SPECIMEN I.

(DISTRICT ALMORA.)

LHĀNGTĪ SĒRĪ-GŌ RAMKŌ.
PRODIGAL SON-OF STORY.

Khamiri nī (i.e. mī)-chā-k nīsī sērī. Gār khā khā ramkō, nyāpan-su
Certain man-of two sons. And what what story, young-by
 apnō bā-j-chubā lī-s, 'hē bā, gō jāydād-paṭṭi jai-gō jal jī
his father-to said, 'O father, thy property-from my share me
 dā, jai jī chyung-ganī jē jal jī dā.' Gār hvai-yart-paṭṭi
give, what mine proper-is my share me give.' And that-on-from
 usī-gundā-paṭṭi apnō jal-gō chhē-tas. Gār mhan jyā mha lē,
them-between-from his share divided. And many days not were,
 nyāpan-sō sērī dhuk-chhan duk-chhan dū-nyā hvānam dēs tābēn
younger-by son all all gathering far country went
 gār hvē-r madān rhaich apnō-gō māl-tāl lhangyān. Gār
and there wrong living own property squandered. And
 jab hvē tuk-chhan-dhuk lhā-tas, hvē dēs pūn kāl parēch,
when he all had-spent, that country big famine fell,
 gār u tang ka-lhij. Gār ū hvē dēs khamir jhyain
and he destitute became. And he that country some good
 mi rakshā dī-chai nhai-ch, gār u-sū u-chubā apan rai-r suar
man with going stayed, and him-by him his field-to swine
 hō pā-s. Gār hvidaśu kosus jaidās sungar jānsich hīsē apnō
to-graze sent. And those husks-with which swine ate gladly own
 dan pyangat vā unsich, gār u-g khamiri-s khari ma dās.
belly to-fill he (?) wished, and him any-one-by anything not gave.
 Gār jab hvē apnō dēs-chubā chyāng-rā-ch hvēr-paṭṭi lē-s, 'jē
And when he his senses-to returned there-from said, 'my
 bā-k naukar ō dan-syu jā-m mhan jānsich, gār jē
father-of servants their belly-from food more eat, and I
 phī sīchān sis. Ji hrī-chē apnō bā-chubā diś gār u-chubā
hunger dying am. I rising own father-to will-go and him-to
 lē-ti. "hē bā, jī-s Bhagvān machchhā mu-ni gār
will-say, "O father, me-by God's will (?) not-is and

gō sāman pāp gaiś. Gār jē phir gō sēri lēm-um mu-ni.
of-thee before sin did. And I again thy son to-say not-am.
 Jō (i.e. jī) apnō tā naukar gā-tai." ' Gār apnō-k bā-g chubā
Me own one servant make." ' And own father-of near
 hrichē dēch. Gāñ (i.e. gār) hvē hvānam sīs, u ba-s hvānam-paṭṭi
arising went. And he far was, his father-by far-from
 ōn-s, gār ō-g ō-bā-g dayā rā-ch, gār hvēr-paṭṭi sē-nyē u-chabā
saw, and his his-father-of pity came, and there-from running him
 u-g lō-r lai-s gār chuk dās. Gār sēri-su u-chabā
his bosom-to clasped and kiss gave. And son-by him-to
 lē-s, 'hē bā, jī-s Bhagvān machchya yam
said, 'O father, me-by God's will (?) according-to (?)
 mu-ni gār gō-g unṇanē (i.e. sāmnē?) pāp gē-s. Gār jē gō-g
not-is and thy before sin did. And I thy
 sēri limum mu-ni, Gār bā-sō apnō-gō naukar lē-s,
son to-say not-am.' And father-by own servants said,
 'dukh-hvē jhyān chuksam thai-nē rhā gār i rhā-nē chuksan-gā.
'all-from good robe taking-out bring and this bringing put-on.
 Gār ō lā-rō lag-chhyab gār likē-r paul chugsan-gā. Gār
And his hand-on ring and feet-on shoes put. And
 jī jā-m chyung-nī. Ka-lai, i jyū sēri pōk-sichas, gār phir
my eating proper-is. Why, this my son dead-was, and again
 ṭanch; hvē ka-hvāsas, thyāk tanch.' Ājai hvai ka-hēsas hisam
is-alive; he was-lost, again is-found.' Then they feasting merry
 ka-lēs.
made.

Hā ō-g pach sēri rai-r śyach. Gār hā u rā-ch
And his elder son field-in was. And then he coming
 hā svā rā-j ninam chyāng-rā-j, u-su tōgā-bā-jā-tus gār
and home coming near returned, him-by music and
 nāchē-ch śabd sunais. Gār u-s tā naukar vī-nē
dancing-of sound heard. And him-by one servant called-having
 rhū-sas, 'idō-g thyā hvē kha-sin? Gār u-sū u-chabang
asked, 'this-of meaning (?) that what-is?' And him-by him-to
 lēs, 'gō pi-khan rā-ch. Gō bā-ssō jhyain ga-gā-dī; kha-lai,
said, 'thy brother came. Thy father-by good has-made; why,
 u-s ū jhyain tang-s.' Gār u kalunch gār u-s bhitar
him-by him well found.' And he got-angry and him-by inside
 di-mō-k man ma gās. I-lēkhā ō bā-sō bhai rā-ch gār
going-of mind not made. This-for his father-by out came and
 u manai-nē. Gār u-s ap-nō bā-chbā lai-s, 'jēvan (i.e. jī-s)
him entreated. And him-by own father-to said 'me-by.

i-lā baras-baṭī gō śya gai-ś, gār jī-s gul-pair gō
so-many years-from thy service did, and me-by any-time thy
 lē-san ma tālis. Gussu gul-pair tā nyāpan malā-ku rach
word not transgressed. Thee-by any-time one small goat-of kid
 lēk ma dā-nuṣ jē raksō-k dagar hēsas usi. Hā i
even not gavest I friends-of with merry might-be. And this
 gō sērī bachhō-chan dīn māl urais, jai hvē rā-j,
thy son harlots with (?) property squandered, when he came,
 hā ga-s u-lēkhā mhan khusī ga-gā-ti.' Gār ō bā-s
then thee-by him-for great feast madest.' And his father-by
 u-jbang lē-s, 'sērī, ga jē-raksh rhai-san, gār jē-g jē
him-to said, 'son, thou me-with livedest, and mine what
 sin gō lbē. I bājibī lhē than jē khusīs gār jbyain
is thine is. This proper is that (?) we merry and well
 kalhain; ka-lai, i gō pi-khan lhai jai pōk śichas, phir
should-be; why, this thy brother is who dead was, again
 tānch; gār kahōsas, thyāk-tāng-is.'
is-alive; and was-lost, was-found-again.'

[No. 45.]

TIBETO-BURMAN FAMILY.

TIBETO-HIMALAYAN GROUP.

RANGKAS OR SAUKIYĀ KHAN.

SPECIMEN II.

(DISTRICT ALMORA.)

TĀ KATHĀ ŚINĪ.
ONE TALE IS.

Jaidasū khich mi-g lēkh king khvāda hvē ding.
Whom-by other man-of sake-for pit digs he is-caught (?).

Gvār sang-khū tā mhan sud mī, jai-dō-g tā nyāpan chyam gār
Certain village-in a very simple man, whose one small house and
 khārī lāsung-māl rhain-sich. Ōg rakshā-sich ō-dagar ris gān-syach
some female-male-goats lived. His neighbours-by him-with envy making
 ōg sudak-sich-man-śya ughāt tak-nē hvē sang-khu-pattī lis mīhnat
his simplicity-by opportunity seeking him village-in-from to-expel attempt
 gān-sich.
made.

Hvē tā jyā jab ō-g lāsung-malā jhyārā-r dōng-n-sich, usī-sō
Then one day when his female-male-goats jungle-in grazing-were, them-by
 u* tā bēr kik-tas gār imtā ga-nē dug sai-s. Hvē garibas
them one precipice-in throw and so doing all killed. That poor
 sud mī-sich hvē rai-malā bē khōs gār bē-chan gōmtā ganō
simple man-by those cows-goats skin took-off and skins somehow doing
 rangatī-rā kurs. Am-ar u nam kabēch, gār hvē-nā gudā phu-rī
selling-for took. Way-on him night befell, and there some cave-in
 ka-rhaich. Pyal-muñch hyangsu gār khu-mi khu-rāch māl hvānam-pattī
stopped. Midnight after some thief stolen property far-from
 khu-nē chyāng-tas gār hvēdas phuār dē gās. Hvē phu bhitar usī-gō
bringing arrived and them-by cave-at abode made. That cave inside their
 usī-g kharbarāt pan-nē hvē mī mhan kabyūch gār u-s hvē bē-chan-
their noise hearing that man much feared and him-by those skins-
 khū-syū jai u-s rhā-s aphī chyās-m maiki gās. Phu bhitar
under which him-by brought himself to-hide attempt (?) made. Cave inside
 bē kharbarāt yan-s khu-mī ka-rhō-chas gār khū-mi-syach dhuk mul
skin noise hearing thieves were-alarmed and thieves-by al. silver
 jai michan hvēran sīndēch kasēch. Dublō mī-s hvē mul
which men there leaving ran. Simple man-by that silver

apan rasyā tās gār apnō sūar tāpach. I mul jai u-s
him with took and own village-to went. This silver which him-by
 tang-s u-s pā-mi-k u-s paṛōs khamir-chubā tā sigā thō-chas.
got him-by to-measure him-by neighbour some-to a measure asked.
 Hvē paṛōs mi-chas idō-gō bhēd gā-mō bāst ki hvēdas kha
That neighbouring man-by this-of discernment making for that him-by what
 rhai-s, siga khung-su līs vaktas. Hvē dubal mai-ś mul
brought, measure bottom-at tar applied. That simple man-by silver
 pā-nē sigā jai dō-śich hvē dā-ś gār u khung-su lis-as
having-measured measure which borrowed that gave and its bottom-at tar-by
 khar mul kadōch. Idas ō-g paṛōsī-gō mī-chan lōbh chyang-rāch,
some silver stuck. This-by his neighbourhood-of men avarice came,
 hvēdas garib mī u-chabā rhū-sas, 'ga-su i-lā gār mul gumtā-ganē
them-by poor man that-to asked, 'thee-by so-much some silver how-doing
 gu-dai tāngansu?' U-s lē-s, 'apnō-g lāsung-mal bē rang-nē.'
whence gottest?' Him-by said, 'self-of female-goats-male-goats skins having sold.'
 I garib mī ō-dās gār mul lōbh-sē ō-g paṛōs-as apnō-g
This poor man his-envy-by and silver avarice-by his neighbour-by own
 duk rai-mal sais gār ō-g bē-k rang-k kurs. Gār kha lē,
all cows-goats killed and their skins-of to-sell took. And what happened,
 kī u-s is saudas sirpha mani mul tang-s.
that him-by this-by bargain-by only little silver got.
 I ramkō-s riś rā-ch u-s garib mī-g chim mē puktas
This matter-by anger coming him-by poor man-of house(-to) fire set
 gār idō-gō phā-kū gā-tas. Garib mī rai phā thum-sya gār tā
and this-of ashes made. Poor man all (?) ashes collected and one
 thaili-r tāsū, gār u-gō rang kurs thaipach. Am-rī u-s apnō thaili
bag-in put, and it to-sell taking went. Way-on him-by own bag
 am-gu phēr-sū sī-tas gār tā tidhārū-chubā jai ninam sīch tī
way-of corner-at left and a spring-to which near was water
 tung dēch. I-jyā-rō tā khich mī hī bōjh hō-tī-tās tī
to-drink went. This-time-at one other man flour load leaving water
 tung dēch. Thuk-sē u-s lhēsas apan bhārī sī-nē phā-g
to-drink went. Returning him-by mistaking own load leaving ashes-of
 bōjh kurs gār apnō-gō syang dēch. Hvē garib mī lēk thok-sas gār
load took and own home went. That poor man also returned and
 hvēr tā-san bōjh jai khich mī-s sī-nē dē-ch u-s pik kurs.
there put load which other man-by leaving went him-by taking carried.
 Hvē bhārī-r kharī khasin i-bhītar van-nē u-s u tīl-s,
That load-on some strange-signs this-inside seen him-by it opening,
 hī pyū-san tang-s. Hā u-s u bōjh apnō suar kurs, jai-bā
flour filled found. Then him-by that load his home-to took, so-that

u-s hvē hi-g li-g andāj gas, hā apnō-gō paṛōsī
him-by that flour-of weight-of measuring made, then his neighbour
 sigā thōchusū. Ō-g paṛōsī hi pā-nē garīb mi-s apnō-gō
measure asked. His neighbour flour knowing poor man-by own
 chim-g phā-g badlā hi tangsu u-s lēk apnō-gō chyam mē pō-su,
house-of ashes-of instead flour got him-by also self-of house fire set,
 gār hvē u-gō phā-gō rang ma tāchu (i.e. tar-chū?), gār khisaichu apnō
and he its ashes-of selling not could, and despairing own
 sōr rā-chu gār jaihantā u-s gā-su hvēntā barē pachhtāchu.
home-to came and whatever him-by did that much repented.

FREE TRANSLATION OF THE FOREGOING.

He who digs a pit for another, he himself falls into it.

In a certain village there lived a simple man who possessed a small house and some cattle. His neighbours envied him and tried to take advantage of his simplicity and expel him from the village.

One day when his herd of goats was grazing in the jungle, they threw them over a precipice and thus killed them all. The poor simple man took the skins of the cattle and carried them off to sell somehow or other. Night befell him on the way and he took shelter in a cave. After midnight some thieves brought some stolen property from a distance and took up their quarters before the cave. Hearing the noise made by them, as he lay within the cave, the man was much alarmed and tried to hide under the skins he had brought. Hearing the noise of the skins in the cave, the thieves were alarmed, and ran off leaving all the silver they had brought. The simple man took possession of the silver and went home. He asked one of his neighbours for a measure in order to measure the silver he had brought. The neighbour, who wanted to know what he had brought, put some tar on the bottom of the measure. After having measured the silver, the simple man returned the measure, and some silver was sticking in the tar. His neighbour became greedy and asked how he had got so much money. He said, 'by selling the skins of my flock.' Filled with envy and from avarice his neighbour then killed all his own cattle and took the skins off to sell them, but he only got very little in return for them.

He therefore got angry and set fire to the poor man's house. The poor man collected the ashes in a bag and went off to sell it. On the way he left his bag at a corner and went to drink water at a well in the neighbourhood. In the meantime another man left a load of flour and went to drink water. On returning he by mistake, left his own load there and went off with the ashes. When the poor man returned he took the load which the other man had left. He saw some strange marks on it, opened it, and found it to be full of flour. He went home, and again asked for the measure in order to know how much flour he had got. When his neighbour understood that he had received flour in return for the ashes of his house, he set fire to his own house. He could not, however, sell the ashes, and went home in despair and repented much of what he had done.

DĀRMIYĀ.

The Patti of Darma forms part of the Pargana of Darma in Almora. It is bounded on the north by Tibet; on the west by the chain containing the Panchachuli group and the Chhipula peak; on the south by a line drawn from the latter peak due east to the Kali River, and on the east by the chain culminating in Yirgnajung separating it from the Byangs Valley and Patti Chaudangs. Darma is sub-divided into the Malla and Talla, *i.e.* upper and lower pattis.

The inhabitants are Bhōtias, and their number was estimated for this Survey at 1,761.

A version of the Parable of the Prodigal Son and a translation of well-known popular tale have been forwarded from the district, together with a list of Standard Words and Phrases. The materials are not satisfactory, but they form the only basis of the remarks on Dārmiyā which follow.

Dārmiyā is closely related to the dialects spoken in the neighbouring districts of Byangs and Chaudangs. It has been much influenced by Aryan forms of speech in vocabulary and grammar, not however to the same extent as Chaudāngsī.

Pronunciation.—The phonetic system is richly developed. The vowels *a*, *i*, and *u* are both short and long. *E* and *o* are always marked as long. The marking of the other long vowels is not, however, consistent.

Final vowels are often interchanged or dropped. Thus the genitive suffix occurs in the forms *gū*, *gō*, *gai*, and *g*; the suffix of the case of the agent is *sū*, *sai*, and *s*; the verbal noun ends in *mō*, *mū* and *m*, and so forth.

Vowels are also often dropped in unaccented syllables. Compare *luk-chō* and *ka-lk-cho*, became; *ka-p-tāng-sū*, was found again (*pī*); *ka-p-dā-sū*, gave back, returned; *rā-ln-chū* and *rā-lan-chū*, coming, and so forth.

It has already been mentioned that *ō* and *ū* often interchange; thus, *tadō* and *tadū*, that; the locative suffix *rō* or *rū*, and so forth. *ai* is interchangeable with *ū* and *ō* in the suffixes of the genitive and in the case of the agent. *ai* also interchanges with *ē* in the base *sai*, *sē*, strike.

I am not sure how the sound which has been transliterated *ng* is pronounced. It seems probable that *ng* sometimes denotes the nasal pronunciation of the preceding vowel and sometimes the guttural nasal.

With regard to consonants there are gutturals, palatals, cerebrals, dentals and labials, of aspirated soft consonants only *dh*, *ḍh* and *bh* occur.

There are two *s*-sounds, a dental *s* and a palatal *sh*, a dental *r* and a cerebral *r*, but apparently no *z* or *zh*.

Hard and soft consonants are often interchanged; thus, *ka-kā-sū* and *gā-sū*, made; *khai-chū* and *khai-jū*, other; *itū* and *idū*, that; *phā* and *bā*, father. It seems probable that we have here really aspirated soft consonants which are often also pronounced in such a way as to be hardly distinguishable from the corresponding hard sounds.

Aspirated and unaspirated letters are sometimes interchanged; thus, *apī* and *aphī*, own; *luk-chū* and *lhik-chū*, became.

Dropping of consonants seems to occur in forms such as *gyū*, instead of *ji-gū*, my; *jangal-ū*, instead of *jangal-rū*, in the jungle, and so forth.

Final consonants of Classical Tibetan are often dropped. Thus, *lā*, Tibetan *lag*, hand; *phū*, Tibetan *phug*, cave; *gyū*, Tibetan *rgyug-pa*, run, and so forth. In other cases a vowel is added; thus, *tāk-ū*, Tibetan *gchig*, one; *nis-ū*, Tibetan *gnyis*, two; *tuk-u*, Tibetan *drug*, six, and so forth.

The initial compound consonants of Classical Tibetan are commonly simplified; thus, *rgyu-ba* becomes *gyū*, run; *khyi* becomes *khī*, dog; *gtong-ba* becomes *dā*, gives; *bzhi* becomes *pī*, four, and so forth.

We have no information about the use of tones in the dialect.

Articles.—There are no articles. Indefinite pronouns and the numeral *tākō*, *tā*, one, are used as an indefinite article, and demonstrative pronouns are sometimes used as a kind of definite article. Thus, *khamī bā*, *gabū bā*, a certain father, a father; *tākō cha-mē*, a daughter; *tā jyā*, a day; *idū phū-gū dār-myā*, at the door of the cave; *ū idū dāng-gū pisā-rū täng rō-lan-tā-tā*, he the hill-of top-on cattle grazing-is.

Nouns.—Gender.—The natural gender is distinguished by using different words, or by adding affixes denoting the gender. Thus, *bā*, father; *minā*, mother; *lang*, bull; *bainā*, cow; *ma-lā*, he-goat; *lā-sāng*, she-goat; *rāng*, horse; *mō-rāng*, mare; *phō-phū*, male deer; *mō-phū*, female deer, and so forth.

Number.—The plural is not marked when it appears from the context. The usual plural suffix is *chan*; thus, *rāng-chan*, horses; *cha-mē-chan*, daughters. The list of words also contains forms such as *bā tittī* and *dulō bā*, fathers, *lit.* many fathers.

Case.—If we can trust the materials, the various cases are freely interchanged. Compare *idūsū vō-sū chim-rī-sū lōbh pi-rā-sū*, then his neighbour-to avarice came, where the suffix *sū*, which properly belongs to the case of the agent, is used to form a genitive and a dative.

The base without the addition of any suffix is commonly used to denote the subject of intransitive verbs, and the direct object; thus, *gū-gū nū-nū pi-rā-nī-nī*, thy brother has returned; *apī dan kvē-n*, his belly filling. The dative, and occasionally also the case of the agent, are sometimes used to denote the direct object; thus, *ji-sū u-g sirī-jō kamī-sū*, me-by his son-to struck, I have beaten his son; *idū bai-sū rāng-mō*, those skins-by to-sell, in order to sell those skins. In *usī-khū kiktasū*, them threw, they threw them down, the suffix *khū* is added in order to denote the direct object.

The subject of transitive verbs is usually put in the case of the agent by adding the suffix *sū*, *s*, which also denotes the instrument. Thus, *sirī-sū lhē-sū*, the son said; *jyāng-s*, with ropes.

The suffix of the dative is apparently *jō*, *jū*, also written *chō*, *chū*; thus, *dāng-mī-chū*, to the servants; *bā-chō*, to the father; *sahar-jū*, to a city. This suffix is used in the same wide sense as Classical Tibetan *la*; thus, *ga-sū tadō kha-mī-jō tūnī-sū*, thee-by that whom-with boughtest, from whom did you buy that? The case of the agent is occasionally used as a dative; thus, *chim-rī-sū*, to the neighbour.

The suffix of the ablative is *chū*, usually preceded by *khar*, on; thus, *vō-jō-chū*, from with him; *bā-khar-chū*, from a father. Another suffix of the ablative is *chyāng*;

thus, *bir chyāng jain*, all from good, best. Instead of *chū* we occasionally also find *sū*, i.e. apparently the suffix of the case of the agent; thus, *vānam-sū*, from a distance.

The suffix of the genitive is *gō*, *gū*, *gai*, *g*, also written *kō*, *kū*, etc. Thus, *bā-chan-gō*, of fathers; *cha-mē-gū*, of a daughter; *mā-lā-la-chu-gai bai*, the skins of the sheep and goats; *sirī-kū*, of a son, and so forth. The case of the agent, the dative and the ablative are occasionally used instead; thus, *idū sūdhō mī-sū dāh-sū*, out of envy of that simple man; *aphī chhānā-jū phā-gū phīlan*, instead of the ashes of his hut; *khvī-thai-chū māl*, theft-from property, stolen property. Sometimes also the genitive is indicated by simply putting the governed before the governing noun, without adding any suffix; thus, *phū bhitārū bai kharbar*, cave within skins noise, the rustling of the skins in the cave.

The suffix of the terminative, which is commonly used as a locative, is *rō* or *rū*; thus, *dēsh-rū*, to a country; *rau-rū*, in the jungle. Other suffixes of the locative are *ninhī*, and *myā*; thus, *māl-tāl-ninhī*, in the property; *dār-myā*, at the gate.

Other relations are indicated by means of postpositions. Such are *nīmā*, near; *tī*, *tē*, with; *raksyā*, together with; *khū*, in; *lē*, into; *charī*, from, added to the base; *dāngsū*, for the sake of; *ramarū*, under; *pisarū*, on the top of; *tūtū*, *lkan-tī*, before; *yūngkōn-tī*, behind; *phīlan*, instead of; *bērū*, under, usually added to the genitive; and so forth.

Adjectives.—Adjectives precede the noun they qualify; thus, *kha-mī jain mī*, a good man. The particle of comparison is *chyāng* or *chyāng-rī*, compare Ladakhī *sang*; thus, *bir chyāng jainū*, all from good, best; *usī pē vō rangsyā chyāng-rī yambā bū nisīnī*, his brother his sister than more tall is.

Numerals.—The numerals are given in the list of words. They precede the word they qualify. There is no indication in the materials of the use of generic particles.

Pronouns.—The following are the regular personal pronouns:—

	I	We	Thou	You	He, she, it	They
Nom. .	<i>jī</i>	<i>in</i>	<i>gai</i>	<i>gai-nī</i>	<i>ū</i> , <i>vō</i>	<i>usī</i>
Agent .	<i>jī-sū</i> , <i>jī-s</i>	<i>in-sai</i> , <i>in-s</i>	<i>ga-sū</i> , <i>ga-s</i>	<i>ganī-s(u)</i>	<i>u-sū</i>	<i>usī-sū</i>
Genit. .	<i>jī-gū</i> , <i>jī-g</i>	<i>in-gō</i>	<i>gō-gū</i>	<i>ganī-gū</i>	<i>u-gō</i>	<i>usī-gū</i>

Other forms are *fyū*, my; *ning-rū*, we (*sio*); *gō-gunā*, thine; *jī*, he (*sic*); *ing-gū*, his (*sic*), and so forth. The list of words also contains forms such as *jī-snā*, by me; *ganī-sutā*, by you; *u-khanā*, in it, and so forth.

Demonstrative pronouns are *nai*, *nadō*, *nadū*, *andō*, this; *id*, *idō*, *idū*, *itū*, that; *tad*, *tadō*, *tadū*, that; and so forth.

Interrogative pronouns are *kha-mī*, what man? who? *kha*, what? *ulāng*, how much, how many?

Interrogative pronouns are sometimes also used as relatives; thus, *ulāng māl jī chhyū-m nhinī*, *jī dā*, how much property I to-get am, me give, give me the share of the property which I shall get. *Gabū* is probably originally an interrogative pronoun. It is often used as a relative; thus, *gabū-sū mī dāng-sū kung khvai-tā*,

āphī ukhnā dī-nī, he who digs a pit for another, he himself falls into it; *tākō mī gabū-gō tākō chhānā nī-chū*, a man whose a hut was, a man who possessed a hut; *idū bai-gū bērū gabū-chū u-sai rai-chū*, under those skins which he had brought.

Such clauses are formed according to Aryan grammatical principles. The Aryan relative *jō* is also often met with; thus, *jī jō nīnī, bir gō-gunā lhē*, mine what is, all thine is.

In other cases demonstrative pronouns are used as relatives; thus, *nadū mālū idōsū tāng-sū idū pā-mū*, this property him-by brought that to-measure, in order to measure the property he had brought; *idū bhārī idūsū khaijū mī-sū sī-lan dī-chū*, that load there other man leaving went, the load which the other man had left.

Other instances of relative clauses are *gū-gū nai sirī, hōdū gū mālātālū kaphūkai-sū*, thy this son, he (*i.e.* who) thy property wasted; *usī-gū chimrī gū usū dāh gā-nō nī-chū*, his neighbours who his envy making were.

It will be seen that there is no fixed way in which relative clauses are expressed. Aryan principles are gradually being introduced. They have not, however, as yet vindicated themselves as really belonging to the language.

In addition to the relative pronouns we may also mention conjunctions such as *gabū bakht*, when; *jab*, when; *ki*, that, and so forth.

Indefinite pronouns are *khamī*, a certain; *gabū*, a certain; *kha-mī-rī*, anyone; *khai-rī*, anything; *khai-chū* and *khai-jū*, other, and so forth.

Verbs.—Dārmīyā conjugation is based on the same principles as those found in other connected forms of speech. The various tenses are not formed from different bases as in classical Tibetan, but by means of suffixes. There is a distinct tendency to distinguish the person of the subject in the form of the verb, at least so far as the second person singular is concerned. The suffix of that person is *n*; thus, *sai-t-an*, strikest.

Verb substantive.—The usual bases of the verb substantive are *lhē*, *nī*, *sī*, and *t*. In the present tense we find *lhē* for all persons and numbers, and also forms such as *nī-nī*, is; (*ching*) *nī* and (*ching*) *sī*, is (proper); *nhinī*, am; *nī-sī-nī*, is, are; *kha mang-sē-n*, what are you called? *luk-chū*, am, is; *ma lhik-chū*, am not; *rō-lan tātā*, grazing is, and so forth.

The corresponding past tense is *nī-sīs*, was; *nī-sin-sū*, wast, we were, you were; *nī-san-sū*, he was; *nī-chū*, he was, they were.

Finite verbs.—The verb substantive is freely used in the formation of the various tenses of finite verbs.

Present time.—The present tense is formed by adding *sī*, *nī*, or other forms of the verb substantive to the base. In the first person singular we find forms such as *sai-tī*, strike; *dī-sī*, go. In the second person singular we find *syōng-si-n*, thou livest; in the third person singular *rā-nī*, comes; *khvai-tā*, digs; and in the third person plural *gāytā*, they make. The list of Standard Words and Phrases further contains forms such as *sai-tan*, thou strikest, we strike; *sai-tā*, you strike, they strike; *dī-si-na-lā*, thou goest; *disvan*, we go; *disi-nī-lā*, you go; *dī-tī*, they go.

Compound forms are *syōngksi-nī*, he lives; *rōlan tātā*, he is grazing, and so on.

Past time.—The usual suffix of the past tense occurs in various forms such as *sō*, *sū*, *s*, *chō*, *chū*; thus, *lhē-sū*, he said; *gā-s*, he made; *tā-chō*, he went; *rā-chū*, he came.

In the first person an element *yē*, *ya*, *y*, or *ī* is apparently inserted before the tense suffix; thus, *gamcha-yē-sū*, I have walked; *sē-yā-s*, I struck, we struck; *dī-yā-s*, we went; *gā-y-sū*, I did; *kam-ī-sū*, I have beaten; *sai-lan tā-ya-sū*, striking I went, I was striking; *gā-līn-ā tā-y-sū*, I was doing, and so forth. The same element is sometimes also suffixed in the third person; thus, *ma dē-ya-sū*, did not go.

In the second person an *n*, often followed by a vowel, is inserted; thus, *sē-n-s*, struckest; *tū-nī-sū* and *tō-na-sū*, boughtest; *tāng-nū-sū*, foundest. In the plural we find *dē-nī-sō*, you went; *sē-s*, you struck.

The suffix of past time is sometimes added to the participle ending in *lan*; thus, *kharī rupayā dab-lan-chū*, some rupees were sticking. Such forms are properly conjunctive participles.

Instead of *chū* we once find *jū*; thus, *dī-jū*, he went.

The suffix of the past is sometimes preceded by other suffixes such as *sī*, *ta*, *tī*, *tē*, but I am not in a position to state how those additions modify the meaning. Thus, *syōng-sī-chū*, he lived; *chhbi-tī-sū*, he divided; *parkī-tē-sū*, he wasted; *sai-ta-sū*, they killed; *pug-ta-sū*, he set. Forms such as *sī-dī-sū*, left; *gā-dī-sū*, did, are probably compounds and literally mean 'leave-went,' 'do-went' respectively.

Two prefixes occur in the formation of the past, *viz.*, *ka* and *pa*; thus, *ka-lk-chū*, became; *ka-jyar-chū*, feared; *ka-phūkai-sū*, wasted; *pa-thōk-sī-chū*, returned, etc. *Pa* probably also occurs in *parkēsū*, wasted. It seems to take the form *pi* in *pi-kvōr-sū*, he carried off; *pi-lhvē-thai-chū*, he was lost. The prefix *pi*, *p*, often seems to mean 'back,' 'again;' thus, *pi-rā-nī-nī*, he has come back; *ka-p-tāng-sū*, is found back; *ka-p-dā-su*, he gave back.

Other forms such as *sai-tū*, I had beaten; *dī-sī*, I went; *paki-tā*, applied; *gāy-tā*, made; *yan-hi-tā*, heard; *rū-hi-tā*, asked, probably belong to the present.

Compound forms are *gāy-lhē*, have done; *tāng-nī-sū*, he found; *ching-n nī-chū*, he wished; *jā-nū nī-chū*, they were eating, and so forth.

Future.—The present is sometimes used as a future; thus, *dī-sī*, I will go; *sai-tī*, I may beat. Usually, however, a suffix *yāng* or *yā* is added, and various forms of the verb substantive are suffixed; thus, *lhē-yāng-sī*, I shall be; *lyāng-tī*, I will say; *sē-yā-tā*, he will strike, and so forth.

Imperative.—The simple base without any suffix is used as an imperative; thus, *dā*, give; *dē*, go. Suffixes such as *nī*, *yā*, *tyā*, are often added; thus, *dā-nī*, give; *tā-nī*, put; *cha-yā*, put; *gā-tyā*, make. There are no instances in the materials available of a negative imperative.

Verbal nouns.—The base alone is used as an infinitive or verbal noun; thus, *rāng*, to sell; *tung*, to drink. The common suffix of the verbal noun is *mō*, *mū*, or *m*; thus, *jā-mō*, to eat; *pā-mū dāngsū*, in order to measure; *gā-m dāng-sū*, in order to make. Other verbal nouns are formed by adding *n*, *nan*, *lan*, *lin*, etc.; thus *kvē-n* and *kvē-lan*, filling; *rāng-nan-chū*, from selling, by selling; *ū-gū sūdhō-lhē-lin-chū*, his simple-being-from, on account of his simplicity.

Participles.—The suffixes *n(nū)* and *lan* are also used in order to form various participles. Compare classical Tibetan *la* and *na*. Thus, *ching-n nī-chū*, he was wishing; *jā-nū nī-chū*, they were eating; *gā-nō nī-chū*, they were making; *syōng-s-in nī-chū*, he was sitting, he lived; *dī-lan*, going; *khō-lan*, taking out. Instead of *lan* we occasionally find *lang*; thus, *thō-lang*, asking; *rai-lāng*, bringing.

Another participle, which apparently has the meaning of a conjunctive participle, is formed by adding *thai*; thus, *rī-thai*, rising. Such forms are probably all verbal nouns, and they are very commonly put in the ablative, with the meaning of a conjunctive participle. Thus, *lup-chū*, becoming after, having passed; *rā-lan-chū*, having come; *gā-lin-chō*, by making; *thōk-thai-chū*, on returning.

Other forms of the conjunctive participle are *pak-sī*, having left; *yan-sī-chū*, having heard; *chhbi-pē-l*, dividing; and *rīsū gā-la-b*, anger making, on getting angry. The two latter forms are rather doubtful.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent after the subject.

Negative particle.—The negative particle is a prefixed *ma*. Thus, *ma dā-sū*, did not give; *ma dā-n-sū*, didst not give; *ma gā-ya-sū*, I did not do (translated 'I did not transgress' in the specimen). There are no instances of the use of an interrogative particle in the materials available.

Order of words.—The usual order of words is subject, object, verb. The qualifying word precedes the qualified one. By the introduction of relative clauses from Aryan forms of speech the order of words has, however, to some extent been disturbed.

For further details the student is referred to the specimens which follow.

[No. 46.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

DĀRMIYĀ.

SPECIMEN I.

(PATTI DARMA, ALMORA.)

URAITĀ SIRĪ-KŪ RĪ.
PRODIGAL SON-OF STORY.

Gabū mī-kū nisi sirī nī-chū. Gāngrū-hāng usī-sū mīn
 Some man-of two sons were. And them-of small
 sirī-sū ing-g bā-chō lhē-sū, 'ai bā, māl-tāl ninhī ulāng
 son-by his father-to said, 'O father, property in how-much
 māl jī chhyū-m nhinī chhbī-pēl jī dā.' Id-ō-sū u-sū
 property I to-get am dividing me give.' And him-by
 usī-gundā ing-gū māl chhbī-tī-sū. Gāngrū dal jyā ma
 them-between his property divided. And many days not
 lup-chu mīn sirī-sū vō bir māl-matā raksyā gā-lin-chū vānam
 being small son-by his all property together doing far
 dēs-rū tā-chō, gāngrū tarē yān-tai-ḍi-lin-chū āphī-kū māl-matā
 country-to went, and there riotously his property
 bi parkī-tē-sū. Gāngrū-hāng usū kharch gā-lin-chō parkē-sū,
 all wasted. And him-by expenditure making spent,
 itū jagā-rō dal akāl lukchō, idō-sū ū tang kalk-chū.
 that place-in big famine came, and he needy began-to-be
 Hāng ū itū dēs-rū tākō jain mī-tē raksā di-lan
 And he that country-in one good man-with together going
 syōng-sī-chū, insū u-sū ū apī rē-rū sīphā rō phung-sū.
 lived, and him-by him his field-in swine to-graze sent.
 Gāngrū ū it kō-chī gāngrū gērā-mērā jō sīphā jā-nu
 And he those barks and berries which swine eating
 nī-chū khushī-sū apī dan kvē-n ching-n nī-chū; gāngrū u-sū
 were gladly his belly to-fill wishing was; and him-to
 kha-mī-sī-rī khai-rī ma dā-sū. Gāngrū idasū apī-chī rā-lin-chū
 anyone-by anything not gave. And then his-senses coming
 u-sū lhē-sū, 'jyū bā-kō dāng-mī vō dan kvē-lan yambā
 him-by said, 'my father's servants their belly filling more
 tāng-nū nī-chū, gāng-rū jī phī-lan hīchī-sī. Jī rī-thai jyū
 getting were, and I hungering die. I rising my

bā nimā dī-sī gāngrū u-jō lyāng-tī, "ai bā, jī-sū
father near go and him-to will-say, "O father, me-by
 paimēsar-kū marjī-ku ultō gā-ya-sū, gāngrū gō-lkan-tī pāp gā-ya-sū.
God-of will-of against did, and of-thee-before sin did.
 Gāngrū jī phirī gō sirī lhē-mō mū ma luk-chū. Jī-su jī-gū (sic)
And I again thy son to-say worthy not am. Me thy
 tā-kō dāng-mī tai-kai-rā-nu gātyā." Gāngrū vō bā nimā rī-thai
one servant like-coming make." And his father near rising
 dī-chū. Gamkī vō vānam nī-chū, u-sū bā-sū vānam-sū tāng-sū, gāngrū
went. But he far was, his father-by far-from saw, and
 vō bā-sū syō-kāng-chū, gāngrū u-sū gyū-lan, u-sū phā-lan-rai-sū
his father-by pitied, and him-by running, him embraced
 gāngrū hū gā-lan kur-sū. Gāngrū sirī-sū u-jō lhē-sū, 'ai bā,
and kiss making took. And son-by him-to said, 'O father,
 jī-sū paimēsar-kū marjī-gū ultō gāngrū gō-lkain-tī pāp gāy-lhī, hāng
me-by God-of will-of against and thy-sight-in sin done-is, and
 jī gō sirī lhē-mū ma lhik-chū.' Gam-luk-chē-rī bā-sū apī
I thy son to-say not worthy-became.' But father-by his
 dāng-mī-chū lhē-sū, 'bir chyāng jainū gē thai-lan rai-lyā, gāngrū idū
servants-to said, 'all from good robe taking-out bring, and that
 rai-lin-chū chū-nī, gāngrū vō lā-rū lag-chhēp gāngrū lik-rū paulā
bringing put-on, and his hand-on ring and feet-on shoes
 chū-nī. Gāngrū ing-gū jā-mō tung-mō hāng ānand gātyā. Gamī-kī
put. And our eating drinking and merriment make. Because
 jī-gū sirī pung-chū, gāngrū phirī chōk-tāngchū; ū pī-hvē-thai-chū, phirī
my son died, and again alive-became; he lost-was, again
 ka-p-tāng-sū.' Idōsū phirī ū jain gā-sū.
back-found-was.' And again they merry made.

Ilang vā-sū ū pūn sirī rē-rū nī-chū. Gāngrū idōsū vō rā-chū,
So-much time-at his big son field-in was. And then he coming,
 gāng-rū sōng-rū nīnam vōn-chū, idōsū u-sū t̄hing-lan chhā-lan gāngrū
and village-to near arriving, then him-by singing playing and
 t̄hing-mū yan-hī-tā. Gāngrū ū-sū tākō dāng-mī hvī-lan-chū rū-hī-tā,
dancing heard. And him-by one servant calling asked,
 'naduk kha dāngsū luk-chu?' Gāngrū u-sū u-jō lhē-sū, 'gū-gū nū-nū
'this-of what meaning is?' And him-by him-to said, 'thy brother
 pī-rā nī-nī, gāngrū gū bā-sū jāti dā-sū, kha-dāng-sū, ki u-sū
come is, and thy father-by feast gave, why, that him-by
 u-jō jain-lhō-chū-lhō-pyā tāng-sū.' Idōsū u-sū rīs gā-sū idōsū jī
him safe-and-sound found.' And him-by anger made and I
 bhitarū ma dē-ya-sū. Id dāngsū ū bā bāngrū rā-chū idōsū ū
inside not went. This for his father outside come and him

manē-lan-patē-lan gā-sū. Idōsū ū bā-sū javāb dā-lan lhē-sū ki,
entreating made. And he father-to answer giving said that,
 'vōvā, jī alā in-g khar-chū ga-jō lanbē gā-ln-ātāy-sū, idōsū jī-sū
 'lo, I so-many years from thy service doing-was, and me-by
 kha-jyā-rī gō amān ma gāyasū; idōsū ga-sū kha-jyā-rī jī-jō tā
 any-day thy order not did (sic); and thee-by any-day me-to one
 mīn lachū-lē ma dā-n-sū ki jī halū-sāth raksyā ānand gā-tī.
small kid-even not gavest that I friends with merry might-make.
 Gamluk-chē-rī gū-gū nai sirī hōdū chamē raksyā gū māl-tālū
 But thy this son who girls with thy property
 ka-phūkai-sū, gabū bakht ū rā-sū, idū bakht ga-sū ū-dāng-sū
 squandered, what time he came, that time thee-by his-sake-for
 jātī ka-dā-n-sū.' Idōsū bā-sū u-jō lhē-sū, 'sirī, gai jī raksā
 feast madest.' And father-by him-to said, 'son, thou me with
 barābar syōngsin, idōsū jī jō nīnī, bar gō-gunā lhē. Andū ching-ni
 always livedest, and mine what is, all thine is. This proper
 nī-chū ki ning-rū ānand gā-m par-nī idōsū khushi gā-mō par-nī.
 was that we merry make should and happy make should.
 Khadāng-sū, nadū gō pē jō pung-sū, phirī chōk-tāng-chō; idōsū
 Why, this thy brother who was-dead, again alive-became; and
 pī-lhvē-thai-chū, phirī ka-p-tāng-sū.
 lost-was, again found-back-was.'

[No. 47.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

DĀRMIYĀ.

SPECIMEN II.

(PATTI DARMA, ALMORA.)

Gabū-sū mī dāng-sū kung khvai-tā āphī ukhnā dī-nī. Tākō
Whom-by man for pit digs himself in-it falls. A

rī.
story.

Gabū sang-khū tākō dalō sūdhō mī, gabū-gō tākō chhānā
Certain village-in one very simple man, whose one hut
 gāngrū khai-rī ma-lā-la-chū nī-chū, syōng-sin-nī-chū. Usī-gū chimrī,
and some sheep-goats were, lived. His neighbour,
 gū usū dāh gā-nō nī-chū, u-gū sūdhō-lhē-lin-chū bakht vō-lan-chū
who him envy making were, his simplicity-by opportunity coming
 u-gū sang-khū kharchū thai-mū lanch gāy-tā. Idōsō tā jyā jab
his village-in from expelling endeavour made. And one day when
 u-gō malā-la-chū rau-rū rau kur-sū, idū usī-khū tā-kō bē-sū
his sheep-goats jungle-in grazing took, they them one precipice-from
 pa-chhyāng kiktasū; idumanā gā-lan-chū bir sai-tu-sū.
down threw; thus doing all killed.

Usū garib sūdhō mī-sū idū ma-lā-la-chu-gai bai khō-lan rai-chū
That poor simple man-by those sheep-goats-of skins taking brought
 gāngrū idū bai gabū sahar-jū rāng kur-sū. Am-rū u-sū namsyā
and those skins certain city-to to-sell took. Way-on him night
 chibri-chū, gāngrū ū tākō janggalū idū phū-rū bāsā luk-chū.
befell, and he one jungle-in that cave-in shelter-taking became.
 Pēl-man-chhū dī-lan kha-mī-gū khvī-mī khvī-thai-chū māl rai-lāng
Midnight going some thief theft-of property bringing
 rā-chū, gāngrū idū mī-sū idū phū-gū dār-myā dāngsū gā-sū. Idū
came, and that man-by that cave-of door-on lodgings made. That
 phū-gū bhitarū u-gū kharbarā yan-sī-chū idū mī dalō ka-jyar-chū,
cave-of inside his noise hearing that man much feared,
 gāngrū idūsū idū bai-gū bē-rū, gabū-chū u-sai rai-chū, apī-gū
and him-by those skins-of under, which him-by brought, his
 chyā-sim-gū dbandā gā-sū. Phū bhitarū bai kharbar lai-lin-chū khushinū
hiding-of effort made. Cave inside skins noise hearing thief

ka-jyar-chū gāngrū jyar-lan-chū bir rupayā jō udū raksā rai-chū
was-startled and startled all rupees which him with brought
 idū-khanā paksī tā-bu-chū. Sūdhō mī-sū tadū rupayā apī pāsū-rū
there leaving fled. Simple man-by those rupees his possession-in
 kakā-sū, gāngrū apī sōng-rū tāyp-chū.
did, and his village-to went-back.

Nadū mālū idō-sū tāng-sū idū pā-mū dāng-sū u-sū chimrī-
This property him-by got that measuring for him-by neighbours-
 sū kha-mī-lē-cha-rī tā khāng thō-lang kur-sū. Ū chimrī-sū
from certain-from a wooden-measure asking took. That neighbour-by
 idū bhūṭī gā-m dāng-sū, idū-sū kha rai-sū, khāng-gū
that-of knowledge making for, him-by what brought, measure-of
 rūm-rū lisū pakl-tā. Idū sūdhō mī-sū rupayā pā-lan khāng
bottom-at tar applied. That simple man-by rupees measuring measure
 ka-p-dā-sū, hāng idō-sū idū-gū rūm-rū lisū-sū khari rupayā ḍab-lan-chū.
returned, and then its bottom-at tar-by some rupees stuck.

Idū-sū vō-sū chimrī-sū lōbh pi-rā-sū. U-sū sūdhō mī-sū
That-from his neighbour-to avarice came. Him-by simple man-from
 rū-lā pā-sū ki, 'ga-sū alāng rupayā gam gā-lan gāngrū khai
asking asked that, 'thee-by so-many rupees what doing and what
 hisāb-sū tāng-nū-sū.' U-sū lhē-sū ki apī malā-lā-chū-gū bai
rate-at gottest.' Him-by said that own sheep-goats-of skins
 rang-nan-chū. Idū sūdhō mī-sū ḍāh-sū gāngrū rupayā lōbh-sū
selling. That simple man-of envy-from and rupees avarice-from
 u-sū chimrī-sū apīū bir ma-lā-la-chū pung-sai-tu-sū, gāngrū idū
his neighbour-by own all sheep-goats killed, and those
 bai-sū rāng-mō kōr-sū, hāng-idō-sū gāchhlai, khai-dāng-sū, usū idū
skins to-sell took, but in-vain, why, him-by that

pan-sū siraph alī-pā rupayā tāng-sū. Idū-dāng-sū risū gā-lab (sic)
bargain-from only few rupees got. Therefore anger making
 u-sū sūdhō mī-gū chhānā-khū mē pugtasū gāngrū idū-gū phā gā-dī-sū.
him-by simple man-of hut-in fire set and that-of ashes made.

Sūdhō mī-sū phā jamā gā-sū gāngrū tākō thaili-rū tā-sū,
Simple man-by ashes together made and one bag-in put,
 gāngrū idū rāng dī-jū. Am-tham u-sū jī-gū thaili am-gū
and it to-sell went. Way-on him-by his bag way-of
 tham-rū sī-dī-sū, gāngrū tākō dhārū-rū, jō alipā vānam-rū, tī
on left, and one spring-at, which little distance-at, water
 tung dī-chū. Idū bakht tākō khaichū mī lai-gū bhārī idu-khū
to-drink went. That time one other man flour-of load there
 si-lan dī-chū tī tung dī-chū. Thōk-thai-chū u-sū lhai-thai-chū
leaving went water to-drink went. Returning him-by mistaking

apī-gū bhārī sī-lan phā-gū bhārī kur-lan gāngrū aphī am-rū dī-sū.
own load leaving ashes-of load taking and his way-on went.
 Sudhō mī nī-jū pa-thōk-sī-chū, hāng u-sū idū bhārī idūsū khai-jū
Simple man also returned, and him-by that load there other
 mī-sū sī-lan dī-chū, āng-lan pī-kvōr-sū. Idū bhārī-rū khai-rī
man-by leaving went, taking-up took. That load-on some
 khai-chu sai tāng-lan-chū u-sū idū-sai phar-sū laiī-sū chībung-nū
strange marks seeing him-by that opening flour-by filled
 tāng-nī-sū. Idōsū idū idū bhārī aphī sōng-rū kur-sū, idū-sū u-sū
found. Then he that load own home-to brought, and him-by
 idū laiī-gū chyar-sū antāj dāngsū phirī aphū chim-rī-gū
that flour-of weighing measure for again his neighbour-of
 khāng thō-chū. U-gū chim-rī-sū nad hisāb pai-lan-chū
wooden-measure asked. His neighbour-by this way knowing
 sūdhō mī-sū aphī chhānā-jū phā-gū phīlan laiī tāng-chū, tō idū
simple man-by own hut-to ashes-of instead flour found, then that
 mī-sū apī ohhānā-lē mē pō-sū, hāng idōsū idū u-gū phā-gū rāng ma
man-by own hut-to fire set, and then he its ashes-of selling not
 tar-chū, hāng khi-sai-lan sōng-rū thōk-thai pī-rā-sū gāngrū jō gā-sū
could, and hopeless village-to returning came and what doing
 u-sū lhē-sū idū-dāng-sai dalō chīch-chū.
him-by was therefore much repented.

FREE TRANSLATION OF THE FOREGOING.

Whoever digs a pit for another, he himself falls into it. A tale.

In a certain village there lived a very simple man who possessed a hut and some sheep and goats. His neighbours who envied him, took opportunity of his simplicity, and tried to drive him out of the village. One day when his sheep and goats were grazing in the jungle, they threw them down a precipice and killed them all.

The simple poor man took the hides of the sheep and goats, and went to a city to sell them. On his way night befell him, and he took refuge in a cave in the jungle. After midnight a thief came, bringing some stolen property, and sat down at the entrance of the cave. Hearing the noise, the man within the cave became much alarmed and tried to hide himself in the hides, which he had brought. On hearing the rustling of the hides in the cave, the thief was startled and ran away, leaving all the money he had brought behind him. The simple man took the money in his hand and went home.

In order to measure the money he had brought, he went to one of his neighbours and asked for a wooden measure. In order to ascertain what he had brought his neighbour applied tar to the bottom of the measure. When the simpleton had measured his money, he brought the measure back, and some rupees stuck in the tar at the bottom. The neighbour then became greedy and asked the simple man how and where he had got

so many rupees. He said that he had got them by selling the hides of his sheep and goats. Filled with envy and greed his neighbour then killed all his own sheep and goats, and took the hides away to sell them, but in vain, for he only got a few rupees in exchange for them.

He then got angry and set fire to the simple man's hut, and reduced it to ashes. The simpleton put the ashes together in a bag, and went off to sell them. On the way he left his bag somewhere and went a little off to a spring, in order to drink water.

In the meantime another man, who carried a load of flour, left his load there and went to drink water. On returning he made a mistake, left his own load there, and went off with the load of ashes. When the simpleton came back, he took the load which the other man had left, and went off. Seeing some strange marks on the load, he opened it and found it to be full of flour. He then brought the load to his house, and in order to see how much flour there was, he again asked for his neighbour's measure. When the neighbour had ascertained that the simpleton had got flour in exchange for the ashes of his house, he set fire to his own hut, but was not able to sell the ashes. He then became afflicted and went home, and much regretted what he had done.

CHAUDĀNGSĪ.

Chaudāngsī is the dialect spoken in Patti Chaudangs in Almora. Chaudangs is situated between the Kali and Dhauli Rivers, from their confluence northwards. It is about twelve miles in length, and about eight miles in breadth, containing about 100 square miles of mountainous country between Khela and Nirpaniyodhura. The inhabitants are Bhōṭiās, and they occupy about eleven small villages.

The revised estimate of the number of speakers is 1,485.

The Chaudāngsī dialect has not been dealt with by any authority. The remarks which follow are based on the materials forwarded for the purposes of this Survey, *viz.*, a version of the Parable of the Prodigal Son, a version of a well-known popular tale, and a list of Standard Words and Phrases. They have all been prepared by Babu Gobind Prasad, B.A. None of them are originals, but they have all been translated into the dialect. It is not therefore certain that they in all particulars faithfully represent the real state of affairs. The ensuing remarks are, however, exclusively based on them, and they are therefore given with some reserve.

Chaudāngsī has been influenced from various sources, and is in some respects a mixed form of speech. Aryan vernaculars have contributed to the vocabulary, and also, to some extent, modified the grammar. There are also indications which point to an old influence exercised by other forms of speech.

Pronunciation.—The vowels *a*, *i*, and *u* may be long or short. *E* and *o* are apparently always long. Long and short vowels sometimes interchange in the same word; thus *atī* and *ati*, that; *jī-g* and *ji-g*, my; *māng* and *mang*, a plural suffix, and so forth. The specimens are not sufficiently accurate to enable us to lay down definite rules about such points.

Final vowels are often dropped; thus, *atī*, *ati*, and *at*, that. This is very commonly the case in suffixes. Thus the suffixes of the case of the agent and the genitive are usually *s*, *g*, respectively. Sometimes, however, fuller forms ending in *sē*, *sai*, and *gai*, respectively, are also used; thus, *jī-s* and *jī-sai*, by me; *apī-g* and *apī-gai*, his. Similarly, the suffix of the most common verbal noun is *m*, but sometimes also *ma*; thus, *jā-m*, to eat; *dī-m*, to go; *ra-rā-m-chū*, on becoming; *syū-syung-ma-chū*, having collected.

On the other hand, an *a* is sometimes inserted between concurrent consonants in order to make the pronunciation easier. Thus, *tung-a-m*, to drink; *am-a-g*, of the road, and so forth.

Different vowels are often interchangeable; thus, *lhī-s*, and *lhē-s* said; *ō* and *ū*, he; *rangsyā* and *ringsyā*, sister; *ing-kō-tī* and *yung-kō-tī*, behind; *dhāng-mī-dhung-mī-māng*, servants, and so forth. Compare the various re-duplicated forms of verbs.

Final consonants are often dropped. Thus, *lā*, Tibetan *lag*, hand; *phū*, Tibetan *phug*, cave, and so forth. Compare, however, *tig*, Tibetan *gchig*, one; *ṭuk*, Tibetan *drug*, six, and so forth. Note also *nī*, Tibetan *gnas*, to be; *lhī-s*, Tibetan *bzlas*, said, etc.

The numerous initial compound consonants of classical Tibetan are usually simplified. Thus, *chhū*, Tibetan *bgo*, share; *pī*, Tibetan *bzhi*, four; *chī*, Tibetan *bchu*, ten; *jyad*, Tibetan *brgyad*, eight; *lak-chhyap*, Tibetan *lag-gdub*, ring; *tig*, Tibetan *gchig*, one; *nis*, Tibetan *gnyis*, two; *ngaii*, Tibetan *lnga*, five; *mul*, Tibetan *dnugul*, silver; *gvi*, Tibetan *dgu*, nine; *phī*, Tibetan *spyug*, expel; *lhā*, Tibetan *zla*, moon; *lhī-s*, Tibetan

bzlas, said; *chim*, Tibetan *khyim*, house; *dhung*, Tibetan *rdung*, beat; *ra-ch*, Tibetan *rna-ba*, ear, and so forth. Note the substitution of a cerebral for compounds containing an *r* in *tuk*, Tibetan *drug*, six; *dā*, Tibetan *phrag*, envy.

In a few cases a prefixed consonant is, however, retained, and a vowel is inserted in order to facilitate the pronunciation. Thus, *pi-dī-s*, gone; *pi-rād*, come; *pa-jyāng-d-alī*, was dead.

Note finally the existence of soft aspirated consonants; thus, *dhung*, beat; *qhāng-mī*, slave.

There is no indication of the existence of tones in the materials available.

Articles.—There is no definite article. The pronoun *udī*, *udīn*, a certain, and the numeral *tig*, one, are used as an indefinite article; thus, *udī bā*, *tig bā*, a father; *udī-n mī-g*, of a man.

Nouns.—**Gender** is distinguished in the usual way by means of separate words or by adding words denoting 'male,' 'female,' respectively. Thus, *mī*, man; *mī-nā sirī*, woman; *sēnd*, boy; *cha-mē*, girl; *rāng*, horse; *mō-rāng*, mare; *mā-lā*, he goat; *mā-sāng*, she goat; *nāu-khvī*, dog; *chhāi nāu-khvī*, bitch, and so forth.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. The usual plural suffix is *māng* or *mang*; thus, *mī-māng*, men; *ling-māng*, bulls; *mā-sāng-lā-sāng-mang*, sheep and goats. Note the reduplication of the noun in *dhāng-mī-dhung-mī-mang*, servants. The list of words further contains forms such as *bā titi*, fathers; *mat bā*, many fathers, fathers.

Case.—If we can trust the specimens, the various cases are frequently confounded.

The nominative, *i.e.* the case of the subject of intransitive verbs, does not take any suffix. Thus, *na-g na-nū pirād-anī*, thy younger brother has returned.

The same form is often also used to denote the object of transitive verbs; thus, *jī-s vō sirī mat chyāk-dāgas*, I have beaten his son with many stripes. Often, however, the dative, or even the genitive, is used instead; thus, *u-s sūdhō mī-jā rū-rū-tā*, him-by simple man-to asked; *atī bai-māng-g u-s rang-m kū-kōr-tā*, those skins-of him-by selling carried, he carried those skins off to sell them; *atī bhārī-g kū-kōr-tā*, he brought that load. I am not, however, sure that the use of the genitive suffix *g* in such cases is correct.

The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *s* to the base; thus, *bā-s lhī-s*, the father said. Instead of *s*, we sometimes find fuller forms such as *sī*, *sē*, *sai*; thus, *kha-mī-sī-rī u-jā khai-rī ma dā-tā* anyone-by him-to anything not gave; *udīn chōr-sē chōrī-g māl rai-g ra-rā-nī*, a thief-by theft-of property bringing came; *u-sai sē-s*, him-by struck, he struck. Sometimes also the suffix of the agent is dropped; thus, *ū thī-thar-tā*, he sent; *sai-phā jā-d-nī-s*, the swine were eating.

The suffix *s* is also used to denote the instrument; thus, *dā-s*, by envy; *kharbar-s*, by the noise.

The suffix of the dative is *jā*; thus, *us apī-g bā-jā javāb dā-g lhī-s*, him-by his father-to answer giving said. *Jā* apparently corresponds to classical Tibetan *la*, Ladakhī *a*. It has already been remarked that it is also used to form the accusative. Moreover, it denotes the various relations indicated by the locative and terminative cases of classical Tibetan; thus, *chim-jā*, to the house; *rī-jā*, in the fields, etc.

The suffix of the ablative is *chī*, usually preceded by *kung*, in, or *khar*, on. Thus, *dhāng-mī-dhung-mī-mang-kung-chī*, from among the servants; *biyar-khar-chī*, from a precipice; *sōng-kung-khar-chī*, from the village.

Instead of *chī* we sometimes find *chyāng*; thus, *parmēsarai-g marjī chyāng jamtam*, God's will from against; *lai chyang bud*, all from good, best.

The suffix *chī* is apparently also used to form a genitive and a locative. Thus, *atī rājū-chī udin bud mī-jā*, to a good man of that village; *sīr-chī*, in the jungle.

The usual suffix of the genitive is *g*, instead of which we once find *gai*; thus, *mī-g*, of a man; *apī-g* and *apī-gai*, his own. It has already been remarked that the suffix *g* is occasionally added in the accusative. The genitive is sometimes expressed by simply putting the governed before the governing noun, without any suffix; thus, *nā bā chim-jā*, in thy father's house; *nāch-syung-d kalāt*, dance-making (-of) noise.

It has already been remarked that the suffix *chī* sometimes also has the meaning of a genitive.

There are only some few traces of the terminative; thus, *hē-r*, on; *kha-r*, on; *tī-chen-tū*, in a corner; *ya-r*, in; *jītu* and *jītū*, before; *larē*, before, and so forth. Usually, however, the dative is used instead.

The dative is also used as a locative. Instances have already been quoted under the head of dative. The usual locative suffix is *kung*; thus, *phū-kung*, in the cave. The real suffix is probably *ung*; compare *at-ung*, there; compare *jītu* and *jītū*, before. A suffix *yē* can be added; thus, *am-kung-yē*, on the road; *at-ung-yē*, there.

Other relations are indicated by means of postpositions. Some are added to the base; thus, *gundā*, between; *hēr*, on; *mitatū*, under; *yar*, in; *tē*, with; *tē-bhā*, *tī-bha*, together with. Others are preceded by the governed noun in the genitive; thus, *bē-lī-chī* and *bē-lī-s*, for the sake of (also added to the base); *bhitārū*, within; *dāng-s*, for; *jītu*, near; *larē*, before; *nīnam*, near; *yung-kō-tī*, behind. *Bhā*, together, and *tī*, on, are added to the dative.

Adjectives.—Adjectives precede the noun they qualify in the nominative; thus, *sīd rāng*, the white horse; *mīd sirī* the younger son. Forms such as *raksid*, worthy; *angsid*, tall, are formally participles.

The particle of comparison is *chyang* or *chyāg-rī*; thus, *lai chyang bud*, all from good, best; *u-g pī vō rangsyā chyāg-rī bhung-tai anī*, his brother is taller than his sister. Instead of *chyāg-rī bhungtai* we should probably read *chyāng-rī bhungtai*. Compare Ladakhi *sang*.

Numerals.—The numerals are given in the list of words. They precede the word they qualify; thus, *nīs sirī*, two sons.

Pronouns.—The following are the personal pronouns:—

	I	We	Thou	You	He, she, it	They
Nom.	<i>jī</i>	<i>in</i>	<i>gan</i>	<i>gani</i>	<i>ū, vō</i>	<i>usi</i>
Agent	<i>jī-s, jī-sai</i>	<i>in-s, in sai</i>	<i>ga-s, ga-sai</i>	<i>ganī-s, -sai, -sō</i>	<i>u-s, u-sai</i>	<i>usi-s, -sai</i>
Genitive	<i>jī-g</i>	<i>in-g</i>	<i>na-g, nā</i>	<i>ganī-g</i>	<i>u-g</i>	<i>usi-g</i>

Other forms are *jī-dāng-su*, *jī-dāng-sē*, *jī-dāng-chī*, for me; *in-jā-khar-chī*, from us; *nā-dāng-s*, for thee; *vō bēlchī*, for his sake; *usī-gundā*, between them, and so forth.

Demonstrative pronouns are *hi-dī*, this; *atī*, *at*, that; *at-ung*, into it; *atū khar-chī*, from them.

The Aryan loan-word *apī*, self, is used as a reflexive pronoun; thus *apī-āp*, he himself; *apī-g* and *apī-gai*, own.

Interrogative pronouns are *kha-mī*, what man? who? *kha*, what? *ulāng*, *ulā*, *ulāng-an*, how much, how many? *hanā syung-ag*, how doing? how? *kha-lē-ki*, *kha-chār-ki*, why? that, because. Indefinite pronouns are formed from the interrogatives by adding *rī*; thus, *kha-mī-sī-rī*, anyone-by; *khai-rī*, anything. Note also *udī*, *udīn*, a certain; *yāng*, another; *dūmā*, some.

Relative pronouns are *jō*, *jē*, who, which; *jai-g*, whose; *jō-kha-rī*, whatever. The relatives are Aryan loan-words, and relative clauses are usually formed according to Aryan grammar. Thus, *tig mī*, *jai-g tig chhandī nīnnī*, *hāng rī-nī-nī*, one man, whose one hut was, also lived; *rupiyā jō u-s u-tī-bhā rai-sid-nīs atungyē hvē-g dī-dī-nī*, the rupees which him-by him-with brought-had there leaving went, he went away leaving the money he had brought; *jō jī-g anī*, *atī na-g anī*, what mine is, that thine is.

In *jō na-g māt-tāl chyū-chyu-ma-chū*, who thy property squandered-having, the conjunctive participle is used after the relative pronoun. In such cases we can detect traces of a more ancient state of affairs, when relative clauses were expressed by means of participles.

In this connexion we may also note that Chaudāngsī has borrowed some Aryan conjunctions such as *jab*, when; *ki*, that. Adverbial clauses are, therefore, often expressed as in Aryan forms of speech, instead of by means of participles.

Verbs.—The Chaudāngsī verb is, broadly speaking, formed according to the same principles as those prevailing in other connected forms of speech. There are, however, at least two points in which the dialect has developed on different lines. In the first place we find that the language makes frequent use of reduplication in the formation of verbal tenses such as *kū-kōr-tā*, brought. The reduplication usually occurs in the past tense of verbs, and it will therefore be dealt with later on. Forms such as *syung-tā* and *syū-syung-tā* made, seem to show that the reduplication simply, intensifies the meaning of the verb, and it should therefore perhaps be compared with the reduplication in Muṇḍā languages.

The other characteristic feature of Chaudāngsī grammar is the distinct tendency to distinguish the various persons of verbal tenses, at least in the singular. Thus, *sai-tū*, I strike; *sait-an*, thou strikest; *sai-tū*, he strikes. A similar tendency is also found in other connected forms of speech. The formation of the second person singular in Chaudāngsī is interesting. An *n* is added to the base in the present tense; thus, *lhē-n*, art; *saitan*, strikest. This *n* is followed by other suffixes, especially in the past; thus *dē-n-ā*, goest; *sē-n-s*, struckest; *dī-n-as*, wentest; *tō-n-as*, broughtest; *syung-n-as*, didst. This use of the pronominal suffix *n* before the tense suffix corresponds to the practice in compound tenses in the Muṇḍā languages. Compare Muṇḍārī *sī-tan-ing-tae-ken-a*, ploughing-I-was, I was ploughing. It is therefore possible that the distinction of person in verbal forms is not only due to the influence exercised by Aryan vernaculars but also to the existence of a pre-Aryan element in the population.

Verb substantive.—The bases of the verb substantive are *lhī* or *lhē* and *nī* or *nē*. The latter base is often preceded by an *a* in the present. It is perhaps the last remnant of an old prefix; compare classical Tibetan *gnas-pa*, to live, to stay. I cannot ascertain any rule for the use of this *a*, for we find forms such as *chin-nī* and *chin-anī*, it is proper, used promiscuously. The usual forms of the present tense are as follows :—

Sing. 1.	<i>lhē, anī-yē</i>	Plur. 1.	<i>lhē-nē</i>
2.	<i>lhē-n</i>	2.	<i>lhē-nī</i>
3.	<i>lhē, anī, nī, anēn (sic).</i>	3.	<i>lhē-nē, lhī-nī, ana-nē.</i>

The plural forms are apparently compounds. The difference between the second person plural on one hand, and the first and third persons on the other, is probably artificial. Compare the form *lhī-nī*, they are.

Another base *at*, or perhaps *t*, occurs in *gan kha mīn at*, thy what name is? The same base is probably contained in *rukṣid ma tāyē*, I am not worthy. *Tāyē* should perhaps be written *tangyē* and is probably a future. Compare the remarks under the head of participles, below. Compare also *id* or *d* in *rai-s-id*, brought; *jā-d-nīs*, ate, and so forth.

The base *lhī* apparently also occurs in the form *alī*. Compare *tāng-d-alī*, is alive; *pa-jyāng-d-alī*, was dead, and so forth.

The past tense is formed as follows :—

Sing. 1.	<i>nīyē-s</i>	Plur. 1.	<i>nī-nhē-s</i>
2.	<i>nīya-n-s, nī-nī-n-s</i>	2.	<i>nī-nhē-s</i>
3.	<i>nīs, nī-nī-nī, nī-nī-nē.</i>	3.	<i>nī-nhē-s, nī-nī-nī, nīn-nī, nī-nī-nai.</i>

In one place a form *ka-lhī*, was, also occurs. The initial *k* perhaps represents the old prefix *g*.

It will be seen that *l* and *n* are freely interchanged in the various forms of the verb substantive. The consonants are perhaps, as in so many other cases, simply phonetical doublets.

Other forms of the verb substantive are *ma nī-yē*, I am not; *nī-g*, living, being; *lhyāng*, I shall be; *nīyāng*, will be, is; *nīyang-nī*, will be, are; *lhyāg-ē*, may be; *lhē-nī*, to be, and so forth.

Finite verbs.—The various bases of the verb substantive are freely used in the formation of the tenses of other verbs. The number of forms is very great, and it is not always possible to analyse them with certainty. The following is a synopsis of the principal forms occurring in the materials available.

Present time.—A common present tense is formed by adding *nī* to the base; thus, *chhyū-nī*, I get; *dī-nī*, he goes; *rā-nī*, he comes; *qī-nī*, we go, they go; *qī-nī*, you go. The interchange between *q* and *d* in the base *dī*, go, is probably due to the existence of an *r* in the original base; compare classical Tibetan 'a-gro-ba and 'a-dong-ba, to go.

No corresponding form occurs in the second person singular. In *dē-nā*, thou goest, a suffix *ā* is added to the personal suffix *n*. This *ā* is perhaps a form of the copula.

In *dī-yē*, I go, the suffix *ē* or *yē* is perhaps also an old copula. It is apparently only used in the first person singular. Compare *anī-yē*, I am; *ma tā-yē*, I am not. Forms such as *bujā-yē-s*, he entreated, apparently show that it cannot be restricted to that form.

Another present is formed by adding *t*, probably the suffix of a present participle, to the base. This *t* is then followed by *ū* in the first person singular; *an* in the second

person singular; *ā* in the third person singular, and *anē* in the plural. Thus, *sai-t-ū*, I strike; *sai-t-an*, thou strikest; *khvê-t-ā*, he digs; *syung-t-anē*, they do. Other, compound, forms of the present are *syung-tātū*, I am dying; *si-chig anīyē*, I am dying; *jā-g anēn*, he is grazing; *syōk-sid-anī*, he is sitting, and so forth.

Past time.—The present tense is often used with the meaning of a past; thus, *rā-nī*, he came; *ma tar-nī*, he could not; *syung-tanē*, they did; *tā-tnē*, they began; *mat-chvaung-byū-nī*, he was much alarmed. Forms such as *kab-lī-nī*, overtook; *lhi-nī-tā*, said, are probably of the same kind.

The common suffix of past tenses is *s* or *as*; thus, *dē-ya-s*, I went; *tan-s*, he saw; *syung-s*, he made; *bujayē-s*, he entreated. Instead of *s*, we sometimes find *sō* or *ch*; thus, *syung-sō*, he did; *tan-ch*, he was found.

In the second person singular *s* is preceded by the pronominal suffix *n*; thus, *sē-n-s*, struckest; *tō-n-as* or *tō-nī-s*, boughtest; *dā-n-as*, gavest; *syung-n-as*, madest.

Forms such as *sē-g-as*, I struck; *sai-g-as*, I have struck; *dā-g-as*, I have given; *ṭālē-g-s*, I transgressed, are only used in the first person singular. The *g* which is inserted before the tense suffix is probably a pronominal suffix of the first person. Compare Kanāw^{ri} and connected dialects.

Various suffixes can be added to the form ending in *s*, such as *id* (compare classical Tibetan *yod*), *tā*, *nī*, and so forth. Thus, *rai-s-id*, had brought; *tan-s-t-ā*, he found; *bāb-sē-nī*, he stopped. Such forms are all compounds. The same is the case with forms such as *sē-nē-s*, we struck, they struck; *sē-nī-s*, you struck. Other compounds are formed by adding the verb substantive to the participle ending in *d* or *id*; thus *jā-d-nī-s*, eating were; *taī-s-id-nī-s*, he had found; *taī-s-id-alī*, found, he has been found; *ṭāng-d ka-lhī*, alive became, and so forth.

A past participle, which is used to form a compound past tense, is derived from the base by adding a prefix *pa*, *pi*, or *pu*. Thus, *pi-dī-nī*, he went; *pa-jyāng-d a-lī*, dead is, he has died; *pa-jhyāng-ach*, he has died; *pi-rā-d anī*, he has come back, and properly also *pu-nyar-t* and *pu-nyart alī*, he was lost.

A prefix *ka* occurs in forms such as *ka-syung-tā*, did; *dhāsī ka-lī-chu*, he has become married; *ṭāng-d ka-lhī*, he became alive. In *kab-lī-nī*, overtook, *kab* is used instead.

The past tense is very often formed by adding suffixes such as *tā*, etc., *nī*, and *tatā*, etc., to a reduplicated base. Final consonants are not repeated in the reduplication. The vowels are usually the same as in the base. *Ē* and *ai*, however, are reduplicated by means of *ī*; *ō* by means of *ū*; and *ya* is repeated in the form *i*. If the original vowel of the base is short, it is often lengthened in the reduplication. Thus, *syū-syung-tū*, I have done; *kū-kōr-tā*, he carried off; *i-yang-tā*, he heard; *si-sai-tā*, he killed; *lū-lup-ta-tā*, he applied; *syū-syung-tanē*, they did; *dī-dī-nī*, he went; *ra-rā-nī*, he came; *tī-tē-nī*, he wished. Note *pu-pi-ta-tā*, applied; *pu-pvī-tā*, took; *phū-phar-tā*, opened, where the *u* in the repeated syllable seems to be due to the influence of the following *p*.

The reduplicated base is sometimes followed by the past suffix *si* or *chi*, to which *nī* is added; thus, *ipā-da-dang-si-nī*, they were startled; *hī-hī-chi-nī*, he asked; *kaṭp-chi-nī*, they struck.

Note finally forms such as *chhū-chhu-tī-tā*, divided; *phū-phu-kāy-tā*, wasted. *Tī* in the former is probably the same as *ta*, and *kāy* in the latter seems to belong to the base.

Future.—The suffix of the future is apparently *ang*; thus, *lhy-āng*, I shall be; *dang-yē*, I shall go; *lhī-yang*, I shall say; *in-sai sē-yang-nē*, we shall beat.

This form is also used to denote what may, or will probably, take place; thus, *ulāng un ku-kat niyāng*, how many years will he have lived? how old is he?

The nature of the final consonant of the future suffix is not quite certain. Forms such as *sē-ya-n*, thou wilt strike; *ma tā-yē*, I shall not be, point to the conclusion that the vowel of the suffix is simply nasalized. Forms such as *lhyāg-ē*, I may be, on the other hand, seem to show that the suffix contains a *g*, if the *g* of this form is not a pronominal suffix of the first person singular.

Forms such as *syung-lhē*, might make; *syung-nē*, should make, are originally compound forms of the present.

Imperative.—The base alone is used as an imperative; thus, *lhē*, be; *dē*, give; *ṭay*, put. Forms such as *jā-g-nē*, eat, are apparently compounds, 'eating be,' compare *dē-g-anē*, go, *lit.* going be. The same is perhaps the case with forms such as *ṭai-nī*, put; *chuk-ta-nī*, put on, and so forth. The final *nī* of such forms can, however, also be a plural suffix. Compare *Manchāṭī*, etc.

The most common imperative suffixes are apparently *y*, *ya*, or *yā*; thus, *syung-y*, do; *havē-y*, draw; *dhung-aya*, beat; *gvī-ya*, bind; *rai-ya*, bring; *dā-yā*, give. Compare also *dē-yē*, go; *jā-g-yē*, eat.

A suffix *san* or *chyan* is added in *kōr-san*, take; *ōng-chyan*, see.

Forms such as *jām*, eat; *chham*, walk, are originally infinitives.

There are no instances in the specimens of a negative imperative.

Verbal nouns.—The base alone is occasionally used as a verbal noun; thus, *tung*, to drink. The genitive of this form is commonly used as an adverbial and conjunctive participle. See below.

The usual verbal noun ends in *m*; thus, *sai-m*, to strike; *pim-m*, to fill; *syung-m bē-lī-chī*, in order to do; *jā-m yambā*, eating exceeding, more than they can eat; *rāng-am*, to sell; *byū-m-s*, fearing-with, from fear, and so forth.

The suffix *nā*, in *lhē-m-nā ruksid*, worthy to be called, is probably a dative or locative suffix.

Other tense bases can also be used as verbal nouns; thus *rang-s-id-s*, by selling.

Participles.—Verbal participles are formed by adding the suffix *d* (*id*) or *t*; thus, *jā-d* (*nīs*), eating (was); *pi-rā-d* (*anī*), come is; *chī-bin-d*, full; *ruk-s-id*, worthy; *ang-s-id*, high; *punyar-t*, lost, and so forth.

A very common adverbial and conjunctive participle is formed by adding the suffix *g*, i.e., by putting the base in the genitive. Thus, *dī-g*, going; *kharch syung-g*, expenditure making. *Thōk-sig*, in *thōk-sig rā-g*, coming back, is apparently the genitive of the past base. Forms such as *ra-chig*, rising; *si-chig*, dying, apparently also contain the suffix *ch*, *s*, which is used in the formation of the past tense.

A conjunctive participle is formed by adding *chū* to the verbal noun in *m*; thus, *syū-syung-ma-chū*, having done; *hū-hu-im-chū*, having called; *rī-rē-chim-chū*, rising; *ra-rā-m-chū*, becoming.

Isolated forms are *tan-nī*, seeing; *syung-am*, making, and so forth.

Passive voice.—There is no passive voice. Forms such as *jiyō dungs*, I am struck, probably mean 'me struck.' The passive forms occurring in the list of Standard Words and Phrases are not, however, so clear that they can be analysed with certainty.

Causals.—The materials available are not sufficient to show how causals are formed. We may perhaps compare *sai*, kill; *sī*, die: *rai*, bring; *rā*, come, and so forth.

Negative particle.—The negative particle is a prefixed *ma*; thus, *ma lhī-nī*, did not pass; *ma dā-tā*, did not give; *ma tālē-g-s*, I did not transgress; *ma dā-n-as*, didst not give.

There are no instances of an interrogative particle in the specimens.

Order of words.—The usual order of words is subject, object, verb. Qualifying additions precede the qualified word. The indirect object sometimes precedes and sometimes follows the direct one. Under the influence of Aryan vernaculars, relative sentences and other subordinate clauses are commonly expressed by using relative pronouns and conjunctions.

[No. 48.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

CHAUDANGSI.

SPECIMEN I.

(PATTI CHAUDANGS, ALMORA.)

PHUKĀ SIRĪ-G RIĪ.
PRODIGAL SON-OF STORY.

Udīn mī-g nis sirī nī-nī-nī. Hāng atū-khar-chī mīd-s apī-g
Certain man-of two sons were. And them-from young-by own
 bā-jā lhī-s, 'hē bā, mālmatā-kung-chī jē chhū jī chhyū-nī, jī dā.'
father-to said, 'O father, property-in-from which share I get, me give.'
 Hāng usī-s usī gundā u-g jō māl-tāl chhū-chhu-titā. Hāng mat jyā
And him-by them between his which property divided. And many days
 ma lhī-nī ki mīd sirī-s lai māl-tāl bhā syū-syung-ma-chū vānam
not were that young son-by all property together made-having far
 rājū pi-dī-nī, hāng achhai luchā-kām kung nī-g apī-g lai mālmatā
country went, and there riotous-deeds in living own all property
 phū-phukāy-tā. Hāng jab u jō māl nī-s lai kharch syung-g
squandered. And when his what property was all expenditure making
 chyū-chyu-ma-chū, atī rājū-kung mat akālō lī-lī-nī, hāng ū tang lī-lī-nī.
wasted, that country-in big famine arose, and he needy became.
 Hāng ū atī rājū-chī udīn bud mī-jā bhā dī-g nī-nī-nī, hāng
And he that country-of certain good man-to together going stayed, and
 ū ātī-jā apī-g khēti-kung saiphā rō-m bēli-chī thī-thir-tā. Hāng ū
he him his field-in swine grazing for sent. And he
 atī kō gār sō-s jō saiphā jā-d nī-s khusī-s apī-g dan
those bark and berries-with which swine eating were gladly own belly
 pim-m tī-tē-nī, hāng kha-mi-sī-rī u-jā khai-rī ma dātā. Hāng jab
fill-to wished, and anyone-by him-to any thing not gave. And when
 ū apī-jā phām rā-nī u-s lhī-s ki, 'jī-g bā-g bhūrī-dām dhang-mī-
he self-to sense came him-by said that, 'my father-of hired servants-
 dhang-mī-mang-kung-khar-chī ulāngan jā-m yambā kuṭū tan-d-nī-
in-from how-many eating more bread getting-
 yang-nē, hāng jī khī-g si-chi-g anī-yē. Jī rī-rēchim-chū jī-g bā-g
are, and I hungering dying am. I risen-having my father-of
 jītū dang-yē hāng u-jā lhi-yang, "hē bā, jī-s parmēsarai-g marji
near will-go and him-to will-say, "O father, me-by God-of will

chyāng jam-tam hāng na-g jītū pāp syū-syung-tū. Gār jī phirī na-g
from against and of-thee before sin did. And I again thy!
 sirī lhē-m-nā ruks-id ma tǎyē; jī kāng apī-g bhūri-dām dhang-
son to-be-called worthy not am; me also own hired servants-
 mī-dhung-mī-mang-kung-chī tig jikā syungy." Hāng vō rachi-g apī-g
in-of one like make." And he rising his
 bā-g jītū dī-s. Parantu jab ū mat vānam nī-s ki u-g bā-s
father-of near went. But when he very far was that his father-by
 ū tan-s hāng u-jā khāt rā-nī, hāng u-s jhyang-g dī-g
him saw and him-to compassion came, and him-by running going
 ū galē-kung kū-kōr-tā hāng hū da-dā-tā. Hāng sirī-s u-jā
him neck-on carried and kiss gave. And son-by him-to
 lhī-nī-tā, 'bā, jī-s parmēsaraī-g marjī chyāng jam-tam gār na-g
said, 'father, me-by God-of will from against and thy
 najar-kung pāp syū-syung-tū, hāng jī phirī na-g sirī lhē-m-nā ruks-id
sight-in sin did, and I more thy son to-be-called worthy
 ma niyē.' Parantu bā-s apī-g dhang-mī-dhung-mī-mang-jā lhī-s ki,
not am.' But father-by own servants-to said that,
 'lai chyāng bud chuksin khang-g raiya hāng atī ū chūnī; gār
'all from good robe taking-out bring and that him put-on; and
 u-g lā-kung lak-chhyap ār likī-kung paulā chuktanī. In-s
his hand-on ring and feet-on shoes put-on. Us-by
 jām-tung-m-sa hāng khusi syung-m chili. Khalē-ki hidī jī-g
eating-drinking-by and merry making proper-is. Because this my
 sirī pajyāng-d-ali, hāng phirī tǎng-d-ali; ū punyart-ali, phirī tais-id-ali.'
son dead-was, and again alive-is; he lost-was, again found-is.'
 Tab ū suku dā-g tātnē.
Then they merry making began.

At lāng-vās u-g pūd sirī rī-jā nīs. Hāng jab ū rā-s
That time-to his elder son field-on was. And when he came
 hāng chim-g nīnam van-lang-tā tō u-s rājō-bājō hāng nāch-
and house-of near reached then him-by singing-playing and dance-
 syung-d kalāt iyā-tā. Hāng u-s dhang-mī-dhung-mī-mang-kung-chī tig
making noise heard. And him-by servants-in-from one
 mī hū-huim-chū rū-rū-tā ki, 'hidī-g kha matlab anī?'
man called-having asked that, 'this-of what meaning is?'
 Hāng u-s u-jā lhē-s ki, 'na-g nanū pirād anī, hāng
And him-by him-to said that, 'thy brother returned is, and
 na-g bā-s sakanu syung-s, kha-chār-ki u-s ū bud gār
thy father-by feast made, because him-by him good and
 chhyālō tan-s.' Hāng ū rūrū rā-s hāng ū chi-kung dī-m ma
safe found.' And he anger came and he house-in to-go no

tacheh. Hidi-bēli-s u-g bā chhyang-pang rā-s hāng ū bujāyēs.
 wanted. *This-for his father out-side came and him entreated.*
 Hāng u-s apī-g bā-jā javāb dā-g lhī-s ki, 'ōng-chyan, jī
And him-by own father-to answer giving said that, 'lo, I
 ulāng-n un kharchī na-g sēvā syung-tātū; hāng jīs ulāng-pā-rī
so-many years from thy service did; and me-by ever
 na-g bachan ma tālēg-s. Hāng ga-s jī-jā ulāng-pā-rī tig
thy word not transgressed. And thee-by me-to ever one
 lāsang-g mīd lach kang ma dānas ki jī apī-g sāthū-mang-ti-bhā
goat-of small kid even not gavest that I my-own companions-of-with
 ais-khus syung-lhē. Parantu na-g hidī sirī jō pātari-mang-ti-bhā
merriment should-make. But thy this son who prostitutes-of-with
 na-g māl-tāl chyū-chyu-ma-chū hannē rā-s at-nē ga-s jā-m tung-am
thy property squandered as came then thee-by eating drinking
 syung-nas.' Hāng bā-s u-jā lhī-s, 'sirī, gan barābar jī-ti-bhā
madest.' And father-by him-to said, 'son, thou always of-me-with
 nīnīns; hāng jō jī-g anī, atī lai na-g anī. Hidī vājabi
livedest; and what mine is, that all thine is. This proper
 nīs ki in-s suku syung-am gār khusī syung-nē, kha-chār-ki
was that us-by happy to-make and merry should-make, because
 hidī na-g nanū jō pa-jhyāng-ach, phirī tang-d-kalhī; hāng punyar-t,
this thy brother who dead-was, again alive-is; and lost-was,
 phirī tan-ch.
again found-is.'

[No. 49.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

CHAUDANGSI.

SPECIMEN II.

(PATTI CHAUDANGS, ALMORA.)

Jō gāng mī-g dāng-s kun khvê-tā, apī-āp atung gan-nī, tig
Who another man-of sake-for pit digs, himself into falls, a
 riī.
story.

Udin sōng-kung tig barō sūdhō mī, jai-g tig ehbandī gār
Certain village-in a very simple man, whose one hut and
 dūmā mā-sāng lā-sāng ninnī, hāng nī-nī-nē. U-g ās-pās-chī mī,
some sheep goats were, also lived. His neighbourhood-of men,
 jō u-ti-bhā dā syung-tanē, u-g lhāmī-s bakhat tang-ag ū
who him-with envy made, his simplicity-by opportunity getting him
 sōng-kung-khar-chī phī-m dbandā syū-syung-tanē. Hāng tig jyā,
village-in-from to-expel' endeavour made. And one day,
 jab u-g mā-sāng lā-sāng sir-chī jā-g nī-nī-nai, usī-s usī-g tig
when his sheep goats jungle-in eating were, them-by them one
 biyar khar-chī yū kakan-tinai hāng hinā syung-g lai-g sī-sē-tanē.
precipice from down threw and thus doing all killed.

Atī bichārā sūdhō mī-s atī māsāng lāsāng-mang-g bai khū-khō-tā
That poor simple man-by those sheep goats-of skins took-out
 hāng atī bai-mang udin sahar-kung rāng-m kū-kōr-tā. Am-kung-yē u-jā
and those skins certain city-in to-sell carried. Way-in him-to
 minch kab-lī-nī, hāng ū tig janggal-kung udin phū-kung būb-sē-nī.
night befell and he one jungle-in certain cave-in stopped.
 Bhar-minch-ag yung-kō-ti udin chōr-sē chōrī-g māl rai-g ra-rā-nī,
Midnight-of after certain thief-by theft-of property bringing came,
 hāng atī-s atī phū-g murang-pāyē dērā syū-syung-tā. Atī phū-g
and him-by that cave-on door-on lodging made. That cave-of
 bhitarū usī-g kharbar yang-ag atī mī mat chvaung-byū-nī, hāng
inside them-of noise hearing that man much alarmed-became, and
 u-s atī bai-mang-g bhitarū, jō u-s rai-s-id, apī-s chyām-g
him-by those skins-of inside, which him-by brought-had, him-by hiding-of
 lang syū-syung-tā. Phū-g bhitarū bai-māng-g kharbar-s chōr
attempt did. Cave-of inside skins-of noise-by thief

ipā-da-dang-si-nī hāng byū-m-s lai rupiyā, jō u-s u-ti-bā
startled-was and fear-with all rupees, which him-by him-with
 rai-s-id nī-s, atung-yē hvē-g di-dī-nī. Sūdhō mī-s ati
brought-having was, there leaving went. Simple man-by those
 rupiyā lā-kung syū-syung-tā hāng chim-jā di-dī-nī.
rupees hand-in made and house-to went.

Ati māl, jō u-s taing-s-id nī-s, ati pā-m-g bēli-ch
That money, which him-by brought had, that measuring-of sake-for
 u-s apī-g parausi-mang-j udi-jā-chin tig khāng hī-hī-chi-nī.
him-by his neighbours-in someone-from one wooden-measure asked.
 Ati parausi-s hidī bāt-g chhēd syung-m bēli-chi ki, u-s
That neighbour-by this matter-of knowledge making for that, him-by
 kha rai-s, khāng-g būṭ-kung lisū lū-lup-tatā. Ati sūdhō-sāri mī-s
what brought, measure-of bottom-on tar applied. That simple man-by
 rupiyā pā-g khāng vāpas dadā-tā, parantu ati būṭ-kung lisū-kung
rupees measuring-of measure back gave, but its bottom-in tar-in
 dūmā rupiyā kaṭpchi-nī.
some rupees stuck.

Hidī-s u-g parausi-jā lōbh lī-lī-nī. U-s sūdhō mī-jā rū-rū-tā.
This-by his neighbour-to avarice came. Him-by simple man-to asked
 ki, 'ga-s hilang rupiyā hanā syung-g ulō-khar-chī tan-s?' U-s
that, 'thee-by so-many Rupees how doing wherefrom broughtest?' Him-by
 lhis ki apī-g mā-sāng lā-sāng-g bai-g rang-s-id-s. Ati sūdhō mī-g
said that own sheep goats-of skin-of selling-by. That simple man-of
 dā-s hāng rupiyā-g lōbh-s u-g parausi-s apī-gai lai mā-sāng
envy-by and Rupees-of greed-by his neighbour-by own all sheep
 lā-sāng sī-sai-tā hāng ati bai-māng-g u-s rang-m kū-kōr-tā, parantu
goats killed and those skins him-by to-sell carried, but
 khāli, kha-chār-ki u-s hidī pan-s dūmā rupiyā ta-tan-tā.
in-vain, because him-by this bargain-by few rupees got.

Hidī bāt-kung rūṣū ra-rām-chū atī-s sūdhō mī-g chhandi-kung
This matter-in anger coming-after him-by simple man-of hut-in
 mē pupita-tā, hāng atī-s phā ka-syung-tātā. Sūdhō mī-s phā-g
fire put, and him-by ashes made. Simple man-by ashes-of
 jamā syung-tā hāng tig thaili-kung ta-tā-tā hāng ati rāng-kōr-m-g
together made and one bag-in put and it selling-carrying-of
 bēli-chī di-dī-nī. Am-kung-yē u-s apī-g thaili am-g lī-chentū ta-tā-tā,
sake-for went. Way-on him-by own bag road-of corner-in put,
 hāng tig dbārū-kung, jō dūmā vānam nī-s, ti tung di-dī-nī.
and one spring-in, which little far was, water to-drink went.

Ati bich tig dūsarō mī-s, jō hī-g bhārī atung-yē tā-g
That time one other man-by, who flour-of load there leaving
 ti tung dī-dī-nī, thōk-sig rā-g u-s lōsi-g apī-g bhārī
water to-drink went, back coming him-by mistaking own load
 hvē-g phā-g bhārī ang-g kū-kōr-tā hāng dī-dī-nī. Sūdhō mī kang
leaving ashes-of load taking brought and went. Simple man also
 thōk-sig ra-rā-nī hāng u-s atī bhārī, jō dūsarō mī-s hvē-g
back came and him-by that load, which other man-by leaving
 dī-s, ang-g rī-rai-tā. Atī bhārī-kung khan yēk rōyē tan-nī
went, taking-up brought. That load-on some strange marks seeing
 u-s atī-g phū-phar-tā, hī-s chibind tan-s. Tab ū atī
him-by it opened, flour-by full found. Then he that
 bhārī-g apī-g chim-jā kū-kōr-tā, jai-bang-kung u-s atī hī-g antāj
load-of own home-to brought, where him-by that flour-of weight
 syung-m bēli-chī phiri apī-g parau-sī-g khāng hī-hī-chi-nī. U-g
making for again own neighbour-of measure asked. His
 parausī-s hidi tai-g ki sūdhō mī-s apī-g chhandi-g phā-g
neighbour-by this knowing that simple man-by own hut-of ashes-of
 badlā hī tans-tā, tō u-s kang apī-g chhandi yar mē
instead flour found, then him-by also own hut in fire
 pu-pvī-tā, parantu ū atī-g phā-kang rang ma tarnī, hāng udās
applied, but he its ashes-also sell not could, and afflicted
 hī-g chim-jā thōk-sig ra-rā-nī, hāng jō-kha-rī u-s syung-s atī-g
becoming house-to back came, and whatever him-by did that-of
 bēli-chī barō pachhtā syung-sō.
sake-for much repenting did.

FREE TRANSLATION OF THE FOREGOING.

Whoever digs a pit for another, he himself falls into it.—A tale.

In a certain village there lived a very simple man who possessed a hut and some sheep and goats. His neighbours, who envied him, took opportunity of his simplicity, and tried to drive him out of the village. One day when his sheep and goats were grazing in the jungle, they threw them down a precipice and killed them all.

The simple poor man took the hides of the sheep and goats, and went to a city to sell them. On his way night befell him, and he took refuge in a cave in the jungle. After midnight a thief came, bringing some stolen property, and sat down at the entrance of the cave. Hearing the noise, the man within the cave became much alarmed and tried to hide himself in the hides, which he had brought. On hearing the rustling of the hides in the cave, the thief was startled and ran away, leaving all the money he had brought behind him. The simple man took the money in his hand and went home.

In order to measure the money he had brought, he went to one of his neighbours and asked for a wooden measure. In order to ascertain what he had brought, his neighbour

applied tar to the bottom of the measure. When the simpleton had measured his money, he brought the measure back, and some rupees stuck in the tar at the bottom. The neighbour then became greedy and asked the simple man how and where he had got so many rupees. He said that he had got them by selling the hides of his sheep and goats. Filled with envy and greed his neighbour then killed all his own sheep and goats, and took the hides away to sell them, but in vain, for he only got a few rupees in exchange for them.

He then got angry and set fire to the simple man's hut, and reduced it to ashes. The simpleton put the ashes together in a bag, and went off to sell them. On the way he left his bag somewhere and went a little off to a spring, in order to drink water.

In the meantime another man, who carried a load of flour, left his load there and went to drink water. On returning he made a mistake, left his own load there, and went off with the load of ashes. When the simpleton came back, he took the load which the other man had left, and went off. Seeing some strange marks on the load, he opened it and found it to be full of flour. He then brought the load to his house, and in order to see how much flour there was, he again asked for his neighbour's measure. When the neighbour had ascertained that the simpleton had got flour in exchange for the ashes of his house, he set fire to his own hut, but was not able to sell the ashes. He then became afflicted and went home, and much regretted what he had done.

BYĀNGSĪ.

This is the dialect spoken in Paṭṭi Byangs, in the north-eastern corner of Almora. The Paṭṭi of Byangs is bounded on the north by Tibet, on the east by Tibet and the Kali River, on the south by the Kali River, and on the west by the lateral chain culminating in Yirgnajung and Paṭṭi Chaudangs. The inhabitants are Bhōṭiās, who occupy seven villages. The revised estimate of the number of speakers is 1,585.

Two specimens and a list of Standard Words and Phrases have been prepared by Babu Gobind Prasad, B.A. They are the only foundation of the notes on Byāngsī grammar which follow.

Byāngsī in most characteristics agrees so closely with Chaudāngsī, that it seems probable that both represent the same dialect. The materials at my disposal are not, however, so trustworthy as to allow us to settle the question with absolute certainty.

Pronunciation.—The phonetical system is, broadly speaking, the same as in Chaudāngsī. I shall only mention some few features where the two dialects apparently differ.

'Merry' is *gvaisi*, *grēsi*, *gvausi*, or *gōsi*. The word is probably borrowed from the Aryan *khushī*. There are no other instances of a similar interchange of vowels.

The prefixes *ka* and *pa* also have the forms *kau*, *kab*, and *pab*, respectively. Thus *ka-lī-nī* and *kab-lī-nī*, became; *kau-nī-nī*, was; *pa-jyāng-nī*, had died; *pab-jyāng-tā*, killed.

K and *g* are interchangeable in the suffix *k(ai)* or *g(ai)*; thus, *hva-k*, *hva-kai*, leaving; *dā-gai*, giving.

In a similar way, *ch* is sometimes interchanged with *j*; thus, *jī pa-chyāng-yē-sō* and *jī pa-jyāng-yē-sō*, I am killed.

Such interchange between hard and soft consonants seems to show that the soft consonants are pronounced with a strong aspiration. Aspirated soft consonants are not, however, marked in writing.

Parallel forms such as *hvē*, *ha*, and *hō*, leave; *gāng*, *gār*, and *gār*, other, and so forth, are due to an inaccurate marking of the sounds. They show how cautious we must be in drawing conclusions from the spelling of the specimens.

Articles.—The numeral *tig*, one, and the pronouns *unā*, *khamī*, and *gār*, a certain, are used as an indefinite article; thus, *tig mī*, a man; *khamī bā*, a father; *unā mī-gai*, of a man; *gār sang-khū*, in a village. An *n* is often added to *khamī* and *unā* in the list of words; thus, *khamīn cha-mē-s*, by a daughter. Instead of *tig* we occasionally find *tī*; thus, *tī-jyā*, a certain day.

Nouns.—**Gender** is distinguished by using different words or by adding words denoting 'male,' 'female,' respectively. Thus, *lē*, bull; *rai*, cow; *rāng*, horse; *mō-rāng*, mare; *nī-khī*, dog; *chhai-nī-khī* and *mō-nī-khī*, bitch.

Number.—The usual plural suffix is *māng* as in Chaudāngsī; thus, *chamē-māng*, daughters. The list of words also gives forms such as *bā tittī*, and *mat bā*, fathers.

Case.—The case suffixes are the same as in Chaudāngsī. Thus, *bā-s*, by the father; *mīd-sē*, by the younger; *rīsū-sē*, from envy; *bā-jā*, to the father; *pañchā-jā-khar-chī*, from with a shopkeeper; *bā-g*, of a father; *sirī-gai*, of the son; *chim-jā*, in

the house; *tī-tu*, near, towards; *ya-r*, on; *la-rai*, before; *kha-chā-rai*, why? and so forth.

The case suffixes are sometimes dropped, and sometimes also interchanged. Thus, *ji-g kaku sirī*, my uncle's son; *phā-gai jamā syungsō*, ashes-of together made, gathered the ashes; *gērā-chī*, with the berries; *apī-chī*, to himself; *apī-gai chā-sim-sai jyim*, self-of hiding-by attempt, an attempt to hide himself, and so forth.

Some of the most usual postpositions are *khū* and *khū*, in; *tī*, with; *tī-jōrū* and *tī-rakt*, together with; *biū*, with; *gundā*, between (also added to the genitive); *jā-tī*, on; *khar-chī*, from; *yar*, on, which are usually added to the base. Others are combined with the genitive of the governed word. Such are *bhitārū*, inside; *dāng-sai*, *dāng-chī*, for the sake of (also added to the base); *ikhū* and *yēkhū*, under (also added to the base); *khai*, instead of; *larē*, before; *nērō*, near; *nigam*, behind; *nintam*, after, and so on. *Jom-tam*, against, is added to the instrumental. Thus, *paimēsar-gai māyā-sai jamtam*, God's will against.

Adjectives.—Adjectives precede the noun they qualify in the nominative. Thus, *bud mī-māng*, good men; *unā-n yad sirī*, a bad boy.

Forms such as *tha-id*, high; *rukhsit*, like, etc., contain the suffix *id* which is also used to form participles. Another common suffix in adjectives is *th* or *tha*; thus, *va-th*, far; *chin-th*, proper; *syāng-tha*, old. Compare *pa-jyāng-tha*, struck.

The particle of comparison is *chyāng*, *chyāng-rī*, or *chyā-rī*; thus, *u-chyāng dōmā bud*, him-from a-little good, better; *u-g pī vō rangsyā-chyāng-rī bung-tha-in*, his brother his sister-from tall-is; *lai-chyāng-rī bud* and *lai-chyā-rī bud*, all from good, best.

Numerals.—The numerals will be found in the list of words. They are mainly the same as in Chaudāngsī. They precede the word they qualify; thus, *nīsī sirī*, two sons.

Pronouns.—The following are the personal pronouns:—

	I	We	Thou	You	He	They
Nom.	<i>jī</i>	<i>in, ing</i>	<i>gan</i>	<i>ganī</i>	<i>vaii, ā</i>	<i>usi</i>
Agent	<i>jī-s, jī-sē, jī-sai</i>	<i>in-s</i>	<i>ga-s, ga-sai</i>	<i>ganī-s</i>	<i>u-s; u-sai</i>	<i>usi-s</i>
Genitive	<i>ji-g, jī-gai</i>	<i>ing-g</i>	<i>na-g, na-gai, nā</i>	<i>ganī-g</i>	<i>u-g</i>	<i>usi-g</i>

Other forms occurring in the materials are, *jīyē* and *jī lai*, we; *gayē*, you; *ing-gai*, his; *vō*, his; *apī* and *apī-gai*, own, and so forth. *Jīyē*, we, and *gayē*, you, apparently contain the demonstrative pronoun *yē*, this; *jī lai*, we, literally means 'I all.'

Demonstrative pronouns are *ai*, *aidī*, *yē*, *nē*, this; *ati*, *vaii*, *dai*, that. *Than* in *than-jyā*, to-day, is probably also a demonstrative pronoun.

Interrogative pronouns are *khamī*, who? *unā*, who? *khai*, what? *ulāng*, how much? *ham*, how? and probably also *hāng*, who? They are often used as indefinite pronouns; thus, *khamī*, some; *unā*, a certain. In that case, however, *rī* is often added. Thus, *khamī-si-rī*, by anybody; *khai-rī*, anything; *kha-rī*, some.

Relative pronouns have been borrowed from Aryan forms of speech. Thus, *rupayā jō ra-rai-tā*, the rupees which he had brought; *jō jal jī chhyū-kan vaii i dā*, which share I-shall-get, that me give. The relative sentence in such cases

sometimes precedes and sometimes follows the word or sentence it qualifies. The Aryan relatives have not, however, become naturalized in the dialect, and we often find relative clauses expressed by means of interrogative pronouns or by juxtaposition. Thus, *hāng king khva-tā āpī-āpū atī-khū gang-gan*, who pit digs, himself therein falls; *u-gai dab-jā-tī hāng u-tī rakt rīsū syung-g tā-sō*, his neighbours who envied him; *nē sirī. atī pātar-syā-mā tī jōrū nā-gai āl-māl yakvak-tī-sō*, this son, he (i.e., who) together with harlots wasted your property.

Note also conjunctions such as *jab*, when; *hāng—hāng*, when—then; *ki*, that; *hāng*, that, and so on.

Verbs.—Byāngsī conjugation in most particulars agrees with Chaudāngsī. The reduplication is less frequent, but still common enough to be considered a characteristic feature of the dialect; thus, *rū-rū-tā*, asked; *dī-dī-nī*, went; *si-syung-tā*, did.

There is apparently a similar tendency as in Chaudāngsī to distinguish the second person by adding an *n*; thus, *lhī-nō*, art, you are; *da-nan-sō*, gavest. Similar forms are, however, also used in other persons; thus, *ma-da-nan*, he did not give; *tōk-tā-tanan*, he is grazing; *sa-n-sō*, we struck, and so forth. It seems as if the tendency to distinguish the person of the subject in the verb is less pronounced than in Chaudāngsī.

Verb substantive.—The verb substantive is formed from various bases such as *li* or *lhī*, *nī*, *in*; *dai*, and perhaps also *tā*, *id*, *an*, and *yē*. Thus, *lhī-yē*, I am, we are; *lhē-nō*, thou art; *li*, *lhī*, *in*, is; *nī-yē-sō*, I was; *nī-nī-sō*, you were; *nī-sō* and *nī-nī-nī*, they were, and so forth. The base *tā* seems to mean 'to remain.' It occurs in forms such as *syung-g tā-sō*, doing were; *sa-kai tā-mō*, beating, *lit.* beating to be. The latter form corresponds to Hindī *mār^{at}tē rah^{an}nā* from which it has been translated. *Id* occurs in participles such as *syōngk-s-id in*, sitting is, and *an* seems to be contained in forms such as *dī-g-an*, he goes, *lit.* going he is. It is probably only another form of *in*, or else it is abbreviated from *anī*. *Yē* can perhaps be inferred from forms such as *lhī-yē*, I am; *dī-yē*, I go, and so forth. It seems to be used in the first person singular only.

Finite verb.—The various bases of the verb substantive are freely used in the formation of the tenses of finite verbs.

Present time.—The usual suffix of the present tense is *tā*, first person *tū*, *tō*, second person *tan*. Thus, *sa-tū*, I strike; *sa-tan*, thou strikest; *khva-tā*, he digs. The suffix *tan* of the second person probably contains a pronominal suffix. It can, however, also be composed of *ta* and *in*. Compare *tin-tan-an*, they get, where a suffix *an*, probably abbreviated from *anī*, another form of the copula, has been added. Compare *in-an*, they are; *ma-da-nan*, he did not give.

The suffix *an* or *anō* is apparently added to the participle ending in *g* or *k* in the common present forms ending in *gan* or *kan*; thus, *chhyū-kan*, I shall get; *dī-ganō*, thou goest; *rā-gan*, he comes.

The suffix *yē* is apparently only used in the first person; thus, *lhī-yē*, I am; *hi-chi-yē*, I die.

Compound forms are *sa-k tā-tō*, striking am; *dī-g nyē*, we are going, we go; *dī-g nī-lā*, you go; *tōktā-lanan*, he is grazing; *vasat in*, he is living; *syōngksid in*, he is sitting; *chōk-lāng-nī*, again-alive-is, and probably also *dī-g-pat*, they go.

Past time.—The present tense is often used with the meaning a past; thus, *luk-tā*, he said; *ma da-nan*, he did not give; *jā-gan*, they are; *chōk-phang-ganī*, fled back; *ma tar-nī*, could not, and probably also forms such as *syōng-tinan*, they made; *lakṭap-tī-tā*, he applied, and so forth.

The common suffix of the past is *s* or *sō*, *sū*, *sau*; thus, *nī-sō*, was; *rā-sō*, came; *ṭāl-sū*, I transgressed; *ting-sau*, he got. Instead of *s* we sometimes find *ch*; thus, *ṭōnba-chō*, he arrived.

In the second person we find forms such as *sa-n-s*, struckest; *dī-n-sō*, wentest; *da-nan-sō*, gavest. Compare however *syungn-sō*, I did; *sansō*, we struck; *san-chō*, they struck, where the suffix *s, sō*, etc., has apparently likewise been added to the suffix *n, an*. Such forms are accordingly compounds. Compare *dī-nē-sō*, we went; *dī-nī-sō*, you went, and so forth.

The suffix *s, sō*, etc., is sometimes also added to the suffix *yē* or to a suffix *g, k*; thus, *dī-yē-sō*, I have walked; *dī-ya-sō*, they went; *grausi-yē-sō*, they made merry; *sa-k-sō*, I struck; *dā-ka-s*, I gave. The latter kind of forms only occur in the first person. Compare Chaudāngsī.

The *s*-suffix is sometimes also added to *sī* or *tī*; thus, *yāng-sī-sō*, heard; *ya-kvak-tī-sō*, devoured.

Past tenses are further formed from the reduplicated base, or from the base preceded by one of the prefixes *pa, pab, pi*, and *ka, kab, kau*, or *kō*, usually by adding one of the suffixes *tā, nī*, and *sō*. Thus, *pa-pā*, measured, having measured; *pi-dī*, went; (*tāng-d*) *k-lī*, (alive) was; *kab-tin*, was found; *ka-tyan* (-*tinan*), (has been) found; *si-syūng-tā*, did; *da-dā-tā*, gave; *ra-rai-tā*, brought; *tī-tan-tā*, and *tan-ton-tā*, got; *pa-hvē-tā*, left; *pab-jyāng-tā*, killed; *pi-kōr-tā*, carried; *ka-dā-tā*, gave; *kab-luk-tā*, said; *dī-dī-nī*, went; *pa-jyāng-nī*, was dead; *pi-dī-nī*, went; *ka-jyar-nī*, was alarmed; *kab-sē-nī*, stopped; *kau-nī-nī*, and *kō-nī-nī*, lived; *nī-nī-sō*, was; *pa-jyāng-chō*, died; *pi-rā-sau*, came; *kab-dai-sō*, gavest. Note also *pa-thōk-sī-nī*, returned, where *nī* is preceded by the same *sī* as we have already found in use before *sō*. It is probably the suffix of a conjunctive participle, compare *thog-sī*, returning.

Compound forms are *syung-g tā-sō*, doing were; *rō-kai tā-sō*, grazing were; *sa-k-tā-tō-niyēs*, I was beating; *ra-s-id-in*, had brought; *yāng-s-ig-an*, wished, and so forth.

Isolated forms are *hūng*, kissed; *pu-chhū-tī*, divided; *byō lhī-nēgī*, the marriage has taken place.

Future.—The present is commonly used as a future. Thus, *sa-tō*, I shall strike; *diyē*, I shall go; *lhī-yai*, I shall be; *sa-tanī*, you will strike. The list of words also gives forms such as *sai-nō*, thou wilt strike; *sai-lō*, he will strike, they will strike; *sai-nē*, we will strike. The suffix *nō, lō, nē* probably contains the verb substantive *lī* or *nī*. The form *luk-vō*, I shall say, contains a suffix *ō* or *vō*.

Imperative.—The base alone is used as an imperative; thus, *jā*, eat; *dī*, go; *dā*, give. Common imperative suffixes are *nī, tī*, and *yō*; thus, *tā-nī*, put; *rai-nī*, bring; *dā-tī*, give; *kōr-yō*, take; *gī-yō*, bind; *hvangi-yō*, draw. The list of words contains several other forms such as *dī-g-ayē*, *dī-yē*, *dī-gu-lā*, go, and so forth.

There are no instances in the materials available of a negative imperative.

Verbal nouns.—The common suffix used in forming verbal nouns is *mō*, or *m*; thus, *jā-mō*, to eat; *pā-mō-gai*, of the measuring; *lō-m*, to say.

The base alone is often used as a verbal noun, especially in connexion with post-position; thus, *rāng*, to sell; *tung-khū*, drinking-in, in order to drink; *dī-dī-ma-chī*, from the going, having gone; *thok-s-ig rā-lāng*, back coming-on, on returning; *pa-lāng-rē*, on knowing. Such forms are commonly used as conjunctive or adverbial participles. An infinitive of purpose can be formed by adding *dung* or *rang*; thus, *dī-dung*, in order to go; *pa-tnan-rāng*, in order to know; *syung-am-rang*, in order to make.

Participles.—Relative and verbal participles are formed by adding the suffix *id* or *d* to the base or to the suffix *s* of the past. Thus, *tāng-d k-lī*, alive was; *khu-s-id*, stolen; *rukhs-it*, like; *ra-s-id-in*, had brought.

Conjunctive participles are formed by adding *sī*; thus, *thōg-sī*, returning. The reduplicated base is used in the same way; thus, *pa-pā*, having measured. Similarly we also find *pa-hō-tā*, having left.

Most commonly, however, conjunctive participles are formed by adding the suffix of the genitive to the verbal noun which is identical with the base; thus, *yang-gai*, hearing; *hōng-kai*, having taken out; *ra-k*, bringing. The form ending in *sī* is used as a verbal noun of the past, and the suffix of the genitive is added; thus, *yāng-si-g-an*, having wished was, wished. Compare the remarks under the head of the present time above.

Other conjunctive participles are formed by adding the suffix of the ablative *chī* or *chū* to the reduplicated verbal noun ending in *m*; thus, *nī-nī-mi-chī*, having been; *dī-dī-ma-chī*, having gone; *ni-nyar-ma-chū*, having been lost, and so forth.

Passive voice.—There is no passive voice. Passivity is indicated by the absence of the case of the agent in the subject. Thus, *jī pa-chyāng-tha nī-yē-sō*, I struck was, and so forth.

Causative.—There are no certain instances to show how causatives are formed. We may perhaps compare *rai*, bring, with *rā*, come.

Negative particle.—The negative particle is a prefixed *ma*; thus, *ma dai*, I am not; *ma da-nan*, did not give; *ma rā-sō*, did not come.

Order of words.—The order of words is the same as in Chaudāngsī.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second is the translation of a popular tale. A list of Standard Words and Phrases will be found on pp. 535 and ff.

[No. 50.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

BYANGSI.

SPECIMEN I.

(PATTI BYANGS, ALMORA.)

PHUKĀVAT SIRĪ-GAI RYĒNYĒ.
PRODIGAL SON-OF STORY.

Unā mi-gai nisī sirī kau-nī-nī. Hāng vay-yar-chī mid-sē
Certain man-of two sons were. And them-in-from young-by
 vō bā-jā kab-luk-tā, 'ai bā, māl-bathū-khū-kharchī jō jal
his father-to said, 'O father, property-in-from which share
 jī chhyūkan vaii jī dā.' Hāng u-sai usī-gai gundā
I get that me give.' And him-by them-of between
 ing-gai māl-bathū pu-chhyū-tī. Hāng mat jyā ma diyasō,
his property divided. And many days not went,
 mid sēnd ali-balā jamā jōrū-thum-gai vath rājū pi-di-sō, hāng
young son property all collecting far country went, and
 atē yadlan-khū nī-nī-mi-chī apī daisai āl-māl ka-urātā. Hāng jab
there profligacy-in living his all property squandered. And when
 u-sai daii-sai alibalā kharch kab-syūng-tā, ati rājū-khū barō akāl
him-by all things spent made, that country-in heavy famine
 kab-li-nī, tāng ati tang kab-li-nī. Hāng ati ati rājū-gai unā
arose, and he destitute became. And he that country-of certain
 bud mī-gai rakt dī-dī-ma-chī kau-nī-nī, hāng ati-sē u-sai āpī khēti
good man-of with going lived, and him-by him his field
 khū saiphā rau-kōr-mū tannalāyatā. Hāng atē ati kvaksin gār gērā-chī
in swine to-feed sent. And there those barks and berries-from
 jai saiphā jāgan, gōsigai apī dan pīm-m yāngsigan, hāng kha-mī-si-rī vō
which swine ate, gladly his belly to-fill wished, and anyone-by him
 khai-rī ma danan. Hāng jab ati apī-chī pi-rā-sau u-s luk-tā,
anything not gave. And when he self-from came him-by said,
 'jī-g bā-gai bhārō-dāsīd dāng-mī-khū-khar-chī ulāng jā-m chyāng-rī
'my father-of hired servants-in-from how-many eating than
 yangbā kōtab tin-tanan, hāng jī rau-sē hichiyē. Jī rachī-gai apī
more bread get, and I hunger-by die. I arising own

bā-gai titū diyē hǎng u-jā lukvō, "ai bā jī-sē paimēsar-gai
father-of near go and him-to will-say, "O father, me-by God-of
māyā-sai jamtam gār nā ngō-khū pāp syūngan-sau. Hǎng jī nintam
will-from against and thy face-in sin have-done. And I again
nā sirī lōm-lukai lāyak mā dai. Jī apī bhārō-dāsīd dāng-mī-khū-
thy son to-be-called worthy not am. Me own hired servants-in-
khar-chī tig-tī-kī rukhsit syung-gani." Hǎng ati rachī-gai apī bā-gai
from one-with equal make." And he arising own father-of
titu pi-dī. Airē jab ati mat vath kau-nī-nī, gai-usī (i.e., usī-gai) bā-sē
near went, But when he very far was, his father-by
vō kab-tin-tā, hǎng usī-jā khantyā rā-sō, hǎng vō jyang-k dī-dī-ma-chī
him saw, and him-to pity came, and he running gone-having
vō bānā-tan-tān-tā hǎng hūng. Hǎng sirī-sai u-jā kab-luk-tā, 'abā,
him embraced and kissed. And son-by him-to said, 'father
jī-sai paimēsar-gai māyā-sai jamtam hǎng nā miehchh-khū pāp syūngan-sō;
me-by God-of will-from against and thy sight-in sin have-done;
hǎng jī nintam nā-gai sirī lōm-luk lāyak mā dai. Airē bā-sai
and I again thy son to-say worthy not am.' But father-by
apī-gai dāng-mī-jā lō-sō, 'lai chyā-rī bud khasē-pusē hōng-kai
own servants-to said, 'all than good robe taking-out
rai-nī, hǎng vī aidi chū-nī. Hǎng ū lā-khū lak-chhyap
bring, and him that put-on. And his hand-on ring
gār likhī-khū babeh chū-nī. Ing-g jāmō gār gvaisi-gai syang-m
and feet-on shoe put. Our eating and merry making
chingkhan. Kha-chārai, nē jī sirī pab-jyāng-chō, hǎng nintam
is-meet. Why, this my son died, and again
tāng-d ka-li, pī-nyar-nī, nintam kab-tin. Vō-yar ū gvau-siyē-sō.
alive became, was-lost, again found.' That-on they merry-made.
Vō-yar-khar-chī vō pōd sirī rai-jā kō-nī-nī. Gār hǎng
That-on-from his big son field-in was. And then
rā-sō, hǎng chim-gai nērō tōnba-chō hǎng u-sē rājō-bājō gār
came, then house-of near reached and him-by singing-playing and
tham-m-gai karkar yang-sisō. Hǎng ati-sē dāng-mī-khū-khar-chī tig
dancing-of noise heard. And him-by servants-in-from one
kab-gāl-tā rū-rū-tā, 'yē-māng-gai khai kathā na-nī-nī? Hǎng
called asked, 'these-of what matter is?' And
u-sē u-jā lū-luk-tā, 'nā nūnū pī-rā-nī, hǎng gani bā-sē
him-by him-to said, 'thy younger-brother come-is, and thy father-by
duklāng da-dā-tā. Hǎng ū risū pī-rā-nī, hǎng vō chī-khū
feast gave.' And he anger went, and he house-in
dī-dung ma rā-sō. Aidi-dāng-sē vō bā pangphan rā-sō hǎng
to-go not came. Therefore his father out came and

vō manyāisō. Hāṅg usī apī bā-jā javāb dā-gai lu-luk-tā
him entreated. And he his father-to answer giving said
 ki, 'dōbai, jī ailāṅ in-khar-chī nā-gai sēvā syang-gai tāg-sō;
that, 'lo, I so-many years-from thy service doing am;
 hāṅg jī-sē itāvā-sē nā hukm ma ṭāl-su. Hāṅg ga-sai
and me-by ever thy order not transgressed. And thee-by
 ulāṅ-litā-rī jī tig mā-lā-gai mīd kāch lē ma danan-sō
any-time me one goat-of small kid even not gavest
 ki jī apī sātū tī jōrū gvēsīg syung-tō. Airē nā-gai
that I own friends with together merry might-make. But thy
 yē sirī, ati pātar-syā-mā tī jōrū nā-gai āl-māl yakvak-tī-sō,
this son, he harlots with together thy property devoured,
 vainā rā-sō, vainā ga-sai usī-gai dāṅg-sē duklāṅ kab-dai-sō.
then came, then thee-by his sake-for feast gavest.'
 Hāṅg bā-sē usī-jā luk-tā, 'sirī, gan rā-jyā-rī jī-tī rakt
And father-by him-to said, 'son, thou always me-with together
 nī-nī-sō, gār khalitā-rī jī-gai in, dai, sirī, nā-gai li. Yē
livedest, and whatever mine is, that, son, thine is. This
 chin-th nī-sō ki ing gōsinē-sō man-ranī-sō. Kha-chārē, ai
proper was that we should-make-merry should-be-glad. Why, this
 nā-gai nūkū hāṅg pab-jyāṅ-nī, nintam chōk-tāṅ-nī; nī-nyar-ma-chū,
thy younger-brother then died, again revived; having-been-lost,
 nintam ka-tyan-tinan.
again is-found.'

[No. 51.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

BYANGSI.

SPECIMEN II.

(PATTI BYANGS, ALMORA.)

A POPULAR TALE.

Hāng gāng-mi dāng-sai king khvatā āpi-āpū atī-khū gang-gan.
Who other-man for pit digs himself that-in falls.

Tig rēnyē.

A story.

Gār sang-khū tig mat lāmī mī, u-gai tig chhandi gār
Certain village-in a very simple man, him-of one hut and
dūmā mālā nī-nī-nī, nī-sō. U-gai dabjā-tī hāng u-tī rakt
some cattle were, lived. Him-of neighbour who him-with together
rīsū syung-g tā-sō, u-gai bud-syangsid-sē bagat ting-gai u-sai
envy making was, his simplicity-by opportunity finding him
sang-khū-khar-chī hōm-rang-g jim syōng-tinan. Hāng tī-jyā, hāng
village-in-from expelling-of attempt made. And one-day, and
u-gai mālā-māng jārā-khū rō-kai tā-sō, u-sai usī-gai tig
his goats jungle-in grazing were, him-by them a
bhiyar-khar-chī i-khū char-kang-tinan, hāng ainā syūng-gai dai-siri
precipice-from down threw, and so doing all
pab-chyāng-tinan.
killed.

Ati lāmī mī-sē atī mālā-gai bai khō-sō hāng ai bai-māng
That simple man-by those goats-of skins took-off and these skins
sahar khū rang-mō pī-kōr-tā. Am-khū vō manch ka-lī-nī, hāng atī tig
city in to-sell carried. Way-on his night became, and he a
jārā-khū khamī phū-khū kab-sē-nī. Bhar-manch-gai nintam unā
jungle-in certain cave-in stopped. Midnight-of after some
khūd-mī khūsid āl-māl ra-k pī-rā-nī, hāng usī-sē atī phū-khū
thief stolen property bringing came, and him-by that cave-in
mōrmpā-khū dāngsū si-syung-tā. Ati phū-gai bhitarū atī-gai kharbarā
entrance-at lodging made. That cave-of inside him-of noise
yang-gai at mī mat ka-jyar-nī, hāng u-sai atī bai-māng-gai
hearing that man much alarmed-was, and him-by those skins-of

i-khū, jō u-sai rasid-in, apī-gai chyāsi-m-sai jyim syōng-sō.
under, which him-by brought-had, self-of hiding-of attempt made.
 Phū-gai bhitarū bai-māng-gai kharbarā yang-gai khūd-mī ka-jyar-nī, hāng
Cave-of inside skins-of noise hearing thief alarmed-was, and
 jyar-mō-dāng-sē dais rupayā jō apī bīi ra-rai-tā, atēyai
fearing-on-account-of all rupees which him with had-brought, there
 hva-k chō-g-phāng-ganī. Lāmī mī-sē ai rupayā apī lā-khū syang-sō
leaving ran-away. Simple man-by these rupees his hand-in made
 hāng chim-jā pī-dī-nī.
and house-to went.

Ai māl jō u-sai tin-sō usai pā-mō-gai dāng-sē u-sai
This property which him-by got it measuring-of sake-for him-by
 dab-jā-chī-māng khamī-jā tig khāng thōk-sō. Ati dab-jā-chī-māng-gai
neighbours(-of) some-with a wooden-measure asked. Those neighbours-by
 ai kathā-gai dāng-sē patanan-rang hāng u-sai khai rai-sō,
this matter-of sake-for knowing-for that him-by what brought,
 khāng-gai ikhū-khū galcharē ka-sī-tā. Ati lāmī mī-sē rupayā
measure-of bottom-at tar applied. That simple man-by rupees
 pa-pā khāng ka-dā-tā, hāng atī-gai ikhū-khū gal-charē-sai
measured-having measure returned, and that-of bottom-at tar-by
 kha-rī rupayā lādab pī-dī-nī. Ai-dāng-sē usī-gai dab-jā-chī-māng
some rupees sticking went. This-for his neighbours
 lōbh pī-rā-nī. U-sai lāmī mī-jā rū-rū-tā, 'gassai ai-lāng rupayā
greed came. Him-by simple man-to asked, 'thee-by so-many rupees
 ham hāng u-lō-khar-chī tin-sō?' U-sē lhō-sō hāng, 'ji-g mālā-māng-gai
how and where-from gottest?' Him-by said that, 'my goats-of
 bai-gai rangsid-gai.' Ai lāmī mī-gai rīsū-sē gār rupayā-gai lōbh-sē
skins-of selling-by.' This simple man-of envy-by and rupees-of greed-by
 u-gai dab-jā-chī-māng apī-gai jamā mālā-māng pab-jyāng-tā hāng atī bai-māng
his neighbours own all goats killed and those skins
 lai atī rāng pī-kōr-tā, hāng sāchō; kha-chār, u-sai ai pan-sē hāng
all those to-sell carried, and in-vain, why, him-by this bargain-by then
 chithai rupayā tī-tan-tā. Ai kathā-sai rūsū rā-gai u-sai lāmī mī-gai
few rupees got. This matter-by anger coming him-by simple man-of
 chhandī-khū mē lak-ṭap-tī-tā, hāng atī-gai phā ka-syūng-tī-tā.
hut-in fire applied, and that-of ashes made.

Lāmī mī-sē phā-gai jamā syung-sō hāng tig thaili-khū tā-sō, hāng
Simple man-by ashes together made and one bag-in put, and
 u-sai rang-mō-khū pī-dī-sō. Ām-khū atī-sai apī thaili sar-gai ṭam-yar
it selling-in went. Way-in him-by own bag road-of corner-on
 pā-hvē-tā hāng tig dhārū-gai, jō dūmā tamō nī-sō, tī tung-khū pī-dī-nī.
left and one spring-of, which little far was, water drinking-in went.

Ai-gundā tig gār mī lai-hāng ātū-gai bhārī at-khū pā-hō-tā tī
This-between one other man also flour-of load there leaving water
 tung-khū di-dī-nī. Thōk-si-g rā-lāng u-sai lō-si-gai āpī bhārī hva-kai
drinking-in went. Returning coming-on him-by mistaking own load leaving
 phā-gai bhārī āng-sō hāng āpī pī-dī-sō. Lāmī mī lagai pa-thōk-si-nī hāng
ashes-of load took-up and self went. Simple man also returned and
 u-sai ati bhārī jai gār mī hva-k di-sō āng-k kōr-sō. Ati
him-by that load which other man leaving went taking-up carried. That
 bhārī-khū dōmā ēkvarō sai ti-lāng ati-sai usai phang-sō ātō-sai
load-on some strange marks seeing-on him-by that opened flour-by
 chēbind kau-nī-nī. Hāng u-sai ati bhārī lai āpī chim-jā pī-kōr-tā.
full was. Then him-by that load all his house-to carried.
 Hāng u-sai ati ātō-gai chyarm chhakā syung-m-rang nintam āpī
Then him-by that flour-of weight knowledge making-for again his
 dab-jā-chī-māng-gai khāng thō-sō. Usi-gai dab-jā-chī-māng ainā pa-lāng-rē
neighbours-of measure asked. His neighbours thus knowing-on
 lāmī mī-sē āpī chhandī-gai phā-gai khai ātō tīng-sau hāng usi-rī
simple man-by own hut-of ashes-of instead flour got then they
 āpī chhandī-khū mē lakṭap-tā, airē ati u-gai phā-gai rang ma tarnī;
own hut-in fire applied, but that its ashes sell not could;
 hāng ālā-chī-ma-chū chim-jā thōgsi pī-rā-nī, hāng jō
and hopeless-becoming house-to back came, and which
 ali-balā u-sai syang-sō usi-gai dāng-sai matai pachhta-lichchō.
things him-by did them-of sake-for much repented.

FREE TRANSLATION OF THE FOREGOING.

Whosoever digs a pit for another, he himself falls into it. A story.

In a certain village there lived a simpleton who possessed a hut and some cattle. His neighbour envied him, and sought an opportunity of expelling him through his simplicity out of the village.

One day his goats were grazing in the jungle, and his neighbour drove them over a precipice and thus killed them. The poor man took the skins of the goats and went to town to sell them. Night befell him on the way, and he put up in a cave in the jungle. After midnight a thief came with some stolen property and took up his quarters at the entrance of the cave. When the man within the cave heard the noise, he was much alarmed and tried to hide himself under the skins he had brought. Hearing the rustling of the skins within the cave the thief was alarmed, and fled leaving all the money he had brought with him. The poor man took possession of the money and went home.

He now asked some of his neighbours for a wooden measure, in order to measure the property he had got. In order to know what he had brought, the neighbours put tar at the bottom of the wooden measure. Having measured the money, the poor man returned the measure, and some coins stuck in the tar at the bottom. Therefore his neighbours

became greedy and asked him how and where he had got the money. He said that he had got it by selling the skins of his goats. From envy and greediness his neighbours then killed their own goats, and took the skins off to sell them. But in vain, for they only got some few rupees in exchange for them. They then got angry and set fire to the poor man's hut and reduced it to ashes. The poor man gathered the ashes in a bag and went off to sell them. On the way he left his bag on the road-side and went off to drink water at a well, a little way off. In the meantime another man left a load of flour there and went to drink water. On returning he by mistake missed his own load and went off with the load of ashes. When the simpleton returned, he took the load which the other man had left. He saw some strange marks on it, and on opening it, he found that it was full of flour. He then brought the load home, and again asked for his neighbours' measure in order to ascertain the weight of the flour. When his neighbours understood that he had got flour in return for the ashes of his hut, they set fire to their own huts, but could not sell the ashes. They then returned home and much regretted what they had done.

JANGGALI.

Janggali literally means jungle-language. It has been reported as the dialect spoken by the wild Banmanush, *i.e.*, wood-men, who inhabit the forests of Chhipula in Askot Malla. The number of speakers was estimated for this Survey at 200.

It has been found impossible to prepare specimens of the dialect of these wild people. A list of Standard Words and Phrases has, however, been forwarded from the district, and it will be reproduced on pp. 535 and ff. It is too corrupt to allow us to classify the dialect with certainty. On the other hand, it clearly shows that the Janggali of Askot is a Tibeto-Burman form of speech.

It is impossible to give a sketch of Janggali declension and conjugation. In the declension of nouns there are several Aryan forms, and the dialect is on the whole of a mixed character. The pronouns *nā*, I; *nāg*, thou, must probably be compared with Māgarī *ngā*, I; *nang*, thou, etc. It is possible that the dialect is more closely connected with the Tibeto-Burman dialects of Nepal, than with those spoken in Almora. Considering the corrupt state of our materials, I have, however, thought it safest to print the Janggali list after the other Almora lists, and to leave open the question of the closer relationship of the dialect.

This much it seems allowed to state that it has few, if any, characteristics in common with the other Almora dialects.

LIST OF STANDARD WORDS AND SENTENCES IN THE WESTERN

English.	Kanāw*ri (Baabahr).	Kanāshī.	Manchāṭi (Lahul).
1. One	Id	Idh	Idi
2. Two	Nish	Nyish	Juṭ
3. Three	Shum	Shum	Shumu
4. Four	Pū	Pu	Pi
5. Five	Ngā	Nga	Ngā
6. Six	Tug	Tso, cho	T ^o rui, trui
7. Seven	Stish; tish	Saot	Nyizhi
8. Eight	Rai	Aṭh	Re
9. Nine	Zgúi; gúi	Nou	Kā
10. Ten	Sai	Das	Sā
11. Twenty	Nízzā	Nyiza	Nyiza
12. Fifty	Nish nízzā-ū sai	Chāri uja das; nyishnyiza uja das; nyish biya uja das.	Nyi-nyizo-sā
13. Hundred	Ngā nízzā; rā	Shau; nga biya	Rā
14. I	G ^a	Gu	Ge
15. Of me	Ang	Ākā	Giu, gyeu
16. Mine 𑌒 𑌒	Ang	Ākā	Giu, gyeu
17. We	Níshī (<i>exclusive dual</i>); ká- shang (<i>incl. dual</i>); ning- ān (<i>excl. plural</i>); kishang (<i>incl. plur.</i>).	Ni; ni nyismis	Ngye-re
18. Of us	Níshī-u káshang-u, etc. . . .	Ni-ka	Ngye-tu
19. Our	Níshī-u, etc. . . .	Ni-ka	Ngye-tu
20. Thou	Ka; ki (<i>respectful</i>)	Ko	Kā
21. Of thee	Ka-n; ki-n	Kan-ka	Kanu
22. Thine	Ka-n; ki-n	Kan-ka	Kanu
23. You	Kíshī (<i>dual</i>); kinān (<i>plural</i>). . . .	Ki	Kye-re
24. Of you	Kíshī-u; kinān-u	Kin-ka	Kye-tu
25. Your	Kíshī-u; kinān-u	Kin-ka	Kye-tu

Chamba Lahu	Bunán (Lahu).
Ītti, i'	Ti-ki
Jur	Nyis-king
Shum	Sumi
Pi	Pi
Ngā	Ngai
Trūl	Trui
Nhi	Nyizhi
Rhē	Gyei
Kū	Gu
Sā	Chuī
Nizz	Nyiza
... ..	Nyis-sai chuī
Rā	Gya
Gē	Gyi, ing-gi
Geū, geō	Gyi-i
Geū, geō	Gyi-i
Yer	Hingzhi
Yedu	Hing-zhii
Yedu	Hing-zhii
Kū	Han
Kā, kōnō	Han-gyi
Kā, kōnō	Han-gyi
Ker	Han-zhi
Kedu	Han-zhii
Kedu	Han-zhii

Rangkas (Almora).	Dārmiyā (Almora).
Tākā	Tākā
Nisī	Nisū
Sum	Sum
Pī	Pī
Nai	Ngaii
Ṭuk	Ṭuku
Nhisī	Nisū
Jyad	Jyādū
Gvi	Gvi
Chi	Chi
Tānsa	Na-sā
Nīnsā chi	Ngā-sā
Nanas	Rā
Jī	Jī
Ji-g	Ji-gu
Ji-g	Ji-gu
Nung	Jī
Nung-g	Ing-gō
Nung-g	Ing-gō
Ga	Gai
Gā-g	Gō-gū
Gā-g	Gō-gū
Ganī	Gainī
Gō-g	Gaini-gū
Gō-g	Gaini-gū

GROUP OF PRONOMINALIZED HIMALAYAN LANGUAGES.

Chaudāngsi (Almora).	Byāngsi (Almora).	Janggalī (Almora).	English.
Tig	Tig	Dā	1. One.
Nis	Nisī	Nī	2. Two.
Sum	Sum	Sug	3. Three.
Pi	Pi	Pā-ri	4. Four.
Ngāi	Ngē	Pa-ngā	5. Five.
Tuk	Tuk	Turkū	6. Six.
Nis	Nis	Sātt	7. Seven.
Jyāḍ	Jēḍ	Aṭṭ	8. Eight.
Gvi	Gvi	Navā	9. Nine.
Chi	Chi	Dahā	10. Ten.
Nasā	Nasā	Bissā	11. Twenty.
Ngā-sā	Ngā-sā	Pāchchāhā	12. Fifty.
Saii	Saii	Hā	13. Hundred.
Jī	Jī	Nā	14. I.
Ji-g	Jig	Nā khāni, and khaiye	15. Of me.
Ji-g	Ji-g	Vai nā-hi	16. Mine.
In	Ing	Nā khāni, muddākha	17. We.
In-g	Ing-g	Nā khāni, int khaiyē	18. Of us.
In-g	Ing-g	No	19. Our.
Gan	Gan	Nāg	20. Thou.
Na-g	Na-g	Nāg khāni	21. Of thee.
Na-g	Na-g	Nāng	22. Thine.
Gani	Gani	Nāg	23. You.
Gani-g	Gani-g	Nā khāni pitā	24. Of you.
Gani-g	Gani-g	Nā khāni	25. Your.

English.	Kanāw'ri.	Kanāshi.	Manchāpī (Lahul).
26. He	Do	Do, nu	Du
27. Of him	Dó-u	Du-ka	Do-u
28. His	Dó-u	Du-ka	Do-u
29. They	Dósung (<i>dual</i>); dó-gon (<i>plural</i>).	Du-ga	Do-re
30. Of them	Dósung-u; dó-gon-u	Du-gan-ka	Do-tu
31. Their	Dósung-u; dó-gon-u	Du-gan-ka	Do-tu
32. Hand	Gud	Gud	Gur
33. Foot	Bang	Thula (<i>thigh</i>); pile (<i>shin</i> <i>and foot</i>).	Kondza
34. Nose	Tákus	Ta	Nyā
35. Eye	Mig	Mig	Ṭirā
36. Mouth	Khang	Kakangg	Ā
37. Tooth	Gar	Gar	Tshoā
38. Ear	Kánang	Rhod	Reṭā
39. Hair	Krā	Kra	Krā
40. Head	Bal	Bal	Pundza
41. Tongue	Lē	Le	Le
42. Belly	Péṭing	Shon	Khog
43. Back	Pisṭing	Pisṭing	Thākhā
44. Iron	Ron	Ron	Nilām
45. Gold	Zang	Zangg	Zang
46. Silver	Mal	Māl	Mul
47. Father	Bōā; bōwā; bōbā	Bā	Bā
48. Mother	Āmā	Yā	Yā
49. Brother	Ātē (<i>elder</i>); bōfā (<i>younger</i>)	Bāu (<i>elder</i>); bhoiyts (<i>younger</i>).	Kākā (<i>elder</i>); noa (<i>younger</i>)
50. Sister	Dau (<i>elder</i>); rings (<i>younger</i>).	Ringz	Rhing
51. Man	Mi	Marshang	Mi
52. Woman	Tsōsmi	Betṛi	Me-tai-mi

Chamba Lāhulj.	Bunān (Lahul).
Du	Tal
Dō, ēnō	Tal-gyi, tai
Dō, ēnō	Ta-i, tal-gyi
Dor	Tal-zhi, tal-ji (tal-tsore)
Dōdu	Tal-zhi-i
Dōdu	Tal-zhi-i; the-zhi-i
Gur	Lag
Kunz	Bang
Īā	Gyum
Tir	Mig
A	Ag
Tshuā	Soa
Rir	Rētsi
Krā	Kra
Punz	Pusha
Lhē	Le
Khog, khop	Dan
Thākh	Gyab
Nilām	Chaks
.....	Ser
.....	Mul
Bā	Awa
Yā	Ama
Kag (elder); nuā (younger)	A-chho (elder); bed (younger).
Rhī	Shring
Gāhnū, mī	Mi
Mēzmi	Las-ni

Rangkas (Almora).	Dārmiyā (Almora).
Hvō; u-s	Vō
Hvēdu-g	Ū-gū
Hvēdu-g	Ū-gū
Usi	Usi
Usi-ki	Usi-g; usi-gū
Hvō-chā-g	Usi-g; usi-gū
Lā	Lā
Likē	Laki
Him	Nim
Mi	Mē
Ā	Ā
Śu	Sō
Rach	Rachō
Puchham	Chham
Pusē	Pisyā
Jibē	Jivai
Dan	Dan
Lung	Lungg
Chyāng	Nijāng
Jā	Jāng
Mul	Mul
Bā	Bā
Mīn	Mīnā
Pi-khan	Pē
Rangsyā	Rangsyā
Mi	Mi
Bachhai	Buchāk chamē

Chaudāngsī (Almora).	Byāngsī (Almora).	Janggālī (Almora).	English.
Atī ; ū	Vaii	Nā	26. He.
U-g	U-g	Nā khānī māl pitā	27. Of him.
U-g	U-g	Aii khānī pitā	28. His.
Usi	Ū, usi	Pakhō	29. They.
Usi-g	Usi-g	Ai pitā bahū pitā	30. Of them.
Usi-g	Usi-g	Guḥō pitā	31. Their.
Lā	Lā	Hakai	32. Hand.
Laki	Liki	Bhā	33. Foot.
Him	Nim	Sinā	34. Nose.
Mē	Mēg	Mikai	35. Eye.
Humē	Ā	Pāg	36. Mouth.
Sū	Sū	Svā	37. Tooth.
Rach	Rach	Tunā	38. Ear.
Chham	Chham	Sāu	39. Hair.
Pisyā	Pisyā	Jūrā	40. Head.
Jabli	Jablē	Jibaurān	41. Tongue.
Dan	Dan	Gūdang	42. Belly.
Lung	Lung	Putṭhi	43. Back.
Najāng	Najāg	Lōhā	44. Iron.
Jāng	Jāng	Sūnā	45. Gold.
Mul	Mul	Ruppō	46. Silver.
Bā	Bā	Bābā	47. Father.
Mīnā	Nā	Īyyā	48. Mother.
Pi	Pi	Bhāuvā	49. Brother.
Rangsyā	Rangsyā	Bhainyā	50. Sister.
Mi	Mi	Dā mansābā	51. Man.
Mīnā-siri	Mīnāng siri	Hvō-kā mitō	52. Woman.

English.	Kanāw'ri (Bashahr).	Kanāshī.	Mānchā'ī (Lahul).
53. Wife	Gōnē; nār	Chhets	Me-tsa
54. Child	Chang	Chhanga	Kaṭu
55. Son	Chang; dekrāts chang	Chho	Yō
56. Daughter	Chīmed	Chīme	Meo
57. Slave	Bāndq	Thint . . . . .	.....
58. Cultivator	Zāmingdār	Zemindar	Zamindar
59. Shepherd	Pālas	Pālang	Poāl ^a
60. God	Parmēsharas; Bagān	Bhagwān	Maharāj, parmesir
61. Devil	Shaitān	Bhutang	Dud
62. Sun	Yunék'	Dupe	Eke
63. Moon	Golsāng	Jōshṭa	Latsang
64. Star	Kar; skar	Kāraga	Kar
65. Fire	Mē	Mi	Me
66. Water	Ti	Ti	Ti
67. House	Khim	Kim	Chum
68. Horse	Rang	Rhāng	Rang
69. Cow	Lang	Huj	Goanā
70. Dog	Khūi	Kui	Khūi
71. Cat	Pishī	Burāri	Bhil
72. Cock	Kúkras; khyō kúkri	Kukurang	Kuk ^u ri
73. Duck	Ti-aīras	Ābi	Lhangpa
74. Ass	Pōts	Gadha	Kārā
75. Camel	Ūnt	Uṇt	Uṭh
76. Bird	Pyā; pyāts (<i>a small bird</i>)	Tsarits	Pya
77. Go	Bīū; bīch; bīny	Bungṭ	Ila
78. Eat	Zā; zāch; zāny	Zan	Za-u
79. Sit	Tosh; tōshiny; tōshich; tōshiny (<i>respectful plural</i>).	Nāsh	To

Chamba Lāhulī.	Bunān (Lahul).
Mez	B ^e yan-mo (byan-mo) .
.	Tsitsi
Yo	Bu-tsha
Milyo	Tsemed
.	Goyal
.	Rig-dang zai-pa
.	Roag-tsi
.	Kon-chog
.	Dud
Yegī	Nyi-tsi
Lazā	La
Karh	Kar-ma
.	Me
Ti	Soti
Chumh	Kyum
Rhā	Shrang
Rāhd	Hambu
Khāi	Khyu
Bhūr	Bi-la
Kugā	Kukri
.	Ngang-pa
Kār	Kāra
Uṛ	Uṭhu
Pyā	P ^e a, pya
Ībi	El-a
Zē	Za
Bhrāī	Zhora

Rangkas (Almora).	Dārmīyā (Almora).
Bachhail	Bānd
Śyan-chan	Sēnchan
Śērī	Sirī
Chimi	Chamē
Pangr	Ḍhāngmī
Rai-sun	Vō-lan
Gvāl	Anvāl
Pramaichhur	Paimēsar
Bhūt-pichās	Sinā
Surj; nī	Nī
Lhā	Lhā
Tāw	Lakar
Mē	Mē
Tī	Tī
Chyam	Chim
Rhā	Rāng
Rai	Bainā
Khvi	Khi
Bilā	Bilā
Sichar	Pyā
Badīg	Ngā-pyā
Gadā	Lungjō
Hūṭ	Ūṭā
Pyā	Si-pyā
Dis; dī; diś; diśēn; dādi .	Dē; dī-sī; di-sī-na-lā .
Jām; jā; jāś; jasan; jāśilā	Jā; jā-sī; jā-sī-na-lā .
Chilmi; chilē; chilēś; chilaisan; chilēsalā; chilī.	Syōngksim; syōngksī; syōngksin-(alā).

Chaudāngī (Almora).	Byāngī (Almora).	Janggālī (Almora).	English.
Bād	Jamin	Mā	53. Wife.
Bālu-sēnd	Sēnad	Paigārō	54. Child.
Siri	Siri	Hvê-kā payō	55. Son.
Cha-mē	Chamē	Hvê tarō	56. Daughter.
Dhāng-mī	Dāng-mī	Hvê gulāmō hinānī	57. Slave.
Jimdār	Jimdār	Khēti-laūdā	58. Cultivator.
Anvāl	Anvāl	Gualyā	59. Shepherd.
Parmōsarai	Parmaisar	Bhagvān	60. God.
Sinā	Sinā	Pitauḍī	61. Devil.
Nī	Nī	Diākhā	62. Spn.
Lhā	Lhā	Pipar.kōsī	63. Moon.
Lhā-kar	Karmā	Tārā	64. Star.
Maī	Mē	Mai	65. Fire.
Tī	Tī	Tī	66. Water.
Chim	Chim	N (sic)	67. House.
Rāng	Rāng	Ghōryā	68. Horse.
Sirai	Rai	Dīgō	69. Cow.
Nau-khvi	Nikhī	Kui	70. Dog.
Bilā	Bilā	Birālī	71. Cat.
Napyā	Nipai	Bvā	72. Cock.
Ngāngbā	Ngāngbā	Anlyā	73. Duck.
Bōngch	Bōngchai	Gadabā	74. Ass.
Ūṭ	Ūṭ	Ūṭā	75. Camel.
Chipach	Chipach	Bbā	76. Bird.
Dē; dē-ganē; dē-ganē-lā; deyō.	Di; digayē; digulā; diyō .	Raigvāl	77. Go.
Jā; jāgnē; jāgnalā; jāgya .	Jā; jāgayē; jāgulā . . .	Jāir	78. Eat.
Syōkasim; syōgasin; syōgsayē; syōgsinalā.	Syōngksin; syōngksiyē; syōngksiglā.	Svai	79. Sit.

English.	Kanāw'ri (Bashahr).	Kanāshī.	Manchāī (Lahul).
80. Come	Jārā; jach; jany	Zhar	Ātā
81. Beat	Tong; tongch; tongny	Tou	Teng-u
82. Stand	Dēnyū; dēnich; dēniny	Kharas ach	Atsu
83. Die	Shi; shich; shiny	Shig	Si-u
84. Give	Ran; ranch; rany; kyō; kōch; kēny.	Kāz-mor; kāz-ratang; rāt	Rā-u
85. Run	Tūrat; tūrách; tūrány	Thoratang	Dro-rāu
86. Up	Tōā	Rigin	To-ring
87. Near	Nírangs	Nerang	Tsam-be
88. Down	Yō-ā	Yen; yo	Yong
89. Far	Vark	Dur	Oi
90. Before	Oms; ómskō	Āgraug; mandris	Tuī, kachang
91. Behind	Nyums; nyúms-kō	Hipich	Thal-e
92. Who	Hat	Hāte	A-ri
93. What	T'et	Chhugē	Chhi
94. Why	Tū	Kwe	Chha-ring
95. And	Ai	Hed	Ui, e
96. But . . . .	.....	Neh mǎi	Shu-che-la
97. If	-mā (added to the base of the verb, etc.).	Akhar	Kita, saita
98. Yes	Ā	Hī	Hvōi
99. No	Ma-ni	Māi	Ma shut'
100. Alas	Haiš; apō; amá-yō	Hai hai	Hai hai
101. A father	Bóbā	Bā	I bā
102. Of a father	Bóbā-u	Bā-ka	I bā-u
103. To a father	Bóbā-ū	Bā-uj	I bā-ū
104. From a father	Bóbā dagts; bō-bā-ū dagts	Bā-dits	I bā-u dor-tsi
105. Two fathers	Nish bóbā; nish bóbān	Nyish bā-ga	Juť bā
106. Fathers	Bóbān	Bā-ga	Bā-a-re

Chamba Lāhuḷi.	Bunán (Lahul).
Ābi	Ra
Tēzi	Khye-ra
Khayā shubī	Shan-shi
Si	Shi-chi
Raṇḍi	Da-u
Drō-raṇḍi	Grel-a
Tori	Yo-roḡ, yartog
Tsambi	Ka-chang
.....	Meong
Ohētār	Wa-i
Tūri	Du-chi-mang
Thalār	Kho-chi-mang
Āri	Su
Chhi	Kha
Chhārī	Kha-lak'
.....	-dang, -e
Azla	Yen-nang
.....	-nang
Ōē	Wa
Ma	Men
.....	Hai hai
Bā	Awa ti-ki
Bāō	Awa ti-ki zi
Bābi	Awa ti-ki rog
Bāō doṡa	Awa ti-kog-chi
Jur bā	Nyis-pi awa
.....	Awa-zhi, awa-ji 𑖦𑖪

Rangkas (Almora).	Dārmiyā (Almora).
Rāch; būni; rāśis; rām-kalitāti; rāśi; ō.	Rā-mō; yō; rā; rā-si; rā-si-nalā.
Saīm; saitat; saim-kalai-tatat; sētīn; sēti; sā.	Sai-mō; sayā; sai-ti; sai-ta-nalā.
Naim; nyā; nēs; nēśan; nēsnaḷā; rhichā.	Rachi-mō; rachan; rachasi; rachasanalā.
Sichm; sichan(u); sich-śan; than-chiśan; sichis.	Hicham; hichan; hichasi; hichansalā.
Dām; dā; da-tan; dān-kalai-tatan; datī; dā.	Dā-m; dā; dā-ti; dā-tanalā
Śēm; sēni; śyām-kal-tāti; si-ras; syāsi; śyā.	Gyū-m; gyū-ā; gyō-si; gyō-sinalā.
Thu-śyū	Yartō
Nenm	Nēnam
Yn-syū	Pa-chyāng
Hvānm	Vānam
Gān-śyū	Tukatu
Hyang-śyū	Nōkaṇḍi
Khami	Khami
Kyā; kha	Kha-li, kha
Kha-lai	Kha-li-tan
Gār	Gāngr
Hā	Parantu
Jai	Gam-luk-chē-ri
Ah	A
Mha	Ma-hā
Khālikach	Hāy
Khami bā; tā bā	Khami bā; tākō bā
Khamir bā-g	Khami bā-g
Khamir bā-g hvēr	Tākō bā-dāngs
Tā bā chubā	Tā bā khar-chā
Nisi bā-s	Nisi bā
Bā titi; mhan bā; bā-chan-s	Bā titti; dalō bā; bā-chan

Chaudāngsi (Almora).	Byāngsi (Almora).	Janggalī (Almora).	English.
Rā ; rāyē ; rāgē ; rānalā .	Rā ; rāgayē ; rāgulā .	Lau	80. Come.
Sai ; sai ; saitō ; saitanlā .	Samō ; saū ; satō ; satnalā .	Hatai	81. Beat.
Yam-m ; yabay ; yabkhayē ; yabnalā.	Yabyō ; yabkhayē ; yabkhanalā.	Phyauī	82. Stand.
Si-chyam ; si-chē-ni ; si-chiyē ; sichinalā.	Sichi-mō ; sichan ; sichiyē ; sichignalā.	Vō-si-yō	83. Die.
Dā ; dā-tanē ; dā-tualā ; dā-tō.	Dā-mō ; dā ; dā-tō ; dā-tanalā	Vai	84. Give.
Jhyāng-am ; jhyāgayō ; jhyāgayē ; jhyāngalā ; jhyāngay.	Chiriyō ; chirayō ; chir-khayē ; chir-khanalā.	Thaukai	85. Run.
Yar-tō	Yar-tō	Thaṭh raigvai	86. Up.
Nēnam	Nērō ; titō	Lagā	87. Near.
Chhyākū	Yā-khū	Dhi	88. Down.
Vān-am	Vānam	Lākā	89. Far.
Larē	Larai	Jnyāntānē	90. Before.
Ing-kō-ti	Nim-phan	Chuṭātālau	91. Behind.
Kha-mi	Kha-mi ; unā	Sungimai	92. Who.
Khai	Khai ; khalitāri	Hāi	93. What.
Kha-chār	Kha-chārai	Su-hi	94. Why.
Gāngr	Hāng	Dhauji jōrō	95. And.
Parantu	Lēkin	Hvē kāpharā	96. But.
Agar	Agar	Sunō-hi	97. If.
Hāng	Hā ; ā	Paī	98. Yes.
Mād	Ma-li	Ahā	99. No.
Hāy	Hāy	Suchchair	100. Alas.
Udi bā ; tig bā	Khami bā ; tig bā	Dūg iyā	101. A father.
Udi bā-g	Khami bā-g	Hvē-kā bābā	102. Of a father.
Udi bā-mag ; udi bā-jā	Khami bā-jā	Hvē-kā bābā ; hvē-kā bāp ; hvē-kā bābau.	103. To a father.
Udi bā-jā-khar-chi	Khami bā-sē ; tig bā-s	Nāgp.babā	104. From a father.
Nisi bā	Nisi bā, nisi bāgāngs	Ni bābā	105. Two fathers.
Bā titi ; mat bā ; bā-māng	Bā titi ; mat bā ; bā-māng	Bāb kubbā	106. Fathers.

English.	Kanāw'ri (Bashahr).	Kanāshi.	Manchūti (Lahul).
107. Of fathers . . .	Bobān-u . . .	Bā-gan-ka . . .	Bā-a-tu . . .
108. To fathers . . .	Bobān-ū . . .	Bā-ga-uj . . .	Bā-a-ting . . .
109. From fathers . . .	Bobān(-ū) dagts . . .	Bā-ka-dits . . .	Bā-atu dor-tai . . .
110. A daughter . . .	Chīmed . . .	Chime; chimets . . .	I meo . . .
111. Of a daughter . . .	Chīmed-u . . .	Chime-ka . . .	I meo-u . . .
112. To a daughter . . .	Chīmed-ū . . .	Chime-uj . . .	I meo-bi . . .
113. From a daughter . . .	Chīmed (-ū) dagts . . .	Chime-dits . . .	I meo dor-tai . . .
114. Two daughters . . .	Nish chīmed; nish chimed- ón.	Nyish chime . . .	Juṭ meo . . .
115. Daughters . . .	Chimed-ón . . .	Chime . . .	Meo-re . . .
116. Of daughters . . .	Chimed-ón-u . . .	Chime-gan-ka . . .	Meo-tu . . .
117. To daughters . . .	Chimed-ón-ū . . .	Chime-goj . . .	Meo-ting . . .
118. From daughters . . .	Chimed-ón(-ū) dagts . . .	Chime-gan dits . . .	Meo-tu dor-tai . . .
119. A good man . . .	Dam mī . . .	Chandits maṛshang . . .	I ruṭhe mī . . .
120. Of a good man . . .	Dam mī-u . . .	Chandits maṛshang-ka . . .	I ruṭhe mī-u . . .
121. To a good man . . .	Dam mī-ū . . .	Chandits maṛshang-uj . . .	I ruṭhe mī-bi . . .
122. From a good man . . .	Dam mī(-ū) dagts . . .	Chandits maṛshang-s . . .	I ruṭhe mī-u dor-tai . . .
123. Two good men . . .	Nish dam mī(-n) . . .	Nyish chanditso maṛshang . . .	Juṭ ruṭhe mī-re . . .
124. Good men . . .	Dam mīn . . .	Chanditso maṛshanga . . .	Ruṭhe mī-re . . .
125. Of good men . . .	Dam mīn-u . . .	Chanditso maṛshang-ka . . .	Ruṭhe mī-tu . . .
126. To good men . . .	Dam mīn-ū . . .	Chanditso maṛshang-goj . . .	Ruṭhe mī-ting . . .
127. From good men . . .	Dam mīn(-ū) dagts . . .	Chanditso maṛshang-gan dits.	Ruṭhe mī-tu dor-tai . . .
128. A good woman . . .	Dam tsésmī . . .	Shobil beṭṛī . . .	I ruṭhe metṣimi . . .
129. A bad boy . . .	Mar chang . . .	Mara chho . . .	I māzhi yo . . .
130. Good women . . .	Dam tsesmīn . . .	Shum shobile beṭṛī-ga . . .	Ruṭhe metṣimi-re . . .
131. A bad girl . . .	Mar tsétsāds . . .	Nark chime . . .	I māzhi metṣimi kaṭu . . .
132. Good . . .	Dam . . .	Chandi; shobil . . .	Ruṭhe . . .
133. Better . . .	Jigpō . . .	-dits shobil . . .	Du be ruṭhe . . .

Chamba Lāhulī.	Bunān (Lahul).
.....	Awa tsorei, awa-jii . . .
.....	Awa-zhog . . .
.....	Awa-zhog-chi . . .
Mil-yō	Tsemed ti-ki . . .
Mil-yō	Tsemed ti-kii . . .
Mil-yō-vi; mil-yō-bi .	Tsemed tikog . . .
Mil-yō dots . . .	Tsemed tikog-chi . . .
Juṛ mil-yō . . .	Tsemed nyis-kying . . .
Mil-yor	Tsemed tsore, tsemed-shi .
Mil-yō-du . . .	Tsemed-shii . . .
Mil-yō-di . . .	Tsemed-shog . . .
Mil-yō-du dots . . .	Tsemed-shog-chi . . .
Ruṭh mī	Mi zāi ti-ki . . .
.....	Mi zāi ti-ki-i . . .
.....	Mi zāi ti-kog . . .
.....	Mi zāi ti-kog-chi . . .
.....	Mi zāi nyis-pi . . .
.....	Mi zāi-ji . . .
.....	Mi zāi-jii . . .
.....	Mi zāi-zhog . . .
.....	Mi zāi zhog-chi . . .
Ruṭh mēzmi . . .	Tsemed zāi ti-ki . . .
Madam kaṛū . . .	Butsha marei ti-ki . . .
.....	Tsemed zāi-zhi . . .
Madam milyō . . .	Tsemed marei ti-ki . . .
Ruṭh	Zāi . . .
-vē ruṭh	Thazu basta zāi . . .

Rangkas (Almora).	Dārmīyā (Almora).
Bā titi-k; bā-chā-g . . .	Bā-chan-gō . . .
Bā tigi (<i>sic</i>) . . .	Bā-chan-ḍabaru . . .
Bā titi baṭi . . .	Bā-chan kharchū . . .
Khamir chamī (chamē) . . .	Khamī cha-mē . . .
Khamir chami-k . . .	Khamī cha-mē-g . . .
Tā chami-chubā . . .	Khamī cha-mē-g dāngsū . . .
Khamir chami baṭi . . .	Khamī cha-mē kharchū . . .
Nisi chami-k (<i>sic</i>) . . .	Nisī cha-mē-chan . . .
Mhar chami; chami-chan-s . . .	Cha-mē-chan . . .
Chami-chā-k . . .	Cha-mē-chan-ag . . .
Chami-chā-lēkh . . .	Cha-mē-chan-nibāng . . .
Chami-chā-r (<i>sic</i>) . . .	Cha-mē-chan khar-chā . . .
Jhyān mī . . .	Khamī jain mī . . .
Khamir jhyān mī-g . . .	Khamīain mī-g . . .
Khamir jhyān mī-chāg; tā jhyān mī-g lēkh. . .	Khamī jain mī-g dāng . . .
Khamir jhyān mī-chār . . .	Khamī jain mī kharchū . . .
Nisī jhyān mī . . .	Nisī jain mī . . .
Mhan jhyān mī; jhyān mī- chan-s. . .	Jain mī-chan . . .
Jhyān mī-jā-g . . .	Jain mī-chan-ag . . .
Jhyān mī-chan . . .	Jain mī-chan-gū nibāng . . .
Jhyān mī-chā-r . . .	Jain mī-chan kharchū . . .
Khamir jhyān bachhai . . .	Gabū jain buchyāk cha-mē . . .
Khamir yān nyāpan . . .	Gabū yān sirī . . .
Jhyain bachhai-chān . . .	Jain buchyāk chamē-chan . . .
Yān chami . . .	Yān cha-mē . . .
Jhyān; jhyain . . .	Jain . . .
Mhan jhyān; gār jhyain . . .	U-chyāng jain; la-chyāng jain; āchhō jain. . .

Chandāngī (Almora).	Byāngī (Almora).	Janggalī (Almora).	English.
Bā-māng-g . . .	Bā-māng-g . . .	Bāb bubbau . . .	107. Of fathers.
Bā-māng-jā . . .	Bā-māng-jā . . .	Bāb bubbau, bāp bubbau pitā.	108. To fathers.
Bā-jā-khar-chī . . .	Bā-māng-sai . . .	Bāb bubbē . . .	109. From fathers.
Uđi cha-mē . . .	Unān chamē . . .	Khuṭiyā garau . . .	110. A daughter.
Uđi cha-mē-g . . .	Khamin chamē-mag; tig chamē-g.	Su garau-hi . . .	111. Of a daughter.
Uđi cha-mē-māg, cha-mē-jā	Tig chamē-jā . . .	Su garō; su garō pitā . . .	112. To a daughter.
Uđi cha-mē-jā-khar-chī . . .	Tig chamē-sai . . .	Su garō . . .	113. From a daughter.
Nisī cha-mē . . .	Nisī chamē . . .	Ni garau . . .	114. Two daughters.
Cha-mē-māng . . .	Chamē-māng . . .	Garau . . .	115. Daughters.
Cha-mē-māng-g . . .	Chamē-māng-g . . .	Gārā-kā . . .	116. Of daughters.
Cha-mē-māng-jā . . .	Chamē-māng-jā . . .	Gārā-kā-pitā . . .	117. To daughters.
Cha-mē-māng-s . . .	Chamē-māng-sai . . .	Garā-chihi . . .	118. From daughters.
Uđi bud mī . . .	Unān bud mī . . .	Hvēi nikō mansā . . .	119. A good man.
Uđi bud mī-g . . .	Unān bud mī-g . . .	Sūg nikō mansā . . .	120. Of a good man.
Uđi bud mī-jā . . .	Unān bud mī-jā . . .	Sūg nikai mansā . . .	121. To a good man.
Uđi bud mī-jā-khar-chī . . .	Unān bud mī-sai . . .	Sūg nikē mansē . . .	122. From a good man.
Nis bud mī . . .	Nisī bud mī . . .	Ni nikō mansā . . .	123. Two good men.
Bud-mī-māng . . .	Bud mī-māng . . .	Nikē mansā . . .	124. Good men.
Bud mī-māng-g . . .	Bud mī-māng-g . . .	Nikē mansō . . .	125. Of good men.
Bud mī-māng-jā . . .	Bud mī-māng-jā . . .	Nikē mansau . . .	126. To good men.
Bud mī-māng-s . . .	Bud mī-māng-sai . . .	Nikō mansā . . .	127. From good men.
Uđi bud minā(ng)siri . . .	Unān bud mī-nāng-siri . . .	Hōi nikō mitā . . .	128. A good woman.
Uđi yād sēnd . . .	Unān yad siri . . .	Hōi hār payā . . .	129. A bad boy.
Bud mināng-siri-māng . . .	Bud mī-nāng-siri-māng . . .	Nikō mitā . . .	130. Good women.
Yād cha-mē . . .	Yad chamē . . .	Hayrā garau . . .	131. A bad girl.
Bud . . .	Bud . . .	Nikō . . .	132. Good.
Achchhōleat; asal bud . . .	U-chyang dōmā bud; ai- chyang-ri bud; achchhō bud	Jhik nikō . . .	133. Better.

English.	Kanāw'ri (Bashahr).	Kanāshī.	Manchā'ī (Lahul).
134. Best . . .	Tsén-ū jīgpō . . .	Sabka-dits shobil . . .	Bate be ruṭhe . . .
135. High . . .	Rāngk . . .	Uthras . . .	Ranggi . . .
136. Higher . . .	Bodi rāngk . . .	-ka-dits uthras . . .	Du-be ranggi . . .
137. Highest . . .	Tsén-ū rāngk . . .	Sabkan-nits uthras . . .	Bate be ranggi . . .
138. A horse . . .	Rang; kyō-rāng (male horse).	Rāng . . .	I rhang . . .
139. A mare . . .	Mānt-rang; gón-mā . . .	Mich rāng . . .	I nabran . . .
140. Horses . . .	Rāng-on . . .	Rāng-ga . . .	Rhang-dze . . .
141. Mares . . .	Mānt-rang-on; gón-mā-n . . .	Shum mich-rāng . . .	Nabran-de, -re . . .
142. A bull . . .	Dāmas . . .	Rhād; shokras . . .	I bang-ḍa . . .
143. A cow . . .	Lang . . .	Huj . . .	I goaṇ ^a . . .
144. Bulls . . .	Dāmas-on; dāman . . .	Rhād . . .	Bang-ḍa-re . . .
145. Cows . . .	Lāng-on . . .	Shum huja . . .	Goaṇ ^a -re, goape-re . . .
146. A dog . . .	Kūi; kyō-kūi . . .	I kui . . .	I khui . . .
147. A bitch . . .	Mānt-kūi . . .	Mich kuti . . .	I mingaṇ ^a khui, mingaṇa khui.
148. Dogs . . .	Kūf-n . . .	Kui . . .	Khui-re . . .
149. Bitches . . .	Mānt-kūf-n . . .	Kutiga . . .	Mingaṇ ^a khui-re . . .
150. A he goat . . .	Āsh; āj . . .	Bokras . . .	I rijsa . . .
151. A female goat . . .	Bakór . . .	Bokar . . .	I lā . . .
152. Goats . . .	Āsh-on bákor-on . . .	Bokra; bokare (fem.) . . .	Chhākṛa-re . . .
153. A male deer . . .	Kyō-pō; kyō-sar . . .	.....	I chin . . .
154. A female deer . . .	Mānt-pō; mānt-sar . . .	.....	I mingaṇa chin . . .
155. Deer . . .	Pō; sar . . .	.....	Dan . . .
156. I am . . .	G ^a to-g . . .	Gu totkek . . .	Gye shu-ga . . .
157. Thou art . . .	Ka to-n; ki tony . . .	Ko to-n . . .	Kā shu-na . . .
158. He is . . .	Do to; do tosh . . .	Nu to . . .	Du shu-t' . . .
159. We are . . .	Nishī, ningān, toch; káshang, kishang tónmē.	Ni tong . . .	Ngye-re shu-ni . . .
160. You are . . .	Kishī, kinān, toch (tony) . . .	Ki tong . . .	Kye-re shu-ni . . .

Chamba Lāhulī.	Bunān (Lahul).
.....	<u>Tso</u> -rog-chi zāi . . .
Ranggi	Tho-ī
-vē ranggi	Thazu basta thoī
.....	<u>Tso</u> -rog-chi thoī
<u>Tshāh</u>	Shrangs tii
Nabrhā	Godma tii
.....	Shrangs <u>tshāi</u>
.....	Godma <u>tshāi</u>
Bang	Lang-tsi tii
Rāhd	Hambu tii
.....	Lang-tsi-zhi
.....	Hambu-zhi
Ba	Khyu tii
Mē	Mo khyu tii
.....	Khyu-zhi
.....	Mo-khyu-zhi
Bhiz	Kyud tii
Lā	La tii
.....	La-zhi, la-jī
.....	Sha-wa tii
.....	Sha-mo tii
.....	Sha-wa
Shu-k	Gyi yen-gya
Shu-n	Han yen-na
Shu-d; shu	Tal yen
Shunni	Hing-zhi yen-ni
Shunni	Han-zhi yen-ni

Rangkas (Almora).	Dārmiyā (Almora).
Tuk hvē jhyān	Bir-chyāng jain-ō
Bhungnyā	Aĩsin
Mhan.bhungnyā; gār bhu- guu.	D-chyāng aisin
Tuk hvē pūn	Bir-chyāng aisin
Gub rhā	Gabū rāng
Gub rhā bhi; tā rha bachhai	Gabū mō-rāng
Rhā	Rāng-chan
Rhāgi	Mō-rāng-chan
Gub lā	Gabū lang
Gub bēn	Gabū bainā
Mhan lā-chā	Lang-chan
Rā-chā	Bainā-chan
Gub khvi	Gabū khī
Gub chhvār	Gabū mō-khī
Khvi-chā	Khī-chan
Chhvār khvi-chā	Mō-khī-chan
Gub mal; sar	Gabū sir; tākō ma-lā
Gub lāsū	Gabū lā-sāng
Māl	Sir-chan
Gub harin	Gabū phō-phū
Tā harinī	Gabū mō-phū
Harin	Phū-chan
Ji sisi	Ji lhē
Ga sīsīn; ga lhēn	Gai lhē
(Hvē lhē)	Tad lhē
Nung na-sisu	Ing lhē
Gan sīsīn	Gainī lhē

Chaudāngsi (Almora).	Byāngsi (Almora).	Janggali (Almora).	English.
Asal bud	Lai chyāng-rī bud	Ait nikō	134. Best.
Angsid	Thaid	Argō	135. High.
Dōmā angsid ; gāngr angsid	U-chyāng-rī thaid ; gaur thaid.	Jhik argan	136. Higher.
Lachachāng angsid	Lai chyāng-rī thaid	Ait argan	137. Highest.
Udi rāng	Unān rāng	Hvēi ghōrā	138. A horse.
Udi mō rāng	Unān mō-rāng	Hvāi ghōrī	139. A mare.
Rāng-māng	Rāng-māng	Ghōrē	140. Horses.
Mō rāng-māng	Mō-rāng-māng	Ghōriyā	141. Mares.
Udi ling	Unān lē	Hvēi dīgā	142. A bull.
Udi sirai	Unān rai	Hvēi gārē	143. A cow.
Ling-māng	Lē-māng	Jhik dīgā	144. Bulls.
Sirai-māng	Rai-māng	Gārā	145. Cows.
Udi nau-khvi	Unān ni-khī	Hvēi kuī	146. A dog.
Udi chhāi nau-khvi	Unān chhai ni-khī	Hvēi chhaurī	147. A bitch.
Nau-khvi-māng	Ni-khī-māng	Kuīyē	148. Dogs.
Chhāi nau-khvi-māng	Chai ni-khī-māng	Chhauriyā	149. Bitches.
Udi mā-lā	Unān sir	Hvāi bakvā	150. A he goat.
Udi mā-lā-sāng ; udi lā-sāng .	Unān lāsāng	Hvāi pāt	151. A female goat.
Mā-lā-māng	Sir-māng	Bakō	152. Goats.
Phō	Phō	Hirā	153. A male deer.
Mō phō	Mō-phō	Hiranī	154. A female deer.
Phō-māng	Phō-māng	Jhik hiran	155. Deer.
Jī lhē	Jī lhiyē	Nā hi	156. I am.
Gan lhē-n	Gan lhēnō	Nachi hi	157. Thou art.
Vō lhē	U lhi	Hāt-kō-hā	158. He is.
In lhē-nō	Jiyē lhiyē	Nā hi	159. We are.
Ganī lhē-nī	Gayō hīnō	Hvēn-cha-hi	160. You are.

English.	Kanāw'ri (Bashahr).	Kanāshī.	Manchāṭī (Lahul).
161. They are	Dōsung, dōgon, tō (tosh)	Duga tush	Do-re shu-re
162. I was	G ^a tōkē-g, tē-g, tōts	Gu totk	Gye tō-i-ga
163. Thou wast	Ka tōkē-n, tēn, tōts	Ko totkenō	Ka to-i-na
164. He was	Do toch, tō-kē, tōts, tēsh, tōkēsh.	Dni totkō	Do to-i
165. We were	Nīshī (ningān) tōkēch, tēch, tōts; kashang (kīshang) tōkē, tē, tōts.	Ni tot-keng	Ngye-re to-i-ni
166. You were	Kīshī (kinān) tōkēch, tēch, tōts.	Ki totkeng	Kye-re to-i-ni
167. They were	Dōsung (dōgon) toch, tōkē, tōts, etc.	Du-gaj tot-ke	Do-re to-i-re
168. Be	Hach, hachich, hachiny	Ach . . . .	.....
169. To be	Tón-mig; háchi-mig; ní-mig; tōshi-mig.	Hashi-ta	Shu-bi
170. Being	Háchis . . . .	.....	Shu-tār shu-tār
171. Having been . . . .	.....	Hashi-ge	Shu-che il-je
172. I may be	G ^a hachids-gēā	Gu degek	Chhai-nye-n gye shu-ga (perhaps I am).
173. I shall be	G ^a hach-og	Gu hashitak	Gye shu-og
174. I should be	G ^a háchi-m (gyā-to)	Gu detak	Gye shubi jūś (I must be)
175. Beat	Tong; tong-ch; tong-sh	To-n	Teng-u
176. To beat	Tóng-mig; tóng chi-mig; tóng-shi-mig.	To-n	Teng-zi
177. Beating	Tóng-tong; tóng-chis; tóng-shis.	.....	Teng-za-teng-za
178. Having beaten . . . .	.....	Toge-kush	Teng-dza, teng-nge
179. I beat	G ^a -s tóng-ō-to-g	Gu to-gu-tak	Gye teng-dza-tag
180. Thou beatest	Ka-s tóng-ō-to-n; kis tóng-ō-tony.	Ko to-gu-ta-kū	Kai teng-dza ta-n
181. He beats	Do-s tóng-ō-to	Du-s to-gu-ta-kū	Doi teng-dzak'
182. We beat	Ningān-s tóng-ō-toch; kishang-s tóng-ō-tōnmē.	Ni to-tang	Ngye-tai teng-dza ta-ni
183. You beat	Kinān-s tóng-ō-toch	Ki to-ta-kung'	Kye-tai teng-dza-ta-ni
184. They beat	Dōgon-s tóng-ō-to	Dugash to-ta-kung; or, togu-ta-kush.	Do-tai teng-dza-to-re
185. I beat (<i>Past Tense</i>)	G ^a -s tóng-ig	Gu to-mek	Gye teng-nga te-g
186. Thou beatest (<i>Past Tense</i>). . . .	Ka-s tóng-in	Ko to-ge-kun	Ka-i teng-nga te-n
187. He beat (<i>Past Tense</i>)	Do-s tóng-ā	Nus toge-kun	Do-i teng-nga tek'

Chamba Lāhul.	Bunān (Lahul).
Shār	Tal-zhi yen
Toig	Gyi ni-za
Toin	Han ni-n-za
Toi	Tal ni-za
Toini	Hing-zhi goai-tsha
Toini	Han-zhi goan-tsha
Toir	Tal-zhi goan-tsha
.
.	Kya-men, ni-men
.	Kya-kya, nia-nia
.	Kya-zhi
.	Kha-che-ni . gyi . kya-gyeg (perhaps I shall be).
Shog	Gyi kya-gyeg
Gi hābi toig	Gyi kya-re gyun (I must be)
Tāū ; tēreni	Khye-ra
Tēzi	Khyed-chum
.	Khyed-kya
.	Khyed-zhi
Tēzāde, tēzādog	Gyi-zi khyed-cheg
Tēzādo-g	Han-zi khyed-cha-na
Tēzād	Tal-zi khyed-cha-re
Tēzādōni	Hing-zhi tshi khyed-chheg
Tēzādōni	Han-zhi tshi khyed-chhag-ni
Tēzādor	Tal-zhi tshi khyed-chhag-re
Tenggāde-g	Gyi-zi tib-men-gya
Tenggāde-n	Han-zi tib-za-na
Tenggāde	Tal-zi tib-za

Rangkas (Almora).	Dārmiyā (Almora).
Us sinī	Usī lhē
Jī sīs	Jī nīsīs
Ga si-nau-s	Gai nīsinsū
Hvē śich	Tad nīsansū
Jē śis	Ing nīsinsū
Gani śi-nai-ś	Gani nīsinsū
Us śich	Usī nī-chū
Ah	Lhē
Lhikoh	Lhē-mō
Lhinpan sing-chyang	Lhē-lan
Lhi-nyē	Lhē-kē
Jī lhēj	Jī lhu-ka-chū
Jī śis	Jī lhēyāngai
Jī lhē-m ching-ni	Jī lhē-ma ching-ai
Sālo	Sai-nī
Sālā	Sai-nig
Sai-ninatā	Sainlātānī
Sai-nē	Sainamū
Jī-s sā-tī	Jī-s sai-tī
Ga-s saitnalā	Ga-s sai-tan
Usī chamak laitat	U-s sai-tā
Jī-s saitalā	Ing sai-tan
Gani śai-tinalā	Gainī sai-tā
Hvē saitki	Usī sai-tā
Jī-s saīs	Jī-s-nā sēyā-s
Ga-s saīsātan	Ga-s sē-n-s
Hvēda-s snsait	U-khanā sē-s

Chaudāngai (Almora).	Byāngai (Almora).	Jānggai (Almora).	English.
Usi lhē-nē	U lhi	Vai hi	161. They are.
Ji niyēs	Ji niyēsō	Nā-hi	162. I was.
Gan niyan-s	Gan lhēnō	Namva-kō-hā	163. Thou wast.
Ū nī-s	U nī-sō	Ab-tar-hyā	164. He was.
In ninhēs	Ji-lai niyēsō	Hvai-kō-hā	165. We were.
Ganī ninhēs	Ganī lai nī-nī-sō	Namva-kō-hā	166. You were.
Usi ninhēs	U nī-sō	Hvai-kō-hā	167. They were.
Lhē	Lhi	Kāhīri	168. Be.
Lhē-nī	Lhi-mō	Higalē	169. To be.
Lhē-gai niyāng-g	Lhi-kō nī-mō	Hīt kuhāri	170. Being.
Lhi-lhē-ma-chū	Lhi-kai	Aīt hāḍhi	171. Having been.
Ji lhyāgē	Ji lhi-kai	Kāhīri	172. I may be.
Ji lhyāng	Ji lhiyai	Kāhīri	173. I shall be.
Ji-jā lhē-m chinani	Ji-jā lhē-m ching-kan	Kihiri	174. I should be.
Saiya	Saū	Hānō	175. Beat.
Sai-m	Sa-mō	Hatai	176. To beat.
Sai-gētām	Sa-kai tā-mō	Hatēt pathā	177. Beating.
Dag-sain	Sa-sai-ma-chū	Hānō	178. Having beaten.
Ji-s sai-tū	Ji-s sā-tū	Tap hatān-rai	179. I beat.
Ga-s sai-ta-n	Ga-s sa-tan	Nihā-nō talithā	180. Thou beatest.
Ū-s sai-tā	U-s sa-tā	Ni-hā-nō talithā	181. He beats.
In-s sai-ta-nē	Ji-sai sa-tū	Tap hatānā	182. We beat.
Ganī-sē sē-ta-nē	Ga-sai sa-tan	Ni hatā	183. You beat.
Usi-s sai-ta-nē	U-s sa-tā	Nāh galānōth	184. They beat.
Ji-s sāgas	Ji-s sa-k-sō	Nai hattā	185. I beat (<i>Past Tense</i>).
Gasai sē-n-s	Ga-s san-s	Vai hattā	186. Thou beatest (<i>Past Tense</i>).
Usai sō-s	U-ssai-sō	Vā hattā	187. He beat (<i>Past Tense</i>).

English.	Kanāw'ri (Bashahr).	Kanāshī.	Mauchā'tī (Lahul).
188. We beat (<i>Past Tense</i>).	Ningān-s tóng-ich; kishang-s tóng-yē.	Ni to-meng	Ngye-tai teng-nga ten .
189. You beat (<i>Past Tense</i>)	Kinān-s tóng-ich . . .	Ki to-ge-kung . . .	Kye-tai teng-nga-ten .
190. They beat (<i>Past Tense</i>)	Dógon-s tóng-ā . . .	Dugash toge-kush . .	Do-tai teng-nga ter . .
191. I am beating	G ^a -s tóng-ō-to-g . . .	Gu to-gu-tak	Gye teng-dza-to-tog . .
192. I was beating	G ^a -s tóng-ō-tē-g . . .	Go toz tod-kek . . .	Gye teng-dza-to-i-ga . .
193. I had beaten	G ^a -s tóng-shids toch . .	Gu to-me-kun	Gye tang-dza te-g . . .
194. I may beat	G ^a -s tóng-shids-gēā . .	Gu to-tan	Chhainyeu gye teng-mo-ga
195. I shall beat	G ^a -s tóng-tog; g ^a -s tóng- cho-g; g ^a tóng-shog.	Gu to-tak	Gye-teng-mo-g
196. Thou wilt beat	Ka-s tóng-to-n	Ko to-ta-kun	Ka-i teng-mo-na
197. He will beat	Do-s tóng-to	Dus to-ta-ku	Do-i teng-mo-to
198. We shall beat	Ningān-s tóng-toch; kishang-s tóng-tā.	Ni to-jang	Ngye-tai teng-mo-ni . .
199. You will beat	Kinān-s tóng-toch . . .	Ki to-ta-kun	Kye-tai teng-mo-ni . . .
200. They will beat	Dógon-s tóng-to	Dugash tota-kush . .	Do-tai teng-mo-re . . .
201. I should beat . . . .	.....	Gu to-tang	Gye tang-dzi jūs
202. I am beaten . . . .	.....	Gu to-to bong-tak, or ang-p togu-ta-kush.	Gyebi teng-si tot' . . .
203. I was beaten . . . .	.....	Ang-p to-ge-kush . . .	Gyebi teng-si toi . . .
204. I shall be beaten . . .	.....	Gu toto bara-tak . . .	Gye tang-sa.yo-g . . .
205. I go	G ^a bí-ō to-g	Gu bung-tak	Gye yoā to-g
206. Thou goest	Ka bí-ō to-n	Ko bangt	Kā yoā to-na
207. He goes	Do bí-ō to	Du bokuta	Du yoak'
208. We go	Ningān bí-ō toch; kishang bí-ō tónmā.	Ni bong-tang, or, bu-ko- tang.	Ngye-re yoā.to-ni . . .
209. You go	Kinān bí-ō toch	Ki bong-tang; or, buko- tang.	Kye-re yoā to-ni
210. They go	Dógon bí-ō to	Duga boke	Do-re yoā to-re
211. I went	G ^a bí-ē-g	Gu bo-kek	Gye il-i-ga, ildeg
212. Thou wentest	Ka bí-ē-n	Ko bo-ken	Kā il-i-na, ilde-na . . .
213. He went	Do bigy, bí-ē-sh	Du bok	Du il-i, ildek'
214. We went	Ningāp bí-ē-ch; kishang bí-ē.	Ni bo-keng	Ngye-re il-dani, ili-ni .

Chamba Lāhul.	Bunān (Lahul).
Tenggādeni	Hing-zhi tshi tib-men . .
Tenggādeni	Han-zhi tshi tib-tsha-ni . .
Tenggāder	Tal-zhi-tshi tib-tsha . . .
.....	Gyi-zi khyed-kya ni-a . .
Tēzādeg	Gyi-zi khyed-kya-ni-za . .
.....	Gyi-zi khyed-men-gya . .
.....	Kha-che-ni gyi-zi khyed- kyi-la.
Tēmog	Gyi-zi khyed-kya-ta . . .
Tēmon	Han-zi khyed-kya-ta-na . .
Tēmdo	Tal-zi khyed-kya-ta . . .
Tēmoni	Hing-zhi-tshi khyed-kya- theg.
Tēmoni	Han-zhi-tshi khyed-kya- thad-ni.
Tēmor	Tal-zhi-tshi khyed-kya-thad
Gī tēzi tōig	Gyi-zi khye-cha-gyun . . .
.....	Gyi-rog khyed-cha-re . . .
.....	Gyi-rog khyed-kyu-za . . .
.....	Gyi-rog khyed-kya-thad . .
Yuādō, yuādog	Gyi egyeg
Yuādon	Han eya-na
Yuād	Tal eyare
Yuādoni	Hing-zhi ekbyek'
Yuādoni	Han-zhi ekhag-ni
Yuādor	Tal-zhi ekhag-re
Īdeg	Gyi e-len
Īden	Han e-lena
Īdē	Tal e-len
Īdeni	Hing-zhi elen-ni

Rangkas (Almora).	Dārmiyā (Almora).
Nung sasain . . .	In-sai sēyās . . .
Khami sasait . . .	Gani-satā sēs . . .
Hvē-chan sasait . . .	Usi-satā sēs . . .
Ji-s sūti-lā . . .	Ji-s sai-ti . . .
Ji-s sainsis . . .	Ji-s sai-lan tāyasū . . .
Ji-s sais . . .	Ji-s sai-tū . . .
Ji-s sinitati; ji-s sūti . . .	Ji-s sai-ti . . .
.....	Ji-s sai-yāng-ti . . .
Gaś sātān . . .	Ga-s sē-yā-tā . . .
Hvē-chan sāt . . .	U-s sē-yā-tā . . .
Ji-s sāt . . .	In-s sē-yā-tā . . .
Gaś śā . . .	Gani-s sē-yā-tānī . . .
Api sāt . . .	Usi sē-yā-tā . . .
Ji-s sai-m chyung-ni . . .	Ji-s sai-m ching-ni . . .
Ji-s sāt; jikchi śich . . .	Ji pung-sai-sū; ji pung-chasō.
Jikmaślā; jiksaiti . . .	Ji pung-sai-ni-sē-sū; ji pung-hicha-sō.
Jik kamśaśi . . .	Ji pung-sai-yāng-tā . . .
Ji diś . . .	Ji di-si . . .
Ga diśn . . .	Gai diśinalā . . .
Hvē diñ . . .	U di-ni . . .
Nung diśung . . .	In diśyan . . .
Gan diśin . . .	Gani diśinilā . . .
Hvē-jañ diñ . . .	Usi di-ti . . .
Ji diś . . .	Ji di-si . . .
Ga diñś . . .	Gai di-nēsū . . .
Hvē di-diñ . . .	U dē-sū . . .
Nung|dyangs . . .	In diyās . . .

Chaudāngsi (Almora).	Byāngsi (Almora).	Janggali (Almora).	English.
In-sa sē-nē-s . . .	In-s sansō . . .	Vain hatā . . .	188. We beat (<i>Past Tense</i>).
Ganī-sai sē-nī-s . . .	Ganī-s sanī-sō . . .	Vē hatā . . .	189. You beat (<i>Past Tense</i>).
Usī-sai sē-nē-s . . .	Usī-s sanchō . . .	Hattā . . .	190. They beat (<i>Past Tense</i>).
Ji-s sai-g-tā-tu . . .	Ji-s sa-k tā-tō . . .	Nā hatāi bī . . .	191. I am beating.
Ji-s sai-g-tāg-as . . .	Ji-s sa-k tā-tō niyēs . . .	Halā syāgō . . .	192. I was beating.
Ji-s sai-g-as . . .	Ji-s sa-k-sō . . .	Nā hānevāthā . . .	193. I had beaten.
Ji-s sai-tāng, sai-tu . . .	Ji-s sa-chī-tā . . .	Na chalain . . .	194. I may beat.
Ji-s sai-yāng . . .	Ji-s sa-tō . . .	Na hatāchau . . .	195. I shall beat.
Ga-s sē-yan . . .	Ga-s sainō . . .	Kāt hataigā . . .	196. Thou wilt beat.
Usai sē-yang . . .	U-s sailō . . .	Hattālē . . .	197. He will beat.
In-sai sē-yang-nē . . .	In-s sainē . . .	Nā hattaigā . . .	198. We shall beat.
Ganī-s sē-yang-nī . . .	Ganī-s sa-tani . . .	Gatā hattai . . .	199. You will beat.
Usī-s sē-yang . . .	Atī-s sai-lō . . .	Uī hattai . . .	200. They will beat.
Ji-s sai-m chī-na-nī . . .	Jī sa-m chī-khayē . . .	Na batai . . .	201. I should beat.
Jiyō dung-s; jī pachyāng-yē	Jī pa-chyāng-yēsō; pa-iyāng-yēsō.	Ta (i.e., na) hātāng . . .	202. I am beaten.
Jiyō dung-sir niyēs; jī pachyāng-nē.	Jī pa-chyāng-tha niyēsō . . .	Na hatāng . . .	203. I was beaten.
Jiyō dung-syāgayē . . .	Jī pa-chyāng-nan . . .	Nā siggāy . . .	204. I shall be beaten.
Jī diyē . . .	Jī diyē . . .	Gārī gōrā . . .	205. I go.
Gan dēnā . . .	Gan dī-ganō . . .	Nā jai . . .	206. Thou goest.
Ū dī-nī . . .	U dī-gan . . .	Rai jai . . .	207. He goes.
In dī-nē . . .	In dī-ganyē . . .	Aryū gā . . .	208. We go.
Ganī dī-nī . . .	Ganī dī-gnī-lā . . .	Nai ghatai, nārī ūng-gā . . .	209. You go.
Usī dī-nē . . .	Atī dig-pat . . .	Ghatai . . .	210. They go.
Jī dēyas . . .	Jī diyē . . .	Gārī jai . . .	211. I went.
Gan dinas . . .	Gan dīn-sō . . .	Nā chai-kā . . .	212. Thou wentest.
U dē-s . . .	U dīsō . . .	Rai kvā . . .	213. He went.
In dī-nēs . . .	In dī-nē-sō . . .	Nā gā . . .	214. We went.

English.	Kanāw'ri (Bashahr).	Kanāshī.	Manchāṭī (Lahul).
215. You went . . .	Kinān bī-ēch . . .	Kī bo-keng . . .	Kye-re ili-ni, ilda ni . . .
216. They went . . .	Dógon bigy, bī-ē-sh . . .	Duga boke . . .	Do-re ili-re, ildore . . .
217. Go . . .	Byā . . .	Bungt . . .	Il-a . . .
218. Going . . .	Bī-ō . . .	Bungsta bungsta . . .	Yoa yoa . . .
219. Gone . . .	Bī-bi . . .	Bok . . .	Il-je . . .
220. What is your name ? .	Ka-n nāmang t'et ? . . .	Kanka chhuge nam ? . . .	Kanu min chhi ? . . .
221. How old is this horse ?	Ju ráng-ū tē bóshang ? . . .	Nu rang-ka toda bres to ? . . .	Di rhang tāipa shut' ? . . .
222. How far is it from here to Kashmir ?	Ju-ágtis Kashmīras tang téra vark dū ?	Nich Kashmir toda dur to ?	Kashmīr der-tsi anyo oī tot' ?
223. How many sons are there in your father's house ?	Ki-n bōbā-u kīm-ō téra dekrāts cháng-on du ?	Kan bā-ka kim-a tai (or toda) chhanga tush ?	Kanu bā-u ghar-rang tāi-mi yo tore ?
224. I have walked a long way to-day.	Tōro g ^a gob vork yū-yun to-g.	Gu tid duraz andez burak-kek.	Gye tog san-jig oī joriga . . .
225. The son of my uncle is married to his sister.	Gatót bōbā-n chang-s gatót bōbā-n rings tang jānē tang lánshits.	Āka bākanna-ka chho-ka biang du-ka ringz-rang shot-ke.	Gyin agun yo do-u rhing-rang bea lasi tot'.
226. In the house is the saddle of the white horse.	Tog ráng-ū gā kīm-ō dū . . .	Kim-a chhog gñore-ka kathi to.	Tshangsi rhang-ngu chiga du ghar-rang tot'.
227. Put the saddle upon his back.	Gā-ū nū-u . pishting den shed.	Du-ka pishting-nga kathi piching.	Do-u thākha-ring chhiga kye-u.
228. I have beaten his son with many stripes.	G ^a -s dō-u cháng-ū gob tóng-shids-to.	Gu kan-ka chho-uj masti bent lámek (or láge).	Gye do-u yo-bi mast t'ráb-tsi teng-ri-ga.
229. He is grazing cattle on the top of the hill.	Do ráng-ū bal den lang-on zen roāgō to.	Du kathing-nga langa rakuta-to.	Doi gō-u pundza-ring goape-re roag-tsak'.
230. He is sitting on a horse under that tree.	Do nū bōtang-ū yūtáng rang den tōshis dū.	Du ranga nu biṭangan yen nāshik.	Du buṭhan poyang i rhang-dzau-ṭog ting tot'.
231. His brother is taller than his sister.	Nū-u baiā . an-u ringsēs lāmas dū.	Du-ka bau du-ka ringz-ka nits lamas to.	Dō-u kākā dō-u rhing be-tsi lame tot'.
232. The price of that is two rupees and a half.	Nū-u mōlang nish rūpās pū paūli dū.	Du-ka mulang rāi tok to . . .	Dō-u las dhai ṭangga shut'.
233. My father lives in that small house.	Ang bōbā nū gátots kīm-ō tōsh-ō tō-sh.	Ang bā nu phākuch kima royo-to.	Gyiu bā du bare ghar-rang bang-dzak'.
234. Give this rupee to him	Jū rūpā nū-ū ran . . .	Nu tokup duguj raṭ . . .	Di ṭangga do-bi rān . . .
235. Take those rupees from him.	Nū rūpān-ū nū-dagts un . . .	Duga tokap du-dits ūt . . .	Dō ṭangga-re dō-u do-r-tsi lep-tu.
236. Beat him well and bind him with ropes.	Nū-ū gob sītiā, b'shes tsurā.	Dup masti to-u (tomuk) hed bushus tshudke.	Du-bi ruthe teng-nge rashi-rang tshu-du.
237. Draw water from the well.	Kūang-ōts ti dab . . .	Kuats ti du-tang (or dut) . . .	Khuang-dzi ti hutu . . .
238. Walk before me . . .	Ang oms pai . . .	Aka nandris por . . .	Gyeu tu-i jo . . .
239. Whose boy comes behind you ?	Hāt-u chang ki-n nyums būd-ō tō ?	Hat-ka chho kan-ka hipich buro-to ?	Kanu thal-e atu kāṭu a-pak' ?
240. From whom did you buy that ?	Hat-ágtis ka-s nū-ū zogkin ?	Dup ko hāte ditse khang-men ?	Kāi du atu do-r-tsi tsum-de-na ?
241. From a shopkeeper of the village.	Dēshāng-ō id baniā dagts . . .	Grāmanga haṭidaro dits . . .	Nagar-rau haṭwāpi-u dor-tsi

Chamba Lāhul.	Bunān (Lahul).
Īdeni	Han-zhi elen ni
Īder	Tal-zhi elen
Īl; ilani	Ela
.....	Eya-eya
.....	Eli-tsug
Kā ming chhi shu ? . .	Han-gyi ming kha yen ? . .
Di rhāphi tēmī shūi ? .	The shrang-s-tog it'-bing- kya-za ?
Deis Kashmir chhiṛi ohētār tō ?	Khyag-chi Khachul ichig wai-ni ?
Kā bāo dor tēmī yō tod ? .	Han-gyi awai kyum-dog idmi bu-tsha goag ?
Gé tō ohētārē āndō . .	Than gyi dag-med wai-chi ran-gya.
Geu cheje bāo yōē dō rhira sādō biāh lāto.	Gyii a-gu-i bu-tsha-g tal-gyi shring bag-mag ri-shi-ni.
Chungh sāsī rhān (or rhāphi) palānz tod.	Shii shrang-s-kyi chhiga tām- zu kyum-dog ni.
Dō thākharī palānz tshū .	Chhiga tal-gyi gyab-tog bu- ra.
Gi dō yō hajē tenggādeg .	Gyi-zi tal-gyi bu-tsha-rog tal-chag mang-po khyed- men-gya.
Rāō punzari trāf ghuan pauhālē ruātādē.	Roang-gi tib-tsog tal dundo roag-ka-re.
Butthō pōē du rhān tōphi tōzi tōl.	Tal batrai thil-dog shrang-s- kyi yar-tog zhod-chi-ni.
Dō nuā ēnō rhing vē mōpē tō.	Tal-gyi a-chho ta-i a-che basta kyui ni.
Dō lāhā dhāi tangg . .	Tha-zu-i las phed-dang sumi yen.
Geu bā bāē chumhu brā .	Gyi-i awa thazu phētāē-tai kyum-dog zhod-chi-ni.
Dōbi di tangg rani keō .	The tangka tal-dog da . .
Dō tangg dō dōis nenz hāden.	Tha-zu tangka tal-gyi nung- chi thin-na.
Dō kē hajē tēū thāzeran tshū.	Tal-dog e-po khyed-zhi ra- shi-dang chhun-na.
Bāini ti hund	Chhu-dong-chi soti hoān-na
Giū tūi jō	Gyi basta du-reg dong . .
Kā thalē āduh yō ābād ? .	Han-gyi kho-chi su-i bu- tsha ra-re ?
Kē du ādō dōis hāndān ? .	Han-zi tha-zu su i nung-chi tshong-men ?
Gi haṛi dōis hāndā . .	Legs-kyi haṛipai nung-chi .

Rangkas (Almora).	Dārmiyā (Almora).
Gan dinis	Gani dēnisō
U dēj	Usi disō
Di	Dē
Dēlmhā; dadē; dinēg .	Dē-lan
Tābēn	Tāybachū
Gō-g kha mhyā sīni ?	Gai kha mang-sēn ?
I rhā gulā syangn sīni ? I rhā umar gulā lhyā ?	Nai rāng ulāng syāng-nī ? nadō rāng ulāng in kōtā ?
Ida-pati Kāsmir-k mulk gulā hvānm sīni ?	Dō kharchū Kasmirū ulāng vāni ?
Gō bā-g sung-r gulā sēri sīni ?	Gō bā chim-rū ulāng siri nisīni ?
Jyē thyā mhan hvānm gamchis.	Ji thiyā dalō vānam gam- chayēsū.
Ji kākā-g sēri-g u rhangsē- gō dagaṛ baryād lhingchu.	Ji-g kakā-gū siri vō rangsyā ti bāgō gā-s; ji-gu kakā-gū siri-gū bāgu-chā u-gu rangsyā jōlika-chū.
U chyam-ar sin rhā jin sīni	Idū chim-rū idū sin rāng-gū taigā nī-sī-nī
Hvē jin hvēdō-g lung-ar tā-tē.	Taigā ā-lang-rū tā-nī; u-jō taigā chayā.
Ji-s vi-gō sēri chābuk-sō mhan ksis.	Ji-sū u-g siri-jō dalō chyāk- samās kamī-sū.
Vi hvēdā tuk-yart rai-malā hvēt.	Ū idā dāng-gū pisā-rū tāng rō-lan-tā-tā.
U tā sing-gō khvā-syū tā rhā-yaran ksyūchēn.	Ū tadū sing-g ramarū tākō rāng-rū-ti syōngksin nisīni
U pi-khan u rhangēya hvē mhan nhan sīni.	Usi pē vō rangsyā chyāng- ri yambā bung nisīni.
U-g vāṛ nīsi pūr nāyyal mul sīni.	Ū molū nāsā paisā nisīni .
Jē bā hvē nyāpan chyam-ar rhāi-ni.	Ji-g bā tadō mīn chim-ru syōngksini.
Ē mul u dā nē (or dā-tē) .	Nadō rupayā vō-jō dā-nī .
Ē mul u-jabā-pati kur .	Tad rupayā vō-jō-chū kur-nī
U khūb kam gār jyang-s gvidai.	U jain kama-nī hāng jyang-s gvi-nī.
Hvē kū-pati ti thā . . .	Idū bāvēs ti thai-nī . . .
Ji gān-syūgān chān . . .	Ji-g tātā dē
Gani-g hyā-su kha-mi-k sēri rai-ni ?	Gō yūngkōn-ti khamī siri rā-ni ?
Ga-sō i gudai-bati mil-kur- nau-s (or mōl-kur-nai-s) ?	Ga-sū tadō khamī-jō tūnisū (tōnasū) ?
Hvē sang-khū tā dūgāndār bati.	Idū sang-khu-chu lāko pañchā-jō.

Chaudāngai (Almora).	Byāngsi (Almora).	Janggali (Almora).	English.
Gani ñi-nis	Gani di-ni-sō	Nai ghatai	215. You went.
Usi ñi-nēs	U dē-sau	Va kā-lē	216. They went.
Dē	Di	Gatai	217. Go.
Dēgēnim ; dē-di-man-chū .	Di-gai, di-g-yē, di-g .	Gatā	218. Going.
Pi-di-s	Pi-di-sō	Gatā	219. Gone.
Gan kha min-at ? . . .	Nā min kha min ta-lē ? .	Nāng nām dhām kuni ? .	220. What is your name ?
Hidi rāng ulāng syāgat lē (ulāng un kukat-ni-yāng?)	Ai rāng ulāng syāng-tha-in ; ai rāng in ulāng lhi ?	Rai ghōrā gai chōkē budhā ?	221. How old is this horse ?
Hidā-khar-chi Kasmir ulāng vānam anī ?	Anē-kharchi Kasmir ulāng vānam-in ?	Dhikurā Kasmir mulk jhik lākā ?	222. How far is it from here to Kashmir ?
Nā bā chim-jā ulā siri ananē ?	Nā bā chim-jā ulāng siri- māng inan ?	Ghai payō kuni ? . . .	223. How many sons are therein your father's house ?
Ti thiyāng mat vānam gamchēs.	Than jyā jī mat vānam diyēsō.	Nā dainā jhik lākā-raikvā .	224. I have walked a long way to-day.
Ji-g kaku siri vō rangsyā- tē-bhā dhāsi kalichu ; ji-g kaku siri-g byōū vō rangsyā-tē lhih.	Ji-g kaku siri vō rangsyā ti jōrō byō-lhi-nē-gī ; ji-g kākū-g siri-g byō u-g rangsyā ti lhi-chō.	Nā payā bhaūvā nāgā bhainyā sāgā bihā-khaiyā.	225. The son of my uncle is married to his sister.
Ati chim-jā ati sid rāng-g taikā anī.	Ati chim-jā ati sit rāng-g tēgā in.	Ai-n-mat dhaulyā ghōryō bākhar.	226. In the house is the sad- dle of the white horse.
Vō lug hēr taikā tay (taini)	Ati rāng lung-g-yar tēgā tāni.	Sui-hi bākhar puttī thā .	227. Put the saddle upon his back.
Ji-s vō siri mat chyāk-dāgas	Ji-s vō siri-jā mat chyāk- samā dā-kas.	Nā sui-hi bhaūvā jhik sikrā sainō.	228. I have beaten his son with many stripes.
Achchhē ati vēg chang hēr tāng jā-g anēn.	Vō ati dāng-g pisā-yar tāng- rai tōk-tā-tanan.	Hvai lahi alkō dhurā ñingā hacharō ūtā lā-hi.	229. He is grazing cattle on the top of the hill.
Ati ati sing mitatū tig rāng-jā ti syōk-sid anī.	Vō ati sing yē-khū tig rāng- jā-ti syōngksid-in.	Hvē lahi sigē hvēn-kā-ni ghōrā raphau.	230. He is sitting on a horse under that tree.
U-g pi vō rangsyā chyag-rī bhungtai anī.	U-g pi vō rangsyā chyāng- rī bung thain.	Sui bhaū pā-ni-kā bhainyu bhaūvā.	231. His brother is taller than his sister.
Ati mōlū ngai muhar anī .	U-g maulu ngai muhara in	Sui pangā muharā . . .	232. The price of that is two rupees and a half.
Ji-g bā ati mid chim-jā anī .	Ji-g bā ati mid chim-jā vasat-in.	Uthulā nau (sic) . . .	233. My father lives in that small house.
Hidi rupayā vō datē ; hidi rupayā vō-jā dāyā.	Ai rupayā u-jā dā-ti (da-ni)	Rupayā vai	234. Give this rupee to him.
Ati rupayā-māng vō-jā- kharchi kōr-san.	Ati rupayā-māng vō-jā kōr- yō.	Rupayā pitai	235. Take those rupees from him.
Vō bud-syūng dhungaya hāng phi-s gviya.	Ati bud syūng-g saiī gāngr phī-māng-s giyō.	Hatau chai jyōrā hōi dai .	236. Beat him well and bind him with ropes.
Ati kuvāngku kharchi ti havēy.	Ati bāgi-khu-kharchi ti hvangiyō.	Ti lyā-lā	237. Draw water from the well.
Ji-g larē chham	Ji-g larē chham	Nā git tājai	238. Walk before me.
Nā yung-kō-ti khami siri rāni ?	Nāg nigam khami-g siri rā-gan ?	Ni hā-lā binyarō ? . . .	239. Whose boy comes be- hind you ?
Ga-s ati kha-mi-jā tōnas (tōnis) ?	Ga-s ati khami-jā tōnisō ?	Molē pitā ?	240. From whom did you buy that
Ati sang-khu-chi tig dukāndāri-jā.	Ati sang-khu-chi tig pañchā- jā-kharchi.	Gau-kā mālipai dūkā-jar .	241. From a shopkeeper of the village.

NORTH ASSAM GROUP.

The mountainous region between the Assam Valley and Tibet, from Bhutan in the west to the Brahmaputra in the east, is inhabited by a series of tribes which all speak Tibeto-Burman languages. Beginning from the west, they are the Akas, the Daflās, the Abor-Miris, and the Mishmis. The last mentioned tribe comprises several sub-tribes, such as the Chulikātā, the Digāru, and the Mijū. The dialects spoken by all these tribes will in this Survey be brought together into one group, the North Assam group.

Most speakers of the dialects of this group live outside the settled territories of British India, and the numbers returned at the censuses of 1891 and 1901 were accordingly unimportant. The table which follows registers the details—

Name of language.										Census of 1891.	Census of 1901.
Aka	.	.	.	.	.	.	.	.	.	20	26
Abor	.	.	.	.	.	.	.	.	.	170	357
Miri	.	.	.	.	.	.	.	.	.	35,510	40,472
Daflā	.	.	.	.	.	.	.	.	.	990	805
Mishmi	.	.	.	.	.	.	.	.	.	220	71
TOTAL										36,910	41,731

We have no trustworthy information about the number of speakers outside British India.

AUTHORITY—

KONOW, STEN,—*Note on the Languages spoken between the Assam Valley and Tibet.* *Journal of the Royal Asiatic Society*, 1902, pp. 127 and ff.

The North Assam group is not a well-defined philological group with salient grammatical features distinguishing it from other Tibeto-Burman forms of speech.

The Abor-Miris and the Daflās speak dialects which are so closely related that they can justly be considered as one and the same form of speech. In vocabulary it often strikingly agrees with one or the other forms of Mishmi, as will be seen from the short table which follows—

Arrow	.	.	.	.	Digāru	<i>m-pū</i>	.	.	.	Daflā	<i>ō-pū</i>
Blood	.	.	.	.	Mijū	<i>ui</i>	.	.	.	"	<i>āi</i>
Brother	.	.	.	.	Digāru	<i>nā-pū</i>	.	.	.	"	<i>a-bū</i>
Dark	.	.	.	.	"	<i>kā-nō-ā</i>	.	.	.	"	<i>kān</i>
Dog	.	.	.	.	"	<i>n-kwī</i>	.	.	.	"	<i>t-kī</i>
Dream	.	.	.	.	"	<i>yāmō</i>	.	.	.	"	<i>yāmmā</i>
Drink	.	.	.	.	"	<i>tūm</i>	.	.	.	"	<i>tū</i>
Eat	.	.	.	.	"	<i>dhā</i>	.	.	.	"	<i>da</i>
Feather	.	.	.	.	"	<i>am</i>	.	.	.	"	<i>am</i>
Flower	.	.	.	.	"	<i>tāpā</i>	.	.	.	"	<i>oppū</i>
Hair	.	.	.	.	"	<i>dhong</i>	.	.	.	"	<i>dēm</i>
Horn	.	.	.	.	"	<i>rō</i>	.	.	.	"	<i>a-rū</i>
Pig	.	.	.	.	"	<i>ba-lī</i>	.	.	.	"	<i>illyī</i>
Slave	.	.	.	.	"	<i>m-po</i>	.	.	.	"	<i>pā</i>
Snake	.	.	.	.	"	<i>tābō</i>	.	.	.	"	<i>tab</i>

Tail	Digāru	<i>la-ming</i>	. . . . .	Daflā	<i>ā-mī</i>
Tree	"	<i>mā-sāng</i>	. . . . .	"	<i>sān</i>
Water	"	<i>mā-chī</i>	. . . . .	"	<i>ishī</i>

Such instances might easily be multiplied. They are strengthened by a certain correspondence in some grammatical features. Thus the Daflā plural suffix *ede* can be compared with Chulikātā *dū*; the personal pronoun of the second person is the same; the plural suffix *long* in Digāru pronouns agrees with *lu* in Miri and Daflā. Daflā and Miri agree with Digāru in using a negative suffix, while Mijū, like Aka, prefixes the negative to the verb, and so on.

In many important points, however, Mishmi differs from Abor-Miri, and the points of correspondence just referred to are not of an importance sufficient to prove a close connexion between the two forms of speech.

The difference between Aka and the other dialects of the group is still greater. Under the influence of strange and radical phonetical laws Aka has assumed a peculiar appearance, and it is often difficult to compare its vocabulary with that of other Tibeto-Burman forms of speech. The short table which follows registers some of the most striking cases of coincidence. Thus, Aka *āū*, Daflā *ā-bo*, father; Aka *ā-nī*, Daflā *ān*, mother; Aka *āngā-sā* and *sā*, Meithei *angang* and *ma-chā* child; Aka *nyu*, Kuki-Chin *nai* and *nau*, younger brother or sister; Aka *lū*, Tibetan *blo*, Lushēi *lung*, mind; Aka *e-nyī*, Daflā *a-nyī*, eye; Aka *nūsū*, Tibetan *sna*, Newārī *nhāsa*, nose; Aka *khie*, Tibetan *mgo*, Burmese *khaung*, head; Aka (*khe-*)*chu*, Chaudāngsī *chham*, hair (of the head); Aka *mī*, Tibetan *me*, fire; Aka *khu*, Dūmi, Kūlung, etc., *ku*, Tibetan *chhu*, water; Aka *ju*, Singphō *jan*, sun; Aka *chhī*, Tibetan *nyi*, fish; Aka *bho* and *vo*, Tibetan *phag*, Lushēi *vok*, pig; Aka *ke*, Spitti *ghō*, cloth; Aka *tsāu*, *sa*, Tibetan *za*, eat; Aka *thū*, Tibetan *'athung-ba*, Daflā *tū*, drink; Aka *jī*, Tibetan *sbyin*, Daflā *jī*, give; Aka *lāu*, Meithei *lāw*, take; Aka *je*, Rangkas *sē*, run; Aka *ze*, *se*, Tibetan *shi*, die, and so on.

Aka also differs from the other dialects of the group in many details of grammar. On the whole, it can be said that the North Assam group is not a merely philological, but also rather a geographical group.

I now proceed to make some remarks about the position of these dialects and their relation to other Tibeto-Burman languages. Our knowledge of them, and especially of Aka and Mishmi, is however unsatisfactory, and the remarks which follow are given with every reserve.

The North Assam dialects can roughly be described as Tibeto-Burman forms of speech intermediary between Tibetan and the dialects spoken in Assam and Further India.

The old prefixes are still to a great extent independent syllables and have not been fused into one sound with the ensuing base.

We are not satisfactorily informed about the tone system. Miri and Mishmi are said to possess tones. We do not know if the same is the case in Aka or Daflā. The use of an elaborate system of tones in at least some of these dialects is a point of agreement with Central Tibetan, Central Nāgā, and Kachin. The preservation of the old prefixes the North Assam group shares with most Tibeto-Burman dialects of Assam and Further India, and also with many Himalayan dialects.

There are no traces of the rich pronominalization prevailing in one group of Himalayan dialects. The North Assam dialects agree with most typical Indo-Chinese

languages in the principles regulating the conjugation of verbs. The verb is virtually a noun, and it does not differ for person and number.

There are, however, some minor points in which the North Assam dialects agree with the Himalayan forms of speech.

The numeral *kshī*, two, in Aka, seems to agree with Byāngsī *nīsī*, Kanāw'rī *nish*, Sunwār *nishi*, etc., as to the termination. The suffix *chu* of the past tense in Aka is perhaps connected with *chō* and *chū* in Dārmiyā. The suffix *na* of the relative participle in Aka and Abor-Miri-Daflā can be compared with *nā* in Yākhā. Similarly the adjective suffix *zā*, *sā*, or *seu* in Aka can be compared with the suffix *chū* in Māgarī and *cho* in Chouras'ya. The accusative suffix *em*, *am* in Abor-Miri-Daflā, bears a striking resemblance to the *m* which is added to the articles *re* and *mo* in Róng in order to form an accusative. The use of generic prefixes with numerals in Daflā and Miri can be compared with the use of such suffixes in Nēwārī and other Himalayan dialects. It is, however, more closely connected with the use of generic prefixes in the Bodo languages, some Nāgā dialects such as Mikir and Empō, and the Kuki-Chin group.

In this connexion we may also note that all North Assam dialects, with perhaps the exception of Mijū, use the same verb substantive in the formation of a periphrastic present. The various forms of this verb all correspond to Tibetan 'adug-pa, which is used in the same way. Compare further the suffix *tu* of the present in Yākhā, Limbu, Byāngsī, etc.

The reflexive suffix *shū*, *sū* in Abor-Miri-Daflā should be compared with *s* in Bāhing, and perhaps also with *che* in Mikir.

The formation of causals is only known in Daflā and Miri, where the verb 'to do,' *ma* and *mō*, respectively, is suffixed to the principal verb. Compare the causal suffixes *mu* in Rai, *māt* in Róng and other dialects. The causal in Aka is probably formed in the same way as in Tibetan.

The causal suffix *ma*, *mō* can also be compared with the prefixed *ma*, *man*, etc., in the Old Kuki dialects.

The genitive is formed by prefixing the governed to the governing word. Aka often repeats the former by means of a pronominal prefix before the latter. The same is, to some extent, the case in Himalayan dialects, and it is the prevailing principle in the Kuki-Chin group. The genitive suffixes *ka* in Daflā and Miri, *chi*, etc., in Aka correspond to forms such as Tibetan *kyi*, Meithei *gi*, Bunān *gyi*, *gi*, Kanāshī *kā*, and so on.

A prefix which occurs in various forms such as *a*, *e*, *i*, *o*, and *u*, is apparently used in all dialects, with perhaps the exception of Mijū. It is not like the Burmese prefix *a*, used to form nouns of action from verbs, but is very common before nouns and adjectives, apparently without adding anything to the meaning. A similar prefix is common in many Himalayan dialects, and in the Nāgā and the Kuki-Chin languages. It is probably by origin a demonstrative or personal pronoun. In Aka it is identical in form with the pronoun of the third person.

Daflā, Miri, and Mishmi make use of a prefix *ka* before adjectives. In this respect they agree with the dialects of the Bodo, Nāgā, and Kachin groups. In this connexion we may also note that Daflā and Miri agree with Kachin in repeating the last syllable of names of animals before the suffixes of gender.

The suffix of the comparative in Dadā and Miri is *yā*, which corresponds to *yō* and *zō* in many Kuki-Chin dialects.

Several other postpositions and suffixes can be traced in other connected dialects. Thus the plural suffix *de* in Aka, *kiding* in Miri, *edē* in Daflā, *dū* in Chulikātā, etc., can be compared with Tibetan *dag*, Manchātī *de*. The suffixes *na*, *la*, etc., of the conjunctive participle in Aka, Daflā, and Miri, should be compared with Tibetan *na*, *nas*, *la*, *las*, and similar forms in many connected languages. The locative suffix *lā* in Daflā and Miri corresponds to Tibetan *la*. The Miri future suffix *ye* corresponds to Byāngsī *yē*, and so on. It is not however of any interest to register such details, so long as our knowledge of the North Assam dialects is not more satisfactory. They would, at the utmost, give a very imperfect picture of the actual state of affairs. I therefore confine myself to some remarks on the numerals and the personal pronouns.

The first five numerals are :—

	Aka	Daflā	Miri	Chulikātā	Digāru	Mijū
One	<i>ā</i>	<i>akkin</i>	<i>ā-kā, ā-tēr</i>	<i>e-khē</i>	<i>ē-khing</i>	<i>ko-mō</i>
Two	<i>kshī</i>	<i>anyi</i>	<i>ā-nyī</i>	<i>kā-ni</i>	<i>kā-ying</i>	<i>kā-ning</i>
Three	<i>tzū</i>	<i>a-om</i>	<i>ā-ūm</i>	<i>kā-sh</i>	<i>kā-sang</i>	<i>kā-sam</i>
Four	<i>pfī-ri</i>	<i>a-pl(i)</i>	<i>ā-pī</i>	<i>kā-ppi</i>	<i>kā-prei</i>	<i>kam-brin</i>
Five	<i>pom</i>	<i>ā-ng(ō)</i>	<i>ā-ngā</i>	<i>mā-ngā</i>	<i>mā-ngā</i>	<i>ka-līn</i>

One.—The forms in Daflā, Chulikātā, and Digāru are practically identical. Aka *a* corresponds to Miri *ākā*, Meithei *a-mā*, Kachin *ai-mā*, Dürgmāli *ak'-po*; Waling *akta*, etc. Mijū *ko-mō* perhaps corresponds to Chouras'ya *kolo*, Bāhing *kong*, etc. The final *mō* must be compared with *mā* in Meithei *a-mā*, Kachin *ai-mā*, etc.

Two.—Aka *kshī* is probably derived from *knyis*, compare Aka *chhī*, Tibetan *nyi* fish. The final *shī* should be compared with the termination in Byāngsī *nisī*, etc. The prefix *k* is identical with Mishmi *kā* and corresponds to Tibetan *g* in *gnjis*, two. Daflā and Miri use a prefix *ā* like many Central and Eastern Nāgā dialects.

Three.—Mishmi, and probably also Aka, have a prefix *kā* corresponding to *g* in Tibetan *gsum*, three. Daflā and Miri prefix *ā*. Compare two.

Four.—All dialects apparently contain a numeral *li* or *ri* with a suffix *pa* or *p*, corresponding to *b* in Tibetan *bzhi*, four; *b* and *bi* in the Bodo languages; *ba* and *pa* in many Nāgā dialects, and *pa* in Kuki-Chin. To this *p* Mishmi prefixes *kā* or *kam*. The form *li* or *ri* also occurs in many Himalayan dialects and in the Assam-Burmese languages, while Tibetan *zhi* differs.

Five.—Mijū *ka-līn* seems to correspond to Tibetan *lnga* with *ka* prefixed. Aka *pom* is probably derived from *pa-nga*. Compare Rāi *bhok-pu*, five. The prefix *pa* has already been mentioned with 'four.' *Mā* in Chulikātā and Digāru *mā-nga*, five, corresponds to the prefix *ma* in the numeral 'five' in Kachin, Meithei, Lhōtā, Miklai, Thukumi, and most Nāgā Bodo dialects.

The higher numerals twenty, thirty, etc., are formed by prefixing 'two,' 'three,' and so on, to the numeral 'ten' in Aka and Mishmi, while Daflā and Miri suffix the multiplier after the pattern 'tens-two,' 'tens-three,' etc. Tibetan, Kachin, Burmese, Mikir and other dialects agree with Aka and Mishmi, while the Kuki-Chin and most Nāgā languages form their higher numerals in the same way as Daflā and Miri.

I now turn to the personal pronouns.

I.—Aka, Daflā, Miri and Chulikatā have forms which are identical with or derived from Tibetan and Burmese *nga*. The Digāru pronoun *hã*, I, is probably derived from the same form. Compare Meithei *ai* and Khoirāo *hai*. It is probable that the forms beginning with *h* are due to an aspiration of the initial *ng* corresponding to the aspirated pronunciation of soft consonants in Eastern Tibet. A strong aspiration might well supersede the rest of the consonant in the pronunciation. A similar interchange between *ng* and *h* occurs in dialects of Khami. Mijū *kī* corresponds to *ge* in Manchātī and to *kei* in the Kuki-Chin languages. *Ni*, we, in Aka corresponds to Bhrāmu *nī*, Kanāshī *nī*, etc.

Thou.—Daflā, Miri, and Mishmi have the forms *ná* and *nyá*, corresponding to Angāmi *no* and similar forms in numerous Himalayan and Assam-Burmese dialects. Aka *bā* is perhaps connected with *bā* in Sir George Campbell's Hati Garya. Aka *jō*, on the other hand, is probably identical with Tibetan *khyod*, which is locally pronounced *chhō*.

The preceding remarks will have shown that there is considerable difference between the various North Assam dialects. The position which they all and individually each of them occupy with reference to other Tibeto-Burman languages is also complex and cannot be brought under one simple formula. There are numerous points of agreement now with one, now with another group of dialects. The home of the North Assam tribes may be considered as a kind of backwater. The eddies of the various waves of Tibeto-Burman immigration have swept over it and left their stamp on the dialects. On the whole, however, the North Assam forms of speech can be described as links which connect the Tibetan and Himalayan dialects with the languages of the Bodo, Nāgā, Kuki-Chin and Kachin groups.

AKA OR HRUSSO.

The Akas occupy the hills to the north of the Assam valley, between Bhutan in the west and the Daflā hills in the east. The Buruli river forms the boundary between them and the last named country. We do not know how far they extend towards the north.

The tribe is called Aka or Angka by its neighbours. They call themselves Hrusso and Tenaē. They are divided into two clans which the Assamese call Hazari-khōwa, eaters of a thousand (hearths), and Kapās-chōr, cotton thieves. Among themselves they distinguish about ten minor clans.

The whole tribe is said to number about 230 families. Twenty speakers of Aka were returned from Darrang during the preliminary operations of the Linguistic Survey. At the last Census of 1901 the same number was returned from Darrang. Six speakers were enumerated in other districts, so that the Assam total was 26.

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I am indebted to the Rev. Russel Payne for a list of standard words and phrases and a translation of the parable of the Prodigal Son in Aka. The text of the parable has been forwarded in an incomplete form, because the Aka chief through whose assistance the translation was being prepared disappeared before the completion of the work. It was, therefore, impossible to accompany the text with an interlinear translation, and the text itself is also far from being satisfactory. It has, however, proved impossible to procure new specimens, and I have, therefore, tried to translate the text as best I could. Both text and translation are given with the utmost reserve. I have not ventured to correct the text from the scanty materials at my disposal, and I have made very little use of it for the grammatical sketch. On the other hand, I did not feel myself justified in leaving it out altogether. The study of Aka is attended with so great difficulties that it is of importance to record all materials which are available for the elucidation of this dialect.

The remarks on Aka grammar which follow are based on the list of words, and on an analysis of the lists published by Messrs. Hesselmeyer and Anderson; see Authorities, above.

Pronunciation.—The best rendering of the various sounds of the Aka dialect seems to be that given by the Rev. C. H. Hesselmeyer. The spelling in the other texts is very inconsistent.

E and *i* are constantly interchanged; thus, *kse* and *kshi*, two; *pferi* and *firi*, four; *e* and *i*, he; *me* and *mi*, fire. *Eu* is apparently written for *i* in *ba-theu*, thy, in the parable.

Ā, the sound of *a* in 'all,' is usually written *a* and *o* in the specimens; thus, *nga*, *na*, *nah*, and *ngna*, for *nā*, I; *ela* for *elā*, under; *seiya* and *seiyo*, his, etc. The sound *ā* is probably also meant in *rukhrī*, *rawkhrī*, and *reukh*, to watch, to tend.

Ō is written *a* and *eu*; thus, *jah* for *jō*, you; *stheu* for *sthō*, nine.

Ū has been rendered in different ways. Mr. Anderson probably means *ū* with his *ù* which he describes as a guttural *u*. He often writes *iu* and *ui* instead. The Rev. C. H. Hesselmeier usually writes *ü*. In other places we find this sound rendered as *e*, *eu*, *i*, and *u*; thus, *nenna*, *nina*, and *nūna*, man; *zu*, *tzù*, and *'tse*, three; *nishi*, *nù-zù*, and *nūsü*, nose; *upse*, *upseu*, *psi*, *psiü*, and *pshü*, high; *sheu*, *shi*, and *shiü*, to strike; *gi*, *giu*, *gui*, and *gü*, to strike.

Short final vowels are apparently sometimes dropped; thus, *khes-na*, goats, from *khesi*, a goat; *i s-ne*, he will strike, from *shü*, to strike, etc. When a final *i* or *ü* is dropped the preceding consonant is apparently palatalized, and this modified pronunciation seems to be indicated by prefixing an *i*; thus, *a-in* for *a-ni*, a mother; *na ish-da* for *na shüda*, they strike, etc.

Concurrent vowels are sometimes contracted; thus, *sau*, also written *seu* and *sou*, from *sa-u*, child male, son; *bou*, from *ba-u*, thy father. In other places the hiatus remains, or euphonic letters such as *y* and *w* are inserted; thus, *āu-ah* and *āu-w-ā*, O father; *i-y-au*, his father, etc.

An *h* is often added at the end of a syllable ending in a vowel; thus, *āsāh*, a cat; *nah* and *nā*, I. Messrs. Hesselmeier and Anderson do not use *h* in this way, and it is probable that it is not pronounced.

The writing of aspirated letters is inconsistent. Thus, we find *chhe* and *che*, to say; *khak-leh* and *khakh-leh*, again; *kheri* and *keri*, young; *bha*, *ba*, and *vo*, an interrogative particle.

The aspirates *kh* and *ph* in many words interchange with *k̤h*, *h*, and *pf*, *f*, respectively. Thus, *mu-khu* and *muhu*, male; *khu*, *k̤hu*, and *hu*, water; *phum* and *pfumu*, five; *phu-grā* and *fu-grā*, horse, etc. *Ph* is apparently always pronounced as *f* or *pf*, while *kh* sometimes is the aspirated *k* and sometimes the spirant *k̤h*, like the *ch* in German 'ich' or 'ach.' This latter pronunciation must be supposed wherever *kh* interchanges with *h*, and I have, therefore, in such cases written *k̤h*.

Ch, *chh*, *ts*, *s*, *t*, and *th* are apparently all interchangeable. Thus, *cha*, *chha*, *tsa*, and *sa*, to eat; *enicha* and *enisa*, near; *ke-chü* and *ke-ti*, hair; *na-chhi*, *na-thi*, and *na-ti*, my, etc. 'To speak' is *thien* in Mr. Anderson's list, and *che* or *chhe* in the parable. The *tha* in *bho-na thaddu ettheu-e-khu*, pigs eaten (?) husks, is probably identical with *cha*, *tsa*, *sa*, to eat.

J is interchangeable with *dz*; thus, *ji* and *dzi*, give. The occasional writings *ds* and *tz* probably denote the pronunciation *dz*; thus, *ju* and *dsu*, sun; *zu* and *tzù*, three. The latter word is given as *'tse* by Mr. Hesselmeier. And we also find interchange between hard and soft consonants in other cases; thus, *sikzi* and *'ksi*, eight; *nza*, *'nsu*, and *n'zù*, mouth; *sza*, *'sse*, and *ssù*, iron. The hard sound is, in all these instances, given by Mr. Hesselmeier. In the parable we find *sipzi*, *sibji*, and *subji*, to make merry, and in the list of words printed below *ve-tchu* and *jya*, give, and so forth. Such

instances point to the aspirated pronunciation of soft initials which is current in Eastern Tibet where *g*, *d*, *b*, *j*, and *dz* are hardly distinguishable from the corresponding hard sounds. This tendency is still more developed in the Assam-Burmese languages where most soft initials have become hardened. Aka has apparently in most cases preserved the original soft initials, but the instances quoted above show that the development from soft to hard sounds has also begun in that dialect.

Sh and *s* are sometimes interchanged; thus, *ni-shi* and *nü-sü*, nose; *kshi* and *kse*, two. *Sz* in *sza*, iron, probably denotes an emphatic *s*. Messrs. Hesselmeier and Anderson give *'sse* and *ssü*, respectively.

A *k* before sibilants has apparently a tendency to be dropped; thus, *kshi* and *shü*, gold. We may, therefore, infer that a prefix *k* has been lost in the numeral *zu*, 'tse (Hesselmeier), or *tzü* (Anderson), three. Compare Tibetan *gsum*.

B and *v* are sometimes interchanged; thus, in the imperative prefix *be* or *ve*, and in the interrogative particle *ba* or *vo*. This points to a bi-labial rather than a labiodental pronunciation of *v*.

M and *n* interchange in *phumia* and *phun-ge*, behind, *mi-kzeu* and *nkzeu*, bad. The change seems to be euphonic.

Ng, *gn*, and *n* are sometimes interchanged; thus, *nga*, *na*, and *ná*, I; *gne-thau*, and *ne-thau*, country; *ngya*, *gne*, and *nie*, house.

Several other instances of interchange may be collected from the texts. It is, however, impossible to classify them, and we do not know enough of the dialect to go into further details.

We have no information as to whether Aka possesses tones like Daflā and other neighbouring dialects.

Prefixes.—An otiose prefix *a*, *e*, or *u*, is frequently used in nouns and adjectives. Thus, *āu*, father; *ā-lu*, brother; *e-ni*, eye; *e-sá*, flesh; *e-ni-sa*, near; *e-mie*, old; *u-pshü* and *e-pshü*, high. It is probably identical with the possessive pronoun of the third person; compare *e-phun-ge*, behind; *ba-phum-ya*, behind you; *e-bra-ge*, before; *na-bra*, before me. Compare Tibetan *a* in *a-ma*, mother; *a-jo*, elder brother.

The prefix *na* in *na-phun*, wife; *na-sau*, son, etc., is perhaps the possessive pronoun of the first person.

Several other prefixes seem to occur. I have not, however, succeeded in analysing them.

There are no **Articles**. The numeral *ā*, one, is used as an indefinite article; thus, *nü-na ā*, a man. *A-bā* is sometimes used in the same way; thus, *phu-grā a-bā*, a horse. The prefix *e* and the demonstrative pronouns may also be translated by means of the English articles. Thus, *e-mi-mi*, a woman; *sitchü há-nā khisi ā-nye sā-m-do-dā*, tiger they goat many eat, tigers eat goats; *si-tchü há-e ná shī-nye*, tiger that I shoot-will, I will shoot a tiger; *há nü-nā dzü-dā-dā*, that man dying is, the man is dying. It will be seen from these instances that a demonstrative pronoun is often used where we would prefer the indefinite article. The reason is that the Akas, like other uncivilised tribes, have a much more concrete and vivid conception of the outer world than we.

Nouns.—**Gender** is only apparent in the case of animate beings. Different words are frequently used in order to distinguish the gender of human beings. Thus, *āu*, father; *ā-ni*, mother; *ā-lu*, elder brother; *ā-ma*, elder sister; *mu-khu*, male being;

mi-mi, woman. *U* and *mi* are used as suffixes in order to distinguish the gender; thus, *sa-u*, son; *sā-mi* or *sām*, daughter. *U* is probably identical with the word for 'father.' Sir George Campbell gives *a-bōa*, father, and *u* is probably derived from *bo* or *pho*; compare Tibetan *pha*. *Pho* is used as a male suffix in the parable in *kheri sa-pho*, young child-male, younger son. *Mi* is probably identical with *ni*, mother. Compare the Tibetan female article *ma*, and *mi* in Burmese *tha-mi*, daughter.

The words *mu-khu*, male, and *mi-mi*, female, are used in a similar way; thus, *mu-khu sā*, male child; *mi-mi sā*, female child.

The names of animals are often preceded by a prefix *fu*; thus, *fu-lu-khu*, cow; *fu-mù*, buffalo; *fu-grā*, horse. This prefix must be compared with prefixes such as *sa*, *ta*, *ma*, etc., in other Tibeto-Burman languages before names of animals, and has nothing to do with the distinction of gender. Thus, *fu-grā*¹ is 'animal-horse.'

The usual suffixes for distinguishing the gender of animals are *bū*, male, and *nī*, female, to which *em*, *ām*, or *um* is often prefixed; thus, *ā-shā em-bū*, cat male; *ā-shā em-nī*, cat female; *sū-lō um-bū*, a dog; *sū-lō ami-nī*, a bitch. Other suffixes are *urba*, *hugá*, *glo*, and *rau*, male, and *jachu*, female. Thus, *fu-lu-khu urba* or *ām-bū*, an ox; *fu-lu-khu jachu*, a cow; *vá hugá*, a boar; *vá nī*, a sow; *khisi glo* or *khisi um-bū*, a he-goat; *dam-rau*, a cock, etc.

Number.—Number is, when necessary, denoted by means of numerals, or by adding some word conveying the idea of multitude, such as *de*, all (?); *ā-nye*, and *annia*, many; thus, *āu ā-nye*, fathers; *fu-grā annia*, horses; *bo-de lo-kho-de*, goods, and so forth. I cannot analyse the plural suffixes in *mi-mi ji-ju u*, woman all (?) good, good women; *na-re ū nū-nā*, to good men; *sleh* (i.e., *sū-lō*) *ne-phe*, dogs. The last mentioned suffix *ne-phe* is perhaps a demonstrative pronoun. Plurality is often indicated by adding plural pronouns. Thus, *sitchū há-nā*, tiger those, tigers; *nū-nā fō-nā*, man those, men; *nū-nā ū nā-chi*, man good them-of, of good men; *khes-nā*, goat they, goats; *sām nī*, daughter them-to, to daughters, and so on. *Ja āu*, fathers, seems to mean your father(s).

Case.—The subject and the direct and indirect object are not, as a rule, marked by the addition of any suffix. An *i* or *e* is, however, often added. Thus, *se-e hānya*, that what, what is that? *si-tchū há-e ná shi-nye*, tiger that I shoot will; *sapse-za ne-na-v-i ba-lain*, servant man (he) called; *eioi* (i.e., *e-y-u-i*) *chhuin*, his-father-to (he) said; *sām-eh*, to a daughter, and so on. *Nā-i*, them to, is contracted to *nai* or *nī*; thus, *nā nai khu me ji-m-bie*, I them water some gave; *sapse-khiri nī che-ne*, servant them-to said, he said to the servants. Compare the corresponding suffix *a* in Daffa and Miri.

The genitive is often expressed by simply putting the governed before the governing noun; thus, *fu-grā gro dsimie* (Hesselmeyer), horse white saddle, the saddle of the white horse. The governed noun is, however, usually repeated by means of a pronoun. Thus, *bau e-ni-ya mu-khu-sā ke-nia da*, thy-father his-house-in male-child how-many are? how many sons are there in your father's house? *suin e-lá*, tree it's-bottom, under the tree; *fu-grā grou saio zin*, horse white its saddle, the saddle of the white horse.

A genitive suffix *chhi*, *chi*, *thi*, or *ti* occurs in forms such as *nga-chhi*, my; *āu-ti*, of a father, and so on.

The vocative may be marked by adding *ā*; thus, *āu-w-ā*, O father.

¹ Mr. Anderson gives *phu-gorā*, and adds that the word is borrowed from Assamese. But *gorā* or *grā* is probably identical with Bārā *go-rai*; Lushēi *sa-ko-r*, and similar forms in other connected languages. It contains the root *rang* which occurs in the words for 'horse' in most Indo-Chinese languages.

Other relations are indicated by means of postpositions. Such are *gù*, *ge*, and *ga*, i.e., *gù*, in; *se*, in; *din* and *goyo*, from; *e-lá*, under; *bra* and *vra*, before; *phum-ia*, behind; *lure-du-ge*, inside in; *lure-du-goio*, inside from; *a* or *ia*, in, with, and so on.

Adjectives.—Adjectives are often followed by a suffix which is written *zā*, *sā*, and *seu*; thus, *e-mī-zā*, thin; *ā-khā-zā* and *ā-khā-sā*, alone, a single; *khe-ri-seu*, young. It is probably a verbal suffix; compare the suffix *sō*, *chha*, or *chho* of the past tense, and the corresponding use of the suffix *tā* in Lushēi and connected languages. The suffix *sā* seems to occur in the parable in *sei gne-theu a-brew noko essamī ākhōsā duse laledēbi*. Mr. Anderson gives *nukuā*, rich, and I have, therefore, combined *no-ko-essā* as an adjective qualifying *mi*, a man. *Ākhāsā* corresponds to Mr. Anderson's *ā-khā-zā*, alone, and is used as an indefinite article. I translate the sentence 'that country in (?) rich man a that-with joined, he went and joined a rich man in that country.'

Adjectives usually follow, but occasionally also precede the noun they qualify; thus, *nū-nā ū*, a good man; *ū nū-nā*, good men. A suffix *na* is sometimes added; thus, *e-mī-sā-na gnya*, small-being house, the small house; *khe-ri-seu-na sau*, young-being son, the younger son. Such forms must be considered as relative participles. Adjectives are freely combined with verbal suffixes; compare verbs.

The suffix of the comparative is *fā*, also written *phā*, *phou*, *phey*, and *phau*. Thus, *e-nū-mī i-ama pshū-phā-dā*, his brother is taller than his sister; *mīm hāwī mukhu pshū-phā*, woman that man tall more, man is taller than woman; *ke dedue seioh ge u-phou*, clothes all them in good-more, the best cloth. *Goyo* is used as a particle of comparison in *hā nā goyo bogō phey umdodā*, this soil than that more good-is.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. They are not combined with generic particles.

Ā, one, corresponds to *ā* in Miri, *a-mā* in Meithei, *ai* in Singphō, etc. *Ā-khā-sā*, alone, seems to be a fuller form of the numeral; compare Daflā *akkin-gā*, Digāru *ē-khing*, Chulikatā *e-khē*. An instance has already been given of the use of *ā-khā-sā* as an indefinite article. The final *sā* is probably the same suffix as has been mentioned under the head of adjectives.

Kshi, two, corresponds to Tibetan *gnyis*; compare Aka *chhi*, Tibetan *nyi*, fish. Sir George Campbell gives *gu-ni*. Compare also Sunwār *nishi* and similar forms in other Himalayan languages.

Zu, three, is written *tzū* by Mr. Anderson and *tse* by Mr. Hessemeyer. *Zu* probably represents the pronunciation *dzū*. It probably contains a prefix *k* corresponding to *g* in Tibetan *gsum*, three. Compare the forms *kshi* and *shū*, gold.

Firi, four, corresponds to Digāru *kāprei*, Bārā *brè*, and similar forms in other Bodo languages. Compare the form *fali*, *li* in Lepcha, Kuki-Chin, and Kachin; *le* in Burmese; *bli* in Māgarī, and so on.

Phum or *pfumu* is probably derived from *pa-nga* and contains the usual numeral *nga*. Sir George Campbell gives *bu-ngu*. Similar forms occur in all other Tibeto-Burman languages; thus Rengmā Nāgā *pfū* and *pūng*, five.

The higher numerals are formed by prefixing the multiplier to the numeral 'ten.' Thus, *dzū-rū* (Anderson), thirty; *phumu-ru*, fifty. *Bi-sha*, twenty, is borrowed. It also occurs in Dimāsā.

Pronouns.—The following are the personal pronouns,—

<i>nyā</i> or <i>nā</i> , I.	<i>ba</i> , thou.	<i>e</i> or <i>i</i> , he, she, it.
<i>nī</i> , we.	<i>jō</i> or <i>ze</i> , you.	<i>nā</i> , they.

Ná is also written *nga*, and the initial was originally *ng*; compare Tibetan and Burmese *nga*, *ngā*. *Phu*, I, in No. 162 is probably a pronoun with the meaning 'self.' It is also combined with other personal pronouns; thus, *ngi-phu*, we, *jah-phu*, thou. 'We' is *ni* or *ngi*; compare Bhrāmu *ngā*, I; *nī*, we.

Bā, thou, also occurs in the meaning 'you.' A similar form *ba-mi*, thou, is found in the Lyng-ngam dialect of Khassi. Another pronoun of the second person occurs in *do-goio*, of thee. *Jō*, *jō-e* or *ze*, you, is also written *jah*. *Jah-phu* occurs with the meaning 'thou.'

The personal pronoun of the third person is originally a demonstrative pronoun, and other demonstratives such as *fō* and *há* may be used in the same way. In the plural we find *ngā* and *nā*, which may be added to other demonstratives; thus, *fō-nā*, *há-nā*, they, and probably also *b'gou-nā* (Hesselmeyer), they; compare *ná āu bugia e-mi-sa-na ngya ga re-da*, my father that small house in lives; *há ná goyo bogō pheye u-m-do-dā*, that soil from this more good-is, this soil is better than that. *B'gou*, *bu-gia*, or *bo-gō* thus seems to be a demonstrative pronoun pointing to something in sight. *Rasa*, their, only occurs in the list. A pronoun *du*, he, she, it, seems to occur in forms such as *du-ge*, him-to; *du-se*, him-with.

The personal pronouns are combined with the usual case suffixes; thus, *ngá-ge*, in, of me; *ba-chhi*, of thee; *jō-goio*, from you, of you, etc. From *sai*, that, he, we find *seiya* and *saio*, his.

Demonstrative pronouns are *sai*, this, that; *bo-gō*, that (near); *pfō*, *fō*, *be*, that; *há*, that; *khai*, that. In the plural *nā* is added; thus, *há-nā*, those.

There are no relative pronouns. Relative participles are formed by adding the suffix *na*; thus, *kheri-seu-na sau*, younger-being son, the son who was youngest.

Demonstrative pronouns are often used as a kind of correlative; thus, *ke dedue seiōh ge u-phou sei lai-neh seh*, cloth all those of good-more that taking put on, bring the best cloth and put it on him.

Interrogative pronouns are *juah*, *zu*, or *ze*, i.e., probably *zū* or *zō*, who? *han*, *ha*, or *haniah*, what? *han-do*, why? *ki-nia* or *khi-nia*, how much? how many?

Verbs.—Verbs do not change for gender, number, and person.

The usual verb substantive is *du*, *dá*, or *dā*. Compare the corresponding forms in Miri and connected languages. This verb is frequently used as an auxiliary verb, as is also the case in Daflā, Miri, and Mishmi.

Present time.—The root alone is often used without any suffix. Thus, *chhi khu-gù riù*, fish water-in live, fishes live in the water.

A, *e*, and *i*, all probably different spellings of a verb substantive, are often added; thus, *i du-a* (Hesselmeyer), he is; *ba gu-eh*, thou strikest; *khùsù sherie tsā-i* (Anderson), goat grass eats, the goat eats grass. *We* is sometimes used instead of *e*; thus, *ná niù lùkshù grā-dā-we*, my house's roof rotten-is; *masù nā rù-jo-we*, birds they fly. I cannot decide whether the *w* is euphonic or whether *we* is the fuller form. Compare Burmese *i*, Kachin *ai*; Kuki-Chin *ā*, *e*, and *ai*; Nāgā *e* and *we*, and so on.

Ni or *ne*, probably another verb substantive, is often used in the same way; thus, *nah gi-neh*, i.e. *nā gū-ne*, I strike; *nah guin*, i.e. *nā gū-n(i)*, I am striking. *Ā* or *e* is sometimes added to this *ni*; thus, *ba ni-ni han che-niā*, thy name what call? what is thy name? *nā khā-nie*, I go.

A suffix *bī*, *be*, or *bueh*, i.e., probably *bū*, is often used in the present tense. Thus, *ba khā-bueh*, thou goest; *nā gū-m-bī* (Hesselmeyer), I strike; *nah kha-ne-be*, I go. This suffix is probably identical with Tibetan *pa*, *ba*. The *m* in *gū-m-bī* is perhaps an assertive or participial suffix.

Chho or *chha* occurs in forms such as *ni du-chho*, we are; *na du-chha-y-a*, they are. The *mā* in *ba du-cha-mā*, thou art, should be compared with Róng *ma*, and similar suffixes in connected dialects. Compare the *m* in *gū-m-bī*, above.

The verb substantive *du*, *dá* or *dā* is often used as an auxiliary. Thus, *i phūm nā-dā*, his wife is ill; *re-dā*, he is sitting; *e gi-da-eh*, he strikes; *rawkhri-da-ya*, he is tending; *chha-due thu-deu annia-du*, to-eat to-drink much-is, there is plenty of food. *M* is often prefixed; thus, *bā si-liù há-we ná si-liù há-we ū-phā-m-dá*, thy dog that my dog that good-more-is, thy dog is better than mine.

The corresponding form of the verb substantive is *dá-dá*, etc., and this form is also used in order to form a periphrastic present. Thus, *si-chù há-nā khùsū ā-nye sū-m-dá-dá*, tiger they goat many eat, tigers eat goats; *há nennā zū-ān-dā-dā*, that man to-die-preparing-is, the man is dying.

De in *ngāh kha-de-be*, they go, is probably identical with *dá*, etc.

Past time.—There is no marked difference between the present and past times. The root alone is also used to denote the past; thus, *e ná shiù*, i.e., *shū*, him I struck; *e ná mā shū*, him I not struck.

Ni or *ne* occurs in forms such as *che-ne*, he said; *nā di-n*, I went; *nā gùing*, I struck, and so on.

Bi is very often used in the past tense; thus, *nā nā-i khu me ji-m-bie*, I them-to water some gave; *la-le-de-bi*, he joined; *ni kha-m-bi*, we went; *kha-khu-da-bi*, he went.

The suffix *m* in *ji-m-bi-e*, gave, is also used in connexion with other suffixes; thus, *i du-me-re-de*, he was; *la-khe-ri-me-re-de*, he gathered; *kha-ri-meh-re-ze*, he divided. *Me* and *meh* in these forms is probably identical with *m*. We find this suffix used alone in forms such as *ma-kha-meh*, he did not enter; *hā-deo di-m-vō*, why came-interrogative-particle, why have you come? The *mā* in forms such as *ba di-mā*, thou wentest; *jah khammā*, you went, is perhaps the same suffix.

The *chu* in *nah du-chu*, they were, is probably connected with the suffix *chō*, *chū* in Dārmiyā, etc. In *phu-e du-chun*, I was, it has been combined with *n(i)*. *Jah-phu du-chha-mā*, thou wast, should be compared with *du-cha-mā*, art. The form *nah gui-chhua*, I was striking, I had struck, seems to show that the suffix is not *chu* but *chō* or *chū*. Mr. Hesselmeyer gives *sō* and *se*; thus, *nā du-sō*, I was; *nā khab-se*, I went. Compare Dārmiyā *sō*.

The verb substantive is used in forms such as *i sda*, i.e. *i shū-dā*, he struck; *jah ish-da*, you struck; *ngah kha-de-bi*, they went. *Gri-dain*, he has married, probably contains the verb *dau* or *deu*, to make.

A suffix *lai* occurs in forms such as *nennā phie-nā dī-lai*, men those came, the men have come; *sei-khe-lain*, he smelt, he kissed; *ba-lain*, he asked (?); *bah bangin dau-da-lain*, thou feast madest.

The suffix of the **Future** is *nie* or *nye*, also written *nyā*. Thus, *nā gū-nie*, I shall strike; *e ná shi-nyā*, him I-strike-will. *Ne* is often used instead, and this form is probably identical with the corresponding form for the present and past times. Thus, *ngah*

sne, i.e. *nā shū-ne*, they will strike. *Bi* may be added; thus, *kha-ne-bi*, I will go; *sip-zeu-sip-zi-ne-bi*, we will be merry and glad, let us make merry.

Another suffix of the future is *ve*; thus, *chha-veh*, I will say; *ba sheue*, i.e. *ba shū-ve*, thou wilt strike. Compare present.

The root alone is also used as an **Imperative**. Thus, *khu-niù dī*, quickly come; *shù me jiù*, firewood some bring; *la*, take. A suffix *e*, *we*, or *bueh* is often added; thus, *zārā dā-we*, rice cook; *age-lao-y-e*, take; *cha-bueh*, eat.

In *gi-gueh*, strike, the root is apparently reduplicated.

A suffix *chhe* occurs in *la-chhe*, take.

A prefix *bi*, *be*, *bū*, or *ve* occurs in several forms; thus, *bi-di-bī*, go; *be-shiù*, strike; *bū-dzū-bī*, die; *ve-tchu*, give. It will be seen that it is sometimes combined with a suffix *bī*. In *nā be-shū-shū-bū*, me strike, this suffix has taken the form *bū*, the preceding *shū* probably corresponding to the reflective particle *shū* in *Daflā* and *Miri*.

A suffix *in* occurs in plural forms such as *leh-in* and *da-in*, put ye.

The root alone is also used as a **Verbal noun**. Thus, *há phurdie lā-le-niù siunī siū di-we*, that axe taking tree to-cut go; *i sùrù lā-le-niù masù biū di-dye*, he gun taking bird to-shoot went.

A suffix *deu* or *due*, probably derived from the verb *deu* or *dau*, to do, is used in the parable in forms such as *sa-deu*, to eat; *rukri-deu*, to tend; *bjiva-deu*, dancing (?); *thu-mah-da-deu*, to feast. It is probably identical with *du* in *thaddu*, food.

A suffix *bu* occurs in forms such as *sibji-de-bu*, to make merry; *che-bue*, to call. *Gi-phi-neh*, to strike, seems to contain another suffix *phi* of the future tense. The same form is also translated 'I may beat' in the list. Mr. Anderson has *nā didjiù dā-phī zū-bā-niù*, I work to-do understand.

Participles.—The relative participle has been mentioned with relative pronouns. *Viddeu*, a cultivator, and *kishi-rakkhru*, a goat-tender, are nouns of agency, and seem to contain a suffix *u*. Another suffix *ba* occurs in *dokhān-ba*, a shopkeeper; compare the Tibetan article *pa*, *ba*.

Adverbial participles are apparently formed by adding *di-neh*; thus, *u-di-neh*, well; *kho-lo-di-neh*, as a servant. The real suffix is probably *neh*, *nyá*, or *nyù*; compare *khu-nyá* or *khu-nyū* quickly. In the Parable we find *khu-tho-neh*, quickly, containing a suffix *tho* which is probably identical with the suffix *dī* in *u-di-neh*, well. Compare *deu* or *dau*, to do.

The suffix *niū* is also used in order to form a conjunctive participle. It has been written in various ways, as *nyù*, *niya*, *neh*, etc. Thus, *nā bazār goyù dī-nyù algù lālien*, I bazaar from going rice brought; *há giù há-e dokhān-ba goyù phū-niù lālien*, that cloth that shopkeeper from buying brought, I bought that cloth from a shopkeeper; *zuiya phu-niya la-rah*, whom-from buying took, from whom did you buy it? *dinneh*, having come out; *zi-niah*, having died.

Le is often prefixed to *niū*; thus, *lā-le-niù*, having taken, with; *gi-le-neh*, having struck; *kha-thi-le-neh*, having gone; *khu-zu-linge*, having arisen.

Leh is sometimes used in the same way; thus, *ma-hou-ze-chi-leh*, having been lost; *khakh-leh*, having gone, again.

Nyū and *le* are probably identical with the Tibetan suffixes *nas* and *lus*.

Other participles are *che-da-re*, having said; *kha-me-bi*, gone; *khā-khu-mc*, having seen; *dī-phī-lī*, having gone, etc.

Many **Compound verbs** occur, but I have not been able to analyse them. *Chi* or *thi* seems to intensify the meaning; thus, *kha-thi-le-neh*, having gone; *ma-hou-ze-chi-leh*, having been lost. It is perhaps, however, only a suffix of the past.

Khu is added in many verbs; thus, *kha-khu*, to go; *kho-khu*, to see; *ma-cha-khu*, did not eat, and so forth. It does not seem to add anything to the meaning.

Mr. Anderson gives *shiü*, i.e. *shü*, to kill, which is a causal of *dzü*, to die. It corresponds to Tibetan causals after the type intransitive initial *g*, causative *kh*.

There is no **Passive voice**. *Nah gi-dah*, i.e. *ná gü-dā*, I am struck, literally means my striking-is; *nah singeh bua*, I shall be struck, seems to be miswritten for *ná shü-ne-üa*, me (he) will-strike. I do not understand *suyā* in *nah gidah suyā*, I was struck. It probably means 'then'; compare *khe-yā*, when?

The **Negative particle** is a prefixed *mā* or *m*; thus, *e ná mā-shü*, him I not struck; *mā-dzi*, gavest-not; *mikzeu*, bad. *N* is substituted for *m* in *nkzeu*, bad; compare Pronunciation.

The **Interrogative particles** are *vo*, *va*, *ba*, or *bha*, and *mā*; thus, *bā lū hān vie-dā-vo*, thy mind what thinking-is? *zuiya phu-niya la-rah*, whom-from being took, from whom did you buy it? *phu-grā adiat ki-nia-ba*, horse old how-much, how old is this horse? *khai ha-da-rin-bha*, that what-is? *lūjū sā-mā*, breakfast ate, have you eaten breakfast? The interrogative particle is often dropped when the sentence contains an interrogative pronoun. Thus, *ba ni-ni han che-ni-a*, thy name what say, what is your name?

The usual **order of words** is subject, object, verb.

[No. I.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

AKA.

(The Rev. Russel Payne, 1900.)

(DARRANG.)

Ni-nā ā sei-ya mu-khu sa kshe. Khe-ri-seu-na sau sei-oh
Man one him-to male child's two. Younger-being son his
 eioi chhuin, 'āu-wā, ba bo-lo-kho no-je (i.e. nā-chhi) bo-dau sei
father-to said, 'father-O, thy goods-of my share that
 no zā.' Taleneh bo-de-lo-kho-de khari-meh-re-ze namkhor-se. Khe-ri-sa-pho
me give.' Then goods divided them-to. Younger-son
 seih bo-lo-kho i la-khe-ri-me-re-de, utka la-khe-ri-le-neh e-ra-geh ne-theu
that goods he gathered, all(?) collected-having far country
 ā-ge kha-thi-le-neh ta-le-neh seiyah nenna mikzeu na bo-se-nāh bā
one-to gone-having then there men bad them joining(?) property(?)
 sai khazin. Ta-le-neh seiyah utka khats-me-re-deh sei ne-thu sei
that squandered. Then there all(?) squandered that country that
 ma-theu-ma-bho di-ne. Sei sa-deu thu-deu ma-theu-ma-bho di-ne. Sei
in-want became. He eat-to drink-to wanting became. That
 gne-theu abrew noko-essa-mi ā-khā-sā du-se la-le-de-bi. Sei bho
country in rich-man one him-with joined. His pigs
 rukri-deu-se khak-din. Sei bho-na thaddu e-ttheu-e-khu sei sa-ngeh
tend-to go-made. He pigs food(?) husks that eat-would
 ta-ha-li-na ma-sak-deh. Seiah itchhe daukhein, sei-oh i-tchin, 'sei-oh ou
but not-ate-even. Then thought made, then he-said, 'there father's(?)
 titu ania chha-due thu-deu annia-du, nah i ma-cha-khu. Ya
servants(?) many eat-to drink-to much-is, I here hunger. Now
 nah āu etthi e-ni-ge kha-ne-bi gna dinna āu-i chha-veh,
I father him-of near go-will I(?) going(?) father-to say-will,
 "āu-ah, nah aioh osra i-vra sei nah nkzeu da-da; nah
"father-O, I father heaven(?) before there I evil did; I
 ba-seu ngah che-bue aiah-nah deu ma-da-phi; noi ba gneu
thy-son me call-to now-as more(?) not-worthy; me thy house
 kho-lo-di-ne la." Se-nah che-da-re ku-zu-linge iy-au itchh-ge khahin.
servant-as keep." Thus saying arising(?) his-father him-of-to went.
 E-ra-geh re-da sei ey-eu i kho-khuin, kho-khu-li-neh nilvo-di-ne,
Far was then his-father him saw, seeing loved,
 nilvo-ve-le-neh lu-khro-neh khu-tho-neh jeh-zeu sei enro iyah
loving pitying quickly ran his neck that-on
 sei-khe-lain. Sei e-sou i chhain, 'āu-āh, ba-theu e-ni-siai nah
smelt (kissed). That his-son him said, 'father-O, thy eye-in I

lāla dahing, iyah ba-seu ngeh chem-jeh ba ne-thi ungo ma-da-ni.
sin did, and thy-son me to-call thou not-proper-is.

Kīna-di-neh aiyeu sapse-khiri-ni che-ne, 'ke de-due seioh-ge
But his-father servants-to said, 'cloths all them-among
 u-phou sei lai-neh seh, ekji-ze sei githleh lehin, eksi
good-more that bringing put-on, his-finger that-on ring put, his-foot
 ge-deh sitha da-in; iyah chha-le-neh thu-le-neh sip-zeu-sip-zi-ne-bi;
on-also shoes put; now eating drinking merry-be-let-us;
 āngāsā seih ze-le-neh, seiyah khak-leh ohhe-neh; sei ma-hou-ze-chi-leh,
child this died-having, now again alive-is; he lost-being,
 chhe-da-bi.' Syah nah sibji-de-bu da-da-bi.
found-again.' Then they to-make-merry began.

Sei e-sou mo-kau-sei pathari geioh kha-khu-da-bi. Sei i
Then his-son elder-that fields from went. Then he
 khaueh gneh e-theu kha-khu-da-bi seioh i sedu bjiva-deu
came house towards went then he music(?) dancing
 di-khu-lei-neh, seioh i sapse-za-ne-na-vi balain, 'khai ha
hearing, then he poor-man (a servant) called, 'this what
 da-rin-bha?' Seioh i du-ge chhe, 'seioh ba seu-na-keu sai
is-being-done?' Then he him-to said, 'there thy brother he
 kha-khu-da-bi, bou i radz-ni zara geuah.' Seioh i lu-chhvi-neh
has-come, thy-father he rejoicing rice gave.' Then he angry-being
 ni-geh ma-kha-meh; sei kho-le-neh eiyeu dinneh kakati-daueh
house-in not-entered; that seeing his-father coming to-enter
 ngeh-sleain. Seioh aiyo-ihi chi-chuin, 'kho-soueh, nah anioah erra
entreated(?). Then his-father-to said, 'look, I many years
 ma-kha-khu-ru reukhin ba nui chera daueh ngeh-sleain, ba anioah
not-departing(?) observed thou me work do entreated(?), thy many
 sidabu-seh bah ukhun ma-zu ma-dai-neh. Tam-deh ba nui
years(?) thy command disobey not-did. Nevertheless thou me
 khisi-sah ā-deh ma-dzi nah ja nai nah subji-khai-neh dākha.
goat-young one-even not-gavest to-make-merry.

Iyah eseu seih kha-khu-neh nu-deh dau-khu-lenge seioh aineah khau,
Now the-son this going done-having then near came,
 bah bangin seseioh-i dau-da-lain.' Seioh i itchhin, 'sau, kseu-deu
thou feast(?) him-for(?) madest.' And he said, 'son, always
 ba nau-thiai ren, na-sam anioah du khai ba-tchi-khoa; iah
thou me-with art, my-property as-much is that thine; now
 ngi-phu thu-mah-da-deu ve-dah. Han-deu? ba-seu zi-niah,
we to-feast proper-is. Why? thy-brother died-having,
 khakh-leh chhe-m-bi; ba la-chhu-m-bi.
again alive-is; thou foundest-again.'

ABOR-MIRI, AND DAFLĀ.

Abor, Miri, and Daflā are Assamese names for a tribe which inhabits the mountains between the Assam Valley and Tibet. Many of them, especially of the Miris, are now settled within British territory, in Lakhimpur, Sibsagar, and Darrang.

The tribe has a strong Mongolian type, especially the Abors, who have only in late time begun to settle within British territory.

The **Abors** occupy the mountains to the north of Sadiya about the Dihang and Dibang rivers. They are apparently a numerous tribe. Mr. Needham remarks that we know of some 20,000, and that we are aware that there are very many more to the north again of those we know of. In British territory there were only some 170 Abors in the Lakhimpur district reported during the preliminary operations of this survey. The corresponding figure at the last Census of 1901 was 357.

The Abors are subdivided into numerous clans or minor tribes. They are at present blockaded by the English, and we have no communication with them.

The Abor dialect is almost identical with Miri. The Pāsī and Mīnyōngs, two other numerous tribes inhabiting the hills on the right bank of the Dihang, also speak the same language. No separate specimens have been given. A list of standard words and phrases in Abor, so far as this dialect differs from Miri, has been kindly prepared by Mr. J. F. Needham and has been printed after the Miri list.

The **Miris** occupy the hills to the west of the Abors and extend to about 94° north latitude. They have also been settled in the Assam Valley for a long time. They were pushed down by the Abors, and these Miris are generally believed to have been slaves to that tribe. In the Assam Valley they were conquered by the Ahoms.

According to Mr. Needham, the Miris who reside on the banks of the Brahmaputra, Dihang, and Dibang rivers, in the neighbourhood of Sadiya, call themselves Mishīng, and are of the Shaiyāng, Oiyān, Chūtiya, Dāmbūk, and Shōmwāng clans, each of which is divided into numerous sub-divisions. *Mi-shīng* means 'a Shing man,' and is identical with *nyī-sing* which name the Daflās use to denote themselves.

The Assamese Miris are now found in Darrang, Nowgong, and, above all, in Sibsagar and Lakhimpur. Their numbers are returned as follows:—

	Census of 1891.	Census of 1901.
Kamrup . . . . .	.....	1
Darrang	2,500	3,471
Nowgong	60	1
Sibsagar	14,100	14,752
Lakhimpur	18,850	22,247
TOTAL	35,510	40,472

In Darrang they are found in the eastern part of the district, in villages on the Bhareli river, and to the east of it. In Sibsagar Miri is spoken in the north-west corner,

opposite Lakhimpur. In Lakhimpur we find the tribe in the north-east corner and on the north bank of the Brahmaputra.

I am indebted to Mr. J. F. Needham for two specimens and a list of standard words and phrases in the dialect spoken by the Shaiyāng clan. With regard to the other clans no specimens have been available. So far as we know, however, all Miris practically speak the same language.

The Daflās occupy the hills to the west of the Miris. Sir William Robinson, in his notes on the Daflās, states that they extend from 92° 50' to about 94° north latitude. They have, in later times, also settled in British territory, in Darrang and Lakhimpur. We find them in the eastern part of the Darrang district, in villages on the Bhareli river, and to the east of it, and in the west of Lakhimpur, on the Darrang border, north of the Brahmaputra.

The numbers of Daflās within British territory at the Census of 1891 were as follows:—

Darrang	200
Lakhimpur	790
	<hr/>
TOTAL	990

The corresponding total at the last Census of 1901 was 805, of whom 403 were enumerated in Darrang and 395 in Lakhimpur.

The Daflās of Lakhimpur call themselves Nyi-sing, *i.e.*, 'Sing-men.' Mr. Robinson states that the Daflās call themselves *Bāngni*. The dialect described by him is, according to Mr. Hamilton, probably that spoken at Helem or Behali, in the Darrang district.

The Daflās are subdivided into numerous clans, and several dialects seem to exist. The western form of speech is apparently widely different from that used in the east, but our information is limited to a few words given by Mr. Hamilton as an appendix to his grammar.

The two specimens of Daflā printed below have been taken from Mr. Hamilton's grammar. The list of words is due to Mr. H. N. Colquhoun, I.C.S., but has been altered so as to agree with the forms given by Mr. Hamilton.

AUTHORITIES—

- BROWN, REV. N.,—*Comparison of Indo-Chinese Languages*. *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. Contains a note on Ābor on p. 1026; vocabularies Ākā, *i.e.*, Daflā, and Ābor on p. 1032.
- DALTON, LIEUT. J. T. E.,—*On the Meris and Abors of Assam*. *Journal of the Asiatic Society of Bengal*, Vol. xiv, Part i, 1845, pp. 426 and ff.
- ROBINSON, WILLIAM,—*Notes on the Languages spoken by the various tribes inhabiting the valley of Assam and its mountain confines*. *Journal of the Asiatic Society of Bengal*, Vol. xviii, Part i, 1849, pp. 183 and ff. Contains a Miri grammar on pp. 224 and ff.; a Miri and Abor vocabulary on pp. 230 and ff. The Abor vocabulary is by the Rev. N. Brown.
- HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier*. *Journal of the Asiatic Society of Bengal*, Vol. xviii, Part ii, 1849, pp. 967 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. ii, London, 1880, pp. 19 and ff. Contains Abor and Miri vocabularies by the Rev. N. Brown.
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- DALTON, EDWARD TUTE,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Account of the Abor Group on pp. 21 and ff.; the Miris on pp. 28 and ff.; the Dophlas on pp. 35 and ff., Vocabularies, Abor (after Brown), Miri (after Robinson), and Dophla (after Robinson) on pp. 73 and ff. The last mentioned vocabulary is essentially the same as the first vocabulary of Angka or Hrusso, reprinted in the same place after Robinson's Assam (1841), p. 339. It is Daflā, and not Aka.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Duffla, Miri, Abor, etc., on pp. 238 and ff. Another Miri list on pp. 221 and ff.
- STACK, E.,—*Report on the Census of Assam for 1881*. Calcutta, 1883. Account of Miris, Daphlās, and Abors on pp. 86 and ff. by E. S.
- NEEDHAM, J. F.,—*Outline Grammar of the Shai'yāng Miri Language as spoken by the Miris of that Clan residing in the neighbourhood of Sadiya. With illustrative sentences, phrase-book and vocabulary*. Shillong, 1886.
- GAIT, E. A.,—*Census of India, 1891. Assam. Vol. I.—Report*. Shillong, 1892. Note on Abor, Miri, and Daflā on pp. 183 and f.; note on the tribes on pp. 221 and f.
- HAMILTON, R. C.,—*An Outline Grammar of the Dafla Language as spoken by the Tribes immediately south of the Apa Tanang Country*. Shillong, 1900.

The dialects spoken by the Miris and the Daflās are so closely connected that they may be considered as one and the same language. I have therefore made a combined sketch of the grammatical features of both, dealing with them in parallel columns where the difference between them is so great that their description cannot be combined without incurring the risk of obscurity. The materials which I have used are as follows:—

The sketch of Miri grammar is based on Mr. Needham's grammar of Shaiyāng Miri. With regard to Daflā, I have analysed the forms occurring in Mr. Hamilton's hand-book so far as I have been able to do so, and based my sketch on this analysis. I have drawn attention to the instances where the Daflā dialect described by Mr. Robinson differs. Mr. Hamilton's Daflā is the dialect spoken beyond British territory to the north of North Lakhimpur town. The dialect described by Mr. Robinson is stated to be spoken in Darrang. For details the student is referred to the grammars just quoted.

Pronunciation.—Miri and Daflā abound in vowels. Thus we find *a*, *e*, *i*, *o*, and *u*, short and long, and besides these *ā*, the sound of *a* in English 'all,' and *ū*, the sound of *ü* in German 'Mühe.' Miri also seems to possess the vowel *ō*, the sound of *ö* in German 'schön,' in the word which Mr. Needham spells *inquā*, what? The sound of *qua* in *inquā*, he says, is almost like that of *qui* in English 'quirk.' I have therefore written *in-kuō*.

There is apparently often an interchange between long and short vowels. Thus, we find Miri *ma-ta* and *mā-tā*, search; *kē-mō*, and *ke-mō*, dark, etc. Mr. Hamilton remarks that the interchange between long and short vowels largely depends on the cadence of the sentence.

The pronunciation of vowels is apparently sometimes, especially in unaccented syllables, rather indistinct, and there are several instances of interchange between different vowels.

Miri:—

A and *e* are interchangeable in unaccented syllables. Thus we find the locative suffix written *ma* and *me*, and the suffix of the ablative is *lok-ka* and *lok-ke*.

Daflā:—

A and *e* are sometimes interchanged. Thus, *sa-ta te-na*, elephant female; *nyemm*, woman, probably from *nyī*, a human being; *dā-dna* and *dā-dne*, is, etc.

A and *ū* both occur in *ā-na* and *ā-nū*, mother.

Ā seems to be interchangeable with *ū* and *á* in the verb substantive, which occurs in the forms *dāk*, *dāng*, *dūng*, *dū*, and *dá*.

The vowels *á* and *ō* are often interchanged; thus, *ā-ká*, and *ā-kō*, a, one; *gág-lā*, calling; *gōk-tō*, called, etc.

Ō is interchangeable with *au* in *ō-ma*, daughter, from *au*, child. *Ū* is substituted for *ō* before *ai* in the suffix *tū-ai*; thus, *kā-tō*, and *kā-tū-ai*, saw.

The diphthong *ui* is sometimes pronounced *uī* and also *ū*; thus, *mui*, *muī*, and *mū*, to wish. It is sometimes replaced by *ū*, thus, *bui*, he; *bū-lū*, they; *mūm-buir* and *muim-buir*, a young woman. *Ui* seems to be substituted for a final *ū* when a vowel follows; thus, *gī-pū*, he will go; *gī-pui-ā*, will he go?

Many of these changes are apparently the result of a kind of *sandhi*. There are also some traces of a kind of 'harmonic sequence.' Thus, the particle *kū* which often occurs after the future suffix *pū* is probably identical with the affirmative particle *kū*. Instances are *bū-lū nōm pā-pū-kū*, they you strike-will; *bet-pū-kū*, it will break. Compare *bui gī-kāng-kū*, he has departed.

A short vowel in an unaccented syllable is sometimes dropped; thus, *kā-pī'-kā-n ngá-lū-ka ē-kūm-lā*, what-is our house-in? *bui kā-pū ī'-tō-n*, he how did? how did he do it? In these instances the interrogative particle *na* has been abbreviated to *n*. The accent rests on the penultimate, or, if the interrogative particle be reckoned as a syllable, on the antepenultimate. Compare the accent in *ná-ka ā-mik da kā-pī-kā'-na*, your eyes they what-is? what is the matter with your eyes? *ná kā-pī-lā ī-tō'-na*, you why did? why did you do it? In the last two instances the accent

Ā, *ū*, and *ū* all occur in the verb *ū*, to go; thus, *ā-tla*, coming; *ū-nna*, went; *ū-lyām*, on coming.

Ā and *o* are often interchanged; thus *hā-b* and *ho-b*, for; *hákka* and *hokka*, from, etc.

Ui and *o* are sometimes interchanged; thus, *bor*, younger brother; *buir-ma*, younger sister.

In many cases there seems to be a kind of assimilation between the vowels of neighbouring syllables. Thus, *le-kin*, time-one; *lī-nyi*, times-two; *lū-ūm*, times-three, etc. The *ū* in *ū-lyām*, going, from *ū-dba*, to go, is perhaps due to such an assimilation. It may, however, be due to a contraction of *ū* and *i*, an *i* being usually prefixed to *ly*.

Short final vowels are often dropped. Thus the final *a* in the male suffix *ba* and the female suffix *na*. Compare *ī-kī kī-b*, dog male; *ī-kī kī-n*, a bitch; but *sa-ta ta-ba*, a he elephant; *sa-ta ten-na*, a she elephant. Other instances of dropping of the final vowel are *mū-g* and *mū-ga*, his; *ngá-l* and *ngá-lu*, we, etc. Even long vowels are often dropped; thus, *kū* and *k*, again; *ezzī* and *ezz*, cloth, etc.

rests on the syllable immediately preceding *na*, and *a* is not dropped.

The *e* of the accusative suffix *em* is often dropped when added to a pronoun ending in a vowel. Thus, *bui-m*, him; *bū-lū-m*, them; *sim*, this; *dem*, that, etc. The form *dem* is probably formed from a theme *dē* which occurs in *dē-pī-iā*, therefore, etc., and not directly from *da*, that.

In other cases the hiatus remains; thus, *ā-bū-em*, the father; *mī-ma-em*, a woman, etc. In *le-m-ūm-kā*, three times, a euphonic *m* is inserted between the two vowels.

Final consonants are sometimes silent; thus, *ōid*, high; *ōi-yā*, higher; *gād* and *gá*, disinclined; *sīt* and *sī*, die; *māk-bō*, brother-in-law; *mā-mō*, sister-in-law. Final *ng* has apparently a rather faint sound and is often dropped; thus, *dá-lūng* and *dá-lū*, village; *āng* and *ā*, come, etc. It is apparently freely added after a final long vowel; thus, *jūtāng*, shoe, from Hindī *jūtā*; *rūng* and *rū*, very; *pāng-ne*, female slave, but *pāk-bō*, male slave; *dū-tāk*, a year, but *tāng-nyī-kā*, two years, etc. In the two last instances *pāng-ne* and *tāng-nyī-kā*, *ng* is perhaps directly derived from *k* before the following *n*, and not merely added after the dropping of *k*.

Hard and soft consonants are sometimes interchanged; thus, *gāg-mō-to-kā*, let him catch, from *gāk*, to catch; *gāg-lā*, calling, from *gāk*, to call; *dāg-ai*, was, from *dāk*, to be; *āb-dā-dem*, shooting, from *āp*, to shoot; *po-rōk rōk-pā*, fowl male, a male fowl, but *shā-ben ben-bā*, a he-goat. In such cases the interchange between hard and soft consonants is due to a kind of assimilation to the surrounding sounds.

L and *n* are sometimes interchanged; thus, *em-nā*, saying; *lāng-kūm-lā*, gathering. The suffixes *lā* and *nā* in these instances apparently correspond to Tibetan *las*, *nas*, respectively.

The *a* of the accusative suffix *am* is usually dropped when added to pronouns ending in a vowel. Thus, *hām*, that; *ngām*, me, etc. Compare *bor-am*, the younger brother; *nyī-am*, the man, etc.

The consonants seem to be distinctly sounded. In comparing Mr. Robinson's Daflā with that described by Mr. Hamilton, it will, however, be seen that a final consonant has sometimes been dropped. Thus, Hamilton *ā-lā*, Robinson *lāk*, hand; Hamilton *a-nyī*, Robinson *nyūk*, eye; Hamilton *ā*, Robinson *āng*, go, etc.

The consonant *h* in Mr. Hamilton's grammar is apparently often very indistinctly sounded. Thus, the suffix of the locative is given as *há*, but is probably *á*; compare *au-w-á*, top-on. The suffix of the nominative is usually *a*, but is also often written *ha*; the numeral 'three' occurs as *hom-gá* and *om-gá*, etc.

Hard and soft consonants are sometimes interchanged; thus, *i-kī kī-b*, dog male; *porá ro-p*, fowl male; *jem-pl* and *chem-pl*, forty, etc.

N and *m* are occasionally interchanged; thus, *chen-dna*, he knows; *chem-mā*, he does not know. There seems to be, in such cases, a kind of assimilation. Daflā *n* often corresponds to Miri *m*; thus, Daflā *nyī*, Miri *ā-mī*, man, etc.

L and *n* are occasionally interchanged; thus, *mū-lā*, thinking; *ū-k-na*, coming back. Compare however the Tibetan suffixes *las* and *nas*.

B is substituted for *v* in *bē-lāb-dūng*, it is slippery, from *bē-lāv*, slippery; *tāt-beg*, hear-can, from *veg*, can, etc. The preceding or following sound is in both cases a surd consonant.

L, *m*, and *n* are often doubled. Thus, *nū-lā-ella*, taking away; *nyemm*, i.e. *nyī-ma*, a woman; *āp-denna*, i.e. *āp*, *de*, and the suffix *na*, etc.

Ly has apparently a sound corresponding to that of *ll* in French 'ailleurs.' This sound is often written *ily* by Mr. Hamilton. Thus, *nā ūmmā*, thou wentest-not, but *nā ūmmai-lyē*, didst thou not go? *kā-ilyā-tā*, tend; *ūlyām*, i.e. perhaps *ū-ilyām*, coming, etc.

The accent usually rests on the penultimate. There are, however, several exceptions. For details the student is referred to the grammars of Messrs. Needham and Hamilton. There is apparently much more change in the accentuation in Daflā than in Miri.

Tones.—Miri is said to abound in tones, but no attempt has ever been made to describe them. We have no information about tones in Daflā.

Prefixes.—Most Miri words consist of two or more syllables. Monosyllables such as *ī*, a bow; *kō*, a child; *yā*, a night, are comparatively rare. In Daflā monosyllabic words are much more common, though they, in some cases, are only apparently monosyllables, a final vowel having been dropped, as in *āb* from *ā-bo*, a father. Miri and Daflā agree in using otiose prefixes. The most common prefix of this kind seems to be *a* or *ā*, used before nouns and adjectives. Thus, Miri *ā-bū*, father; *ā-nū*, mother; *ā-lāk*, hand; *ā-ki*, belly; *ā-sī*, water; *ā-pui*, all; *ā-nū*, new; *ā-nin*, near, etc.; Daflā *ā-bo*, father; *ā-na*, mother; *ā-lā*, hand; *aiyē*, belly; *āssā*, long; *a-nū*, quick. This prefix is connected with the Burmese prefix *a* which is used in the formation of nouns and adjectives, and with the Tibetan prefix *a* in words such as *a-ma*, mother; *a-phyi*, grandmother; *a-thō-ba*, beautiful, etc. We may compare the prefix *a* in the Kuki and Nāgā languages and perhaps the demonstrative pronoun *a* in many Tibeto-Burman languages.

The same, or a similar, prefix also occurs in the forms *ē*, *ī*, *o*, and *ū* or *ü*.

Ē or *e* occurs in Miri *ē-ngá*, fish; *ē-kī*, dog; *ē-kūm*, house; *ē-pūk*, arrow, etc.; Daflā *e-hi*, tooth; *e-yin*, potato; *e-zzī*, cloth, etc.

I or *i* is apparently identical with *e*. Thus, Daflā *ī-kī*, dog; *illyi*, pig; *isshi*, water, etc. I have not found any certain instances in Miri.

O is also apparently peculiar to Daflā; thus, *oppo*, Miri *ā-pōng*, liquor; *oppū*, Miri *ā-pūn*, flower; *ō-pū*, Miri *ē-pūk*, arrow, etc.

U and *ū* occur in words such as Miri *ū-mū*, fire; Daflā *ū-m* or *ü-m*, fire; *üttü*, bread; *ūssü*, firewood, etc.

In most of these cases the prefix is probably the same, the different forms being due to a kind of harmonic sequence.

A prefix *kē* or *kā* is apparently used before adjectives. Thus, Miri *kē-mō*, dark; *kē-nō*, hungry; *kē-shā*, like; Daflā *kā-n*, dark; *kāch*, dirty; *kā-nā*, hungry, etc. A corresponding prefix *ka* or *ga* is used in Kachin, Nāgā, Bodo, and some Kuki-Chin languages.

Several other prefixes probably exist. Thus we find a prefix beginning with *b* in Miri adjectives such as *bā-tē*, great; *bā-jē*, many; *bā-dong*, long; *bē-lāv*, slippery, etc. A prefix *mē* apparently occurs in Miri *mē-lām*, last, compare *lām-kū*, back, etc. In most

cases, however, we are not as yet able to decide whether a word contains an otiose prefix or not.

The otiose prefixes are usually dropped in words which form the first part of a compound. Thus, Miri *ā-mīk*, eye; *mīk-shāp*, eye-lash; Daflā *a-nyi*, eye; *nyi-sāmam*, eyebrow, etc.

Articles.—There are no articles. The numeral 'one' is often used as an indefinite article. Thus, Miri *ā-mī ā-ká*, a man; Daflā *beny ākkin-gá*, a stick; *nyi ākk*, a man. Very often the particles *ká* (Miri) and *gá* (Daflā) are used alone. Thus, Miri *ā-mī-ká*, Daflā *nyi-gá*, a man. *Ká* and *gá* are probably identical with the so-called Tibetan article *ka*, *kha*, or *ga*. The Burmese generic suffix *a-khu*, which is added to numerals when no special suffix is required, might perhaps also be compared.

Relative clauses and demonstrative pronouns are used in order to convey the idea of definiteness.

Nouns.—Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is distinguished by using different words or by adding suffixes. The usual suffixes are *bō*, male, and *mō*, *ma* and *ne*, female, in Miri, and *pa* or *ba*, male, and *ma* and *na*, female, in Daflā.

Miri :

Another male suffix *lvong* or *lōng* seems to occur in Miri *mī-lvong* or *mī-lōng*, a male human being. Thus, *ā-bū*,¹ father, *ā-nū*, mother; *tā-tō*, grandfather; *yai-ō*, grandmother; *mī-lvong*, man; *mī-ma*, woman; *pāk-bō*, a male slave; *pāng-ne*, a female slave; *māk-bō*, a brother-in-law; *mā-mō*, a sister-in-law. *Mī-lōng*, man, and *mī-ma*, woman, are also used in order to distinguish gender; thus, *kō mī-lōng*, child male, son; *kō mī-ma*, daughter.

Daflā :

Another male suffix *gā* seems to occur in Daflā *nye-gā*, a male human being.

Thus, *ā-bo*, father; *ā-mā* and *ā-na*, mother; *āttā*, grandfather; *ai*, grandmother; *nye-gā*, man; *nyemm*, woman; *nyerrā*, a slave; *pā-n*, a female slave; *tūm-ba*, a bachelor, etc. *Nye-gā*, man, and *nyemm*, woman, are also used in order to distinguish gender; thus, *kā nye-gā* or *nye-gā kā*, son; *kā nyemm* or *nyemm kā*, a daughter; *nyi nye-gā*, a man; *nyi nyemm*, a woman. The two last instances show that *nye-gā* and *nye-mā* are compounds consisting of *nyi* and the suffixes *gā* and *ma* respectively.

The gender of animals is distinguished by means of suffixes, before which the noun or its last syllable is repeated. The repetition of the noun must be compared with the use of generic prefixes with numerals. The prefixed syllable is the essential part of the noun.

Miri :

The usual suffixes are *bā*, *rā*, and *tūm*, male, and *na*, female. *Bā* and *na* are also suffixed as a kind of male and female

Daflā :

The usual suffixes are *ba* or *pa*, and *gā*, male, and *na*, female. *Nye-gā*, man, and *nyemm*, woman, are said to be used to

¹ The usual forms for 'father' and 'mother' in Miri are *bā-bū*, father, and *nā-nū*, mother. The forms *ā-bū* and *ā-nū* are used when outsiders ask questions about one's father or mother. The distinction between the two forms is not, however, quite clear. In the parole *ā-bū*, father is used in the first sentence, while afterwards only the form *bā-bū* occurs.

adjective. In this case they are preceded by the prefix *ā*, and followed by *kā*. Thus, *ē-kī kī-bā*, a dog; *ē-kī kī-na*, a bitch; *sī-tūm tūm-rā*, a male bear; *sī-tūm tūm-na*, a female bear; *men-jāk jāk-tūm*, a he-buffalo; *men-jāk jāng-na*, a she-buffalo; *gōrū ā-bā-kā*, a bull; *gōrū ā-na-kā*, a cow.

distinguish the gender of animals as well as of human beings. Thus, *ī-kī kī-b*, a dog; *ī-kī kī-n*, a bitch; *sī-bin bīm-pa*, a he-goat; *sī-bin bīn-na*, a she-goat; *sebbī begga*, a he-monkey; *sebbī be-n*, a female monkey; *ī-kī nye-gā*, a dog; *ī-kī nyem-ma*, a bitch.

Mr. Hamilton mentions some cases in which the last syllable of the noun is slightly altered before the suffix. Thus, *sa ha-b*, a bull; *sa ha-n*, a cow. Mr. Robinson gives *sū-bō*, a bull, and *sū-ne*, a cow. The base is *sa*.

Number.—When it is necessary to denote the number of a noun, and no numeral is added, some word meaning 'many,' 'all,' and so on, is added. The usual word in Miri is *ki-ding*. In Daflā we find words such as *tūllūē*, *malūhēr*, *mullūēr*, *at-chamma*, *e-dē*, etc., all meaning 'many,' 'all.' Mr. Robinson gives *pāng*, all, and *ā-rok*, many. Thus, Miri *ā-mī ki-ding*, men; Daflā *nyī tūllūē*, men; *sī-bin e-dē*, goats, etc.

Case.—The various functions which a noun performs in a sentence are usually indicated by means of postpositions.

The nominative does not take any suffix. Thus, Miri *pāk-bō lū-tō*, the slave said; Daflā *mem e-yin ha-b lyī-dna*, the-root potato like is, the root is like a potato. A particle *a* is often added. Thus, Miri *ē-kī-a ngōm rek-tō*, dog me bit, a dog bit me; Daflā *ngā-īu nyī-sing-a há ū-t-mā*, we Daflās there go-not, we Daflās do not go there. In Daflā *e* is sometimes used instead; thus, *nyī-e ū-lyām*, a-man coming, when a man comes.

The suffix *a* is sometimes added to a noun or adjective as a kind of copula or verb substantive. Thus, Miri *sī ngā-ka bā-bū-ka ē-kūm-a*, this my father's house-is, this is my father's house; Daflā *sī ngām abbui-yā-a*, this me-concerning old-more-is, he is older than I. *A* is probably originally a verb substantive or a demonstrative pronoun. It is never used when a demonstrative pronoun is added. Thus, Miri *gāsōr da*, cloth that; Daflā *ainyā-yā ha*, younger that, the younger.

The nominative is the case of the subject. There is apparently no difference whether the verb is transitive or intransitive.

The accusative is the case of the object. It is often, especially in the case of inanimate nouns, formed without any suffix. Thus, Miri *ngā nā-nū-ma gā-sōr-kā bī-tō*, I mother-to cloth-a gave, I gave a cloth to my mother; Daflā *ūm pār-tā*, fire light, light a fire. The usual suffix is *em* in Miri and *am* in Daflā. It is used to denote not only the direct object, but also the indirect one with verbs meaning 'to give,' 'to say,' and so on. Thus, Miri *ngā-ka āttār kō-sāg-em bī-kā*, my property-of share give, give me my share of the property; *bui-ka ā-bū-em lū-tō*, his father-to (he) said; *porōk au-em ām-buin bī-lāng-kā*, fowl young-to rice give, give the chickens some rice; Daflā *tab-a nyī-am che-lyām*, snake man biting, if a snake bites a man; *ngā āmmām ezz jī-nma*, I mother-to cloth gave. The suffix *am* or *em* should probably be compared with the *m* which is added to the articles *re* and *mo* in Róng in order to form an accusative. It is also used to denote time and circumstances. Thus, Miri *nī-tōm mō-ām-mā tā-kām-em dū-pū*, singing done-

all-not whole-time stay will, I will stay until the singing is finished. Compare the use of this suffix in the formation of adverbial participles.

Miri :

The usual suffix of the dative is *ma* or *me*. Thus, *Dumai-ma bi-to-kā*, Dumai-to give; *ngá Ishar-me pāp i-tō*, I God-to sin did. Compare Burmese *mhā*, in, at, in presence of, concerning.

The genitive is often expressed by putting the governed before the governing noun, without any suffix. Thus, *Miri dá-lūng ā-mī*, village-of men, the men of the village; *ā-dī taiō-lā*, hill-of top-on, on the top of the hill; *Daflā nyī ūi*, man's blood; *sa-ta ā-lā*, an elephant's leg. A suffix *ka* in *Miri*, and *ka* or *ga* in *Daflā* is often added, especially in the case of the possessive genitive. Thus, *Miri ngá Dumai-ka au-a*, I Dumai's son-am; *Daflā ngá-ka ā-bo-ka* (or *āb-ga*) *nām*, my father's house. Compare *Kanāshī* and *Sunwār kā*, *Yūkhā gā*, Tibetan *kyi*, Meithei *gi*, Empō *gu*, etc. This postposition has originally a genitive and ablative force. Compare Burmese *ka*, from.

Miri :

The suffix of the locative is *lá* or *lō*; thus, *dá-nyī-lá ma-to-kā*, sun-in put, put it in the sun; *bui ē-kūm-lá dūng*, he house-in is; *shorī-lá rin-to-kā*, ropes-in bind, bind him with ropes. Compare the Tibetan dative suffix *la* which denotes the relation of space in the widest sense. Another suffix *ā* occurs in *sā-pū*, here, etc.

The ablative is formed by adding *k*, *k-ka*, and *k-ke* to the locative suffix *lō*. The genitive suffix *ka* often precedes the ablative suffix. Thus, *ē-kūm-lok*, house from; *Dumai-ka lok-ka*, from Dumai; *nā-ka nā-na-ka lok*, our mother from. *K* and *k-ka* in *lok* and *lokka* are identical with the genitive suffix. The use of the genitive before *lok(-ka)* shows that the locative suffix *lá* is originally a noun in the locative; compare *nā ngá-ka lá ā-gin-pū dūng*, thou mine in always art, thou art always with me.

The vocative is like the nominative. Thus, *bā-bū*, O father; *au-a*, O son.

Other relations are indicated by means of postpositions. Such are *ā-rā-lā*, inside, within; *kē-ēg-lā*, between, under; *rā-dā-lā*, among; *taiō-lā*, on the top of; *kē-rā-pū*, before; *mē-lām-pū*, behind, etc.

Daflā :

The usual suffix of the dative is *pa* or *ba*, to. Thus, *ngā-p jibba*, me-to give; *ngá Sāgā-ba jīt-namma*, I Sāgā-to gave.

Daflā :

The suffixes of the locative are *á* and *lá*. Thus, *au-w-á*, top-on; *ūllū-á*, on the rock; *āl-lá*, in a day. Usually, however, *sá* and *há*, the locatives of the demonstrative pronouns *sī*, this, and *ha*, that, are added. Thus, *zilla sá*, station this-in, in the station; *ā-lā há*, hand that-on, on the hand.

The ablative is formed by adding *k* or *kha* to the locative. Thus, *au okka*, top from; *ūi mnāk lāk*, ghost's country from, from the dead; *nanga sākka*, village this-from, from the village; *darāb hokka*, property that-from, from the property.

The vocative is like the nominative. A particle *ā* is, however, sometimes added; thus, *āb-ā*, O father.

Other relations are indicated by means of postpositions. Such are *a-rū-há*, inside; *ā-gūm-há* and *dāk-há*, near; *ba*, to; *ka-tā-ba*, on account of; *ká-ku-á*, behind; *lag-ba* and *lag-há*, with; *lepā-há*, among, etc.

Adjectives.—There is no real difference between adjectives and verbs. When used in order to qualify a noun, the adjectives take the form of relative participles, the suffix *na* being added. Another suffix *bá* or *pá*, corresponding to the Tibetan article *pa*, is often added in Daflā. Sometimes, however, no suffix is used. Adjectives sometimes precede and sometimes follow the noun they qualify. Thus, Miri *ai-na mī-ma*, a good woman; *mī-lcong ai-na-ká*, a good man; Daflā *nyī āl-na*, a good man; *nā āsso-bá*, a long boat; *ā-dá gūdā*, far country, a distant country.

The suffix of the comparative is *yā*, and the compared noun precedes in the accusative. A particle *pūnam*, than, is inserted between the compared noun and the comparative in Miri. Thus, Miri *ngá-ka gā-sōr ná-k gā-sōr-em pū-nam ai-yā-dāk*, my cloth thy cloth than good-more-is; *ná-k-em pū-nam bá-tē-yā-dá*, thine than large-more-is, it is too large for thee; Daflā *mui-ga bor ha mui-ga buir-ma hām auá-yā-dna*, his brother he his sister her-than tall-more-is, his brother is taller than his sister.

In Miri *bui-ka buirá bui-ka buir-ma lok-ke bá-tē-dek*, his brother his sister from tall-more, his brother is taller than his sister, we have another suffix *dek*, apparently corresponding to Burmese *a-thak*, and to *tak* in some Kuki-Chin languages.

The superlative is expressed by comparing with 'all.'

Miri:

Ā-pui-lok, all from, or *ā-pui-lok-em pū-nam*, all-from-considering than, is prefixed to the comparative. Thus, *ā-pui-lok ai-yā*, all-from good-more, best; *ná-ka gā-sōr ā-pui-lok-em ai-dá*, thy cloth all-from good-is; *Dū-pū-rī-ka ken-tū ā-pui-lok-em pūnam kām-kām-yā*, Dūpūri's earrings all-from pretty-pretty-more, Dūpūri's earrings are the prettiest.

Adverbs are formed by adding the suffix *pū* in Miri and *ba* in Daflā. Thus, Miri *ai-pū*, well; *ai-mā-pū*, badly; *bá-jē-pū*, highly; *sīmāt-pū*, foolishly; Daflā *āl-ba*, well; *a-nū-ba*, quickly; *ha-b*, thus; *hog-ba*, why? etc.

Numerals.—The numerals are given in the lists of words. They follow the noun they qualify. The suffix *ká* (Miri) or *gá* (Daflā) is usually added to the numerals. Compare the Indefinite article. The first six numerals are preceded by the prefix *ā*.

The form *ā-tēr-ká*, one, in Miri is only used as a numeral, and not as an indefinite article. Compare Burmese *tach*, pronounced *tít*, one. The *r* in *ā-tēr-ká* may be compared with the *r* in Miri *ē-ek er-bá*, pig male.

'Four' is *pī* in Miri and *pli* or *pl* in Daflā. Compare *pa-li* in Lushēi and connected languages.

'Six' is *keng* and *kī* in Miri, *kr* in Daflā. Compare Burmese *khrok*, pronounced *khyauk*. Mr. Robinson gives the Daflā form *ākple*.

The numerals 'seven,' 'eight,' and 'nine' are compounds, and the prefix *ā* is not used before them. Compare the dropping of prefixes in compound nouns.

'Seven' is *kī-nit* in Miri, and *kannī* in Daflā. Mr. Robinson gives *kānag*. The word seems to mean 'two more than the hand.' Compare Bunán *nyizhi*, Bārā *sni*, etc.

'Eight' is *pī-nyī* in Miri, and *plī-n* in Daflā. Mr. Robinson has *plag-nag*. The word means 'four times two.'

Miri *ká-nāng*, Daflā *kyā* (Robinson *kā-yō*), nine, must be compared with Tibetan *gu*, Burmese *ko*.

The numerals 11 to 19, 21 to 29, etc., are formed by inserting Miri *lāng*; Daflā *la*, and, between 'ten,' 'twenty,' etc., and the numerals 'one,' 'two,' etc.

The higher numerals are formed by suffixing the multiplier to the numeral 'ten.' Thus, Miri *ē-ing ā-ūm-ká*, tens three, thirty. In Daflā the ordinary word for 'ten' is not used in this way but a word *chom*, corresponding to *shom* in Lushēi and connected languages. Thus, *chom-um-ká*, thirty; *jem-pl-ká*, forty, etc. Daflā *nyi-krū*, twenty, is formed by *prefixing* the multiplier to another word for 'ten.' *Krū* must be compared with Angāmi *kerr*, ten.

The numerals are usually preceded by generic prefixes. These are often words with a meaning of their own. Thus, in Miri *ā-pui pui-keng-gá*, Daflā *pūp pū-kr-gá*, eggs six, the prefixes *pui* and *pū* are simply shortened forms of the words for 'egg.' In other cases the generic prefixes have apparently now lost their meaning. They are never used before the numerals 'seven,' 'eight,' and 'nine' in Miri. The prefix *ā* is often used instead both in Miri and Daflā.

Such prefixes are:—

Miri:

bār, for rupees; *bōr*, for flat things; *dōr*, for animals; *kōng*, for houses; *pīr*, for birds; *pōm*, for villages; *pui*, for round things, eggs, months, etc. Thus, *porok pīr-pī-ká*, fowls four; *gā-sōr bōr-ūm-ká*, three cloths, etc.

Daflā:

bār, for money, months, etc.; *bor*, for leaves of trees; *dor*, for animals; *nām*, for houses; *pom*, for villages; *pū*, for eggs, etc. Thus, *bol bar-g-ba*, month one-about; *nangū pom-pla-gá*, four villages, etc.

Pronouns.—The following are the personal pronouns:—

Miri:

ngá, I.
ngōm, me.
ngá-ka, my, mine.
ngá-lū, we.
ná, thou.
nōm, thee.
ná-ka, thy, thine.
ná-lū, you.
bui, he, she.
bui-m, him, her.
bui-ka, his, her, hers.
bū-lū, they.

Daflā:

ngá, I.
ngām, me.
ngá, ngá-ka, my, mine.
ngá-lu, we.
ná, thou.
nām, thee.
ná, ná-ka, thy, thine.
ná-lu, you.
ma, he, she.
mām, him, her.
mui-ga, mū-ga, his, her, hers.
būllu, they.

Reflexive pronouns are:—

Miri:

Ai-yū, self; accusative *ai-yūm*, genitive *aikā*. The particles *shū* and *muin-*

Daflā:

Atte, self, is only used in the accusative. The particle *sū* or *shū* gives a reflexive

shū give a reflexive force to the verb. Thus, *ná-lū kā-pī-lā gē-muin-shū-dū-na*, you why quarrelling-with-each-other-are? Compare the reflexive particle *che* in Mikir, *s* in Bāhing, etc.

The Demonstrative pronouns are:—

Miri:

sī and *sī-da*, this; *da* and *a-da*, that; *a-la*, that person or thing in sight but not near. *Sī* and *da* are inflected by adding the ordinary suffixes. Thus, accusative *sīm* and *dem*; genitive *sá-ka* and *da-ka*; ablative *sá-k* and *dak*.

A in *a-da* and *a-la* is apparently an independent pronoun. Compare *a-lá*, that-in, there; *a-lokka*, therefrom. A corresponding pronoun *a* occurs in many other connected dialects.

Da is often added to a noun as a kind of definite article; thus, *gā-sōr dem ngōm bī-kā*, cloth that me-to give, give me the cloth.

Ta and *ba* are demonstrative bases common to Miri and Daflā. They are only found in the locative. Thus, Miri *ta-lá*, Daflā *tā-lá*, there, up stream; Miri *ba-lá*, Daflā *bā-lá*, there, downstream. Daflā, and perhaps also Miri, apparently also possess a demonstrative pronoun *ka*, that; thus, *ngā ū-dna-k ha-la*, 'I am-come' that (*k*) saying, saying that he has come; *kā-ilyā-tá ka ha-l*, 'tend' that saying, saying that he should tend. Compare Adverbial participles.

There are no relative pronouns. Relative participles are used instead, and a demonstrative pronoun is often added as a kind of correlative. The usual suffix of the relative participle is *na*. Thus, Miri *ngōm sīm gā-sōr sīm bī-na ā-mī da sī-kāng*, me-to this cloth this giving man that dead-is, the man who gave me this cloth is dead; Daflā *ká bī-na nyemm*, child bearing woman, a woman who has borne a child. The suffix *nām* forms verbal nouns which are used as relative participles, in most cases with a passive meaning. Thus Miri *ngá-ka Dhanirām-lokke rēnām gōrū da yōk-kai*, my Dhanirām-from buying cow that lost-was, the cow which I bought from Dhanirām was lost; Daflā *oml āb-nām nyī*, poison striking man, a man who has been touched by poison; *mōbū āb-nām nyī hē sī*, gun firing man that this, this is the man who fired the gun.

Instances such as Miri *Dhanirām-ka lū-dá long-á-dem*, Dhanirām's said-being day-on, on the day which Dhanirām mentions, where the verb substantive *dá* is used as a relative participle, make it probable that the suffix *na* is also originally a verb substantive.

We often also find relative clauses rendered by means of two co-ordinate sentences, after the pattern: 'I saw a man, he is here.'

force to the verb. Thus, *ī-kī che-ā-sū-denna*, dogs biting-one-another-are, the dogs are fighting.

Daflā:

sī, this; *ha*, that; *ā-lá*, that person or thing in sight but not near.

Sī and *ha* take the forms of *sá* and *há*, respectively, when prefixed to a noun, to a postposition, or to a suffix beginning with a consonant. Thus, genitive *sá* and *sá-ka*, *há* and *há-ka*; but accusative *sām* and *hām*. Mr. Robinson gives the forms *sā* and *chō*, this, and *āō-nā*, that. Instances of the use of these pronouns are: *sá nyemm sī*, this woman this; *há nyī ha*, that man that; *há gūdā há*, that country that-in. The nominative of *ha* is *ha* and *hē*. *Ha* is very commonly added to nouns as a kind of definite article. Thus, *ká ha*, son that, the son.

The interrogative pronouns are :—

Miri :

sē-kō, who? *in-kwō* and *in-ká*, what? *kā-pī*, what? what matter? *a-dit-kā*, how much? how many? *kā-pū*, how? *kā-pī-lā*, why?

The indefinite particles *dī* and *tē* make interrogative pronouns indefinite. Thus, *sē-kō-dī*, somebody; *sē-kō-tē kā-mā*, anybody exists-not, nobody.

Verbs.—Verbs do not vary for gender, number, or person. The different tenses are formed by adding suffixes.

The usual verb substantive is *dūng* in Miri and *dōng* or *dá* in Daflā. It probably corresponds to Tibetan 'a-dug-pa, to be, to exist, Mikir *do*, to stay, to abide, etc. This verb is commonly added to other verbs as a kind of auxiliary. Compare the corresponding use of 'a-dug-pa in Tibetan. Other forms of the verb substantive will be mentioned below.

Miri :

The verb *dūng*, to be, occurs in several slightly different forms such as *dūng*, *dū*, *dá*, *dāk*, *dā*, *dāng*. It is possible that two different roots are contained in these forms. They are, however, used promiscuously.

The forms *dūng*, *dāk*, etc., are used for the present, and sometimes also for the past time. Thus, *ngá dūng* or *dāk*, I am; *ā-mī-a gī-ā-dāk*, a man has come.

The past tense is usually formed by adding the suffix *ai*, probably another form of the verb substantive. Compare *ai* in Kachin, and *ē* in some Kuki-Chin and Nāgā languages. Thus, *ngá dūng-ai* or *dāg-ai*, I was.

The nominative suffix *a* seems to belong to the same root. Compare *ngá buim kā-ling-a*, I him to-see-wishing am, I wish to see him.

The **Present tense** is formed by adding the verb substantive to the root. Thus, Miri *ngá kā-dūng* or *kā-dá*, I see; *ngá-lū tū-dá*, we drink; Daflā *ngá kā-pā-dá*, I happen to see; *ngá ā-lā achi-dá*, my leg sore-is.

Miri :

The form *dū* is often used before the particle *dī* denoting vague probability.

Daflā :

hī, who? *hogo*, what? *hogad-gá*, how much? how many? *hogahab*, how? *hog-ba*, why?

The indefinite particles *jā* and *gá* make interrogative pronouns indefinite. Thus, *hog-gá*, something; *hog-jā*, anything, etc.

Daflā :

The form *dōng*, to be, is given by Mr. Robinson. Mr. Hamilton gives *dá*, which is often abbreviated to *da* and *d*. The present tense is *dá-dá* or *dá-d-na*, the latter form containing the abbreviated verb *d*, and the suffix *na*, probably another verb substantive. Mr. Robinson gives *dōng-pā* in the present and *dōng-ponā* in the past. *Dá* is, in other respects, conjugated as an ordinary verb.

The nominative suffix *a* seems to be another verb substantive. Thus, *sī ngām bor-iyā-a*, he me-than young-more-is, he is younger than I. Compare nominative, above.

Daflā :

The usual suffix of the present tense is *na* or *nē*, probably a verb substantive.

Thus, *pō-dōng ō-dū-dī*, rain falling-is-possibly, can it be raining?

Compare Rengmā Nāgā *lē* or *nē*, Semā *lā*, etc. The suffix of the relative participle is perhaps identical. *D*, the shortest form of the verb *dá*, is usually prefixed to *na* and *nē*. *Denna* is often substituted for *dna*. The *e* in *denna* can be considered as a kind of svarabhakti. Thus, *ngá-lū ū-l-nē*, we go; *ngá dá-dna* or *dá-dnē*, I am; *Aiāng-a chen-dna*, the Abors know; *ngá-lu ōpū-há oml āp-denua*, we arrows-in poison put, we poison our arrows.

Past time.—The suffixes used in Miri and Daflā differ widely. Only one suffix seems to be common to both, Miri *tō*, and Daflā *t*. Compare Mikir *tāng*, to finish, the suffix *tā* in many Kuki-Chin languages, etc.

Miri:

The present tense is sometimes used to denote the past. Thus, *Dhonirām-ka buir-ma gīdūng*, Dhanirām's sister came.

The usual suffix of the past time is *tō*. The suffix *ai* is often added, and *tō* is then changed to *tū*. Thus, *bui lū-tō*, he said; *ngá dá-tū-ai*, I ate.

The suffix *kā* or *kāng*, usually denotes a distant past, but is also used in the same way as *tō*. Thus, *yōk-kāng*, it is lost; *ā-sī-lá ō-lek-kāng*, water-in fallen-has, it has fallen into the water.

The suffix *ai* seems to be added to *kā* in *gōrū yōk-kai*, the cow was lost.

The suffix *kū* which is often added, is merely an assertive particle. Thus, *bui gī-kāng-kū*, he has departed. Compare *ngá ā-mī-ká kā-tū-ai sī-da-kū*, I man-a saw this-indeed, this is the man I saw.

Daflā:

The suffix *t*, mentioned above, is often inserted before the various suffixes of the past time.

Lā seldom occurs alone, *t* being usually prefixed. *Tlā* is often changed to *tella* and *tlēya*. *Lā* must be compared with Angāmi, Semā, and Rengmā *lē*, Mikir *lá*, etc. Compare also the suffix of the conjunctive participle. Instances of its use are *pakh-lā*, he has killed; *pen-jī-tlā*, he divided-gave; *má-yūm-tella*, he wasted; *ká a-nyi-gá dá-tlē-ya*, sons two were, there were two sons.

The most usual suffix of the past tense is *nma*, *nam-ma*, or *nemma*, probably a past tense of the root *na* or *nē* mentioned above. The real suffix is probably *ma*. Compare *man* in Bārā and other languages of the Bodo group.

The interchange between *nma* and *nam-ma* is analogous to that between *dna* and *denna*, *tlā* and *tella*. Thus, *ngá kā-nma*, I saw; *ma tach-namma*, he asked; *āl-nemma*, it was good. *Nna* is apparently sometimes used instead of *nma*; thus, *ū-nna*, he went; *nyīn-kū-nna*, he was lost; *ná da-nna*, you have eaten. These forms are probably only present tenses used to denote the past.

T and *p* are sometimes inserted before the suffix *nma*. Thus, *ngá lyi-t-namma*, I have worked; *ngá ji-t-namma*, I gave; *ngá kā-pā-tenma*, I happened to see; *ma ji-p-namma*, he has given, etc.

The *p* which is inserted in forms such as *ji-p-namma*, is also used alone as a suffix of the past time, in the form *pā* or *bā*, to which *t* and *n* or *ne* are usually prefixed. Thus, *ma pāt dorog mem-pā*, he tiger one killed-has; *ngá yūb-t-bā*, I have slept; *būllu ū-n-bā*, they have gone; *pottūng-a dūg-ne-bā*, a splinter pricked (him), etc. Mr. Robinson gives *panā* as the usual suffix of the past. We may compare Tibetan *pa-yin*, *pen*, and *pin*.

The suffix *pā* is often used to form a perfect. Compare the instances above. A kind of perfect is also formed by adding *nyā*, to finish. Thus, *sa kā jit-nām pakh-ji-ā-lyi-khrām-nyā*, cow young fat kill-give-indeed-do-even-finished, you have killed the fatted calf and given it to him.

A **Present definite** is formed by adding *s-danna*; thus, *ngá kā-s-danna*, I am seeing. The usual form, however, is identical with the present tense.

An **Imperfect** is formed by adding *dā-nma* to the participle in *l*. Thus, *ngá kā-l dā-nma*, I was seeing.

The suffix of the **Future** is *ne-pū*, *na-pū*, or *n-pū*, i.e. *pū* added to *na* or *ne*. Thus, *ngá kā-il-ne-pū*, I will see; *ma ji-n-pū*, he will give. The syllable *il* in *kā-il-ne-pū* occurs in various forms such as *il*, *ilyā*, *lyi*, *ly*, etc. It is probably a verb meaning 'to be occupied with,' 'to be,' and seems to convey the idea of an action which is not yet finished. Compare the participles *ū-ly-kū-lā*, while returning; *ū-t-kū-lā*, having returned.

A kind of periphrastic future is formed by adding *tā* to the root. *Tā* is probably a verb meaning 'to intend.' Compare *ngá ū-tā-dna*, I to-go-intend; *ngá nyin ū-la*.

A **Present definite** is formed by adding *dūng* or *dāk* to the root or to the participle in *lā*. Thus, *bui dā-mō-dūng*, he feeds, or, is feeding; *kō bui yūc-lā dūng*, child that sleeping is.

An **Imperfect** is formed by adding *dūng-ai* or *dāg-ai* to the root. Thus, *ngá kā-dāg-ai*, I was seeing.

Future.—The usual suffixes are *yē*, *pū*, and *yē-pū*; thus, *pō-dōng ō-yē*, rain fall-will; *ngá lū-pū*, I say-will; *nā-ka tāra ai-yē-pū*, thy sore good-be-will, thy sore will get well.

The particle *dī* denoting vague probability is often added to *yē*; thus, *bui gi-ā-yē-dī*, he will probably come.

The particle *kū*, probably identical with the assertive suffix *kū*, is often added to *pū*; thus, *ē-kī-a nōm rek-pū-kū*, dog you bite-will.

grā-tā-il-ne, I camp going shoot-intending-am, I will go out shooting; *ngá ben-tā-il-ne*, I will say. *Tā* is often abbreviated to *t* before *lyi*; thus, *ngá kā-tlyinne*, I will see; *ngá-lu da-tlyinn*, we will eat.

Mr. Robinson gives *bō*, which is identical with *pū*, as the suffix of the future.

The suffix *pū* in Miri and Daflā is probably identical with Mikir *pō*, which denotes an action beginning now and continuing in the future. Miri *yē* perhaps corresponds to Mikir *jē*, which denotes an action beginning later on.

The suffix of the **Imperative** is *kā*, to which *to*, *tō-i*, or *lāng* is usually prefixed. Thus, *bī-kā*, give; *pā-to-kā*, strike; *kā-tō-i-kā*, see; *kā-lāng-kā*, see. The suffix *to-kā* implies that the action should be performed once, while *kā-lāng-kā* means 'see, as a rule.' *Tō-i-kā* probably contains the verb *i*, to do.

The imperative of the first person plural is formed by adding *lā-jē*; thus, *ā-ser-lā-jē*, let us make merry. *Jē* is probably identical with the future suffix *yē*.

The usual suffix of the **Imperative** is *tā*; thus, *da-tā*, eat; *jī-tā*, give. In *ā-t-kū*, come in again, *tā* has been shortened to *t*.

Another suffix of the imperative is *ba*. It usually refers to an action which ought to take place in future. Thus, *jibba*, give. Compare Infinitive of purpose.

The suffix *yā-tā* conveys the idea of continuity; thus, *kā-yā-tā*, watch (continually).

The future is used as an imperative of the first person plural. Thus, *ngá-lu da-tlyinn*, let us eat.

The suffix of the **Negative Imperative** is *yō*, to which in Miri the suffix *kā* is added. Thus, Miri *kā-yō-kā*, Daflā *kā-yō*, do not see. *Yō* is probably a verb meaning 'to cease,' 'to desist.' The usual negative *mā*, with the suffix *ba*, is sometimes used as a prohibitive suffix in Daflā; thus, *kā-mā-ba*, do not look.

An **infinitive** or **verbal** noun is formed by adding the suffix *nām*. Thus, Miri *dūm-dūm-dū-nām-em tat-tō*, drum-beating (he) heard; Daflā *kā-nām*, seeing; *da-nām*, eating, food. The root alone is used in the same way in Daflā, and sometimes, when followed by postpositions, also in Miri. Thus, Miri *nā-ka gī-rosim*, your going-after; *dā-ām-tūng-ām-rosim*, eating-all-drinking-all-after, when he had wasted all; Daflā *sā-mīn ādna-mām tā-pā-tella*, dancing sound-making heard, he heard the sound of dancing; *pē-ly-hā*, cutting-in, while cutting. Compare Adverbial participles.

The suffix of the **Infinitive of purpose** is *pū* in Miri and *ba* in Daflā. Mr. Robinson gives *bō* for Daflā. This suffix is identical with the future suffix, and probably also with the Daflā postposition *ba*, to, for. The purpose is also sometimes expressed in a periphrastic way by means of the participle 'saying' preceded by a future or an imperative. Thus, Miri *ngōm bī-pū em-nā bōm-ā-tō-yū*, me to 'give-will' saying bring-didst? didst thou bring it in order to give it to me? Daflā *illyi kā-ilyā-tā ka ha-l ā-m-tella*, 'pigs tend' that saying sent, he sent him in order to tend pigs.

The suffixes *pū* and *ba* are usually preceded by other elements.

Miri:

Kā is usually prefixed to *pū*; thus, *ā-gēr i-kā-pū*, work to do, in order to

Daflā:

Ba is usually added to *da* or *d*, i.e. the short form of *dā*, to be, or to *tā*, to

work. *Pū* is, however, also used alone and the form is then identical with the future. Thus, *ngá gī-pū mui-dūng*, I going-for (or go-will) wish, I wish to go.

intend. The latter form is the usual infinitive of purpose, the former being often used as a verbal noun. Thus, *ai-há-b da-lū-da-ba mū-tlā*, belly-the-for eat-away-to wished, he wished to eat his full; *pol bar-g-ba ū-dba lyī-dne-pū*, month one-to-go be-will, it is a month's journey; *nyī-e oml nā-tā-bā ū-lyām*, men poison take-to coming, when the men come in order to take the poison.

Participles.—The relative participles have been dealt with under Relative Pronouns.

Different kinds of adverbial participles are formed by adding postpositions to the verbal noun. Thus, the conditional mood is formed by suffixing *mui* in *Miri* and *nyi* in *Daflā*, and then adding the locative suffix. Compare *Miri ngá kā-mui-lō*, if I see; *Daflā kā-pā-nyi-lā*, if I happen to see. The suffix *am* or *em*, which is usually added to the accusative, is used in the formation of several participles.

Miri:

Dāk-kōm and *dā-dem* are common suffixes. Both contain the suffix *em*, preceded by a pronoun *kō* or *da*, that. *Dāk* and *dā* are forms of the verb substantive. Thus, *ka-dāk-kōm*, though I saw; *ī-dāk-kōm*, though doing, but; *bū-lū ā-ser-dā-dem ābuiā-na au ā-rēg-lā dūng-ai*, they merry-being-that-in eldest son fields-in was, while they were feasting the eldest son was in the fields. These forms consist of a finite verb with a demonstrative pronoun added as a correlative. *Bū-lū ā-ser-dā-dem*, is *lit.* 'they feasted, that-in.'

Daflā:

Am is added to the pronoun *ka* or to the root. Thus, *hūr-lyi-kām*, when thirsty; *ū-lyām*, when coming, *che-lyām*, when biting.

The locative suffixes *há* and *lá* are used in a similar way. Thus, *ū-ly-há*, in the act of going; *dā-d-ká-há*, while living; *kā-t-lā*, though having seen, etc.

The suffix *ba*, which forms adverbs, is also added to adverbial participles. Thus, *ngá da-pā-yā-mā-ba kā-nā-ba sī-lyā-sū-tailyē*, I to-eat-get-more-not-as hunger-with dying-be-will, I shall probably die with hunger, not getting anything to eat. A whole sentence may be turned into an adverb by adding *ba*. Thus, *ná nyerrā achham lyī-dna-ba lyī-m-ta-ba*, thy servant many work-as work-make, let me work like thy servants.

The suffix of the conjunctive participle is *lā* or *nā*; thus, *Miri or-shū-lā bī-tō*, dividing give, divide and give; *nōm ai-mō-pū em-nā bī-tō*, thee good-do-will saying gave, I gave it to you in order to do you good; *Daflā hen dād-lā ha benma*, senses recovering he said; *rongá-hokka ū-k-na tā-pā-tella*, fields-from returned-having (he) heard.

Lā is often shortened to *l* in *Daflā*, and *t*, *te*, and *pe* are very commonly prefixed. Thus, *dā-t-la*, having been; *ū-t-kū-la*, having returned; *mā-yūm-tella*, having spent; *sā-lū-pe-ia*, having feasted. *Ella* is sometimes substituted for *lā*; thus, *nū-lā-ella*, having taken away. Compare the corresponding forms in the present and past tenses.

There is no **Passive voice**. 'I am struck' must be translated 'somebody struck me.'

Compound verbs are freely formed in order to modify the meaning. Thus :—

Miri :

gī-ā to-go-enter, to come; *tāt-ken*, to-hear-know, to understand; *lū-bī*, to-say-give, to explain; *gē-kī*, to-wear-measure, to try on clothes; *āp-kē*, to-shoot-kill, to shoot to death, etc.

Daflā :

nā-len, to-take-come-out, to take out; *ben-nyā*, to-sing-finish, to finish singing; *kā-chin*, to-see-know, to recognize; *gá-kā*, to-wear-see, to try on clothes, etc. The different members of a compound may be separated by intervening words. Thus, *há āb ha nām arrū hok len ā-t-kū ha-tla*, then father that came-out 'enter-now' said, then the father came out and asked him to enter. *Len* and *ha* here form a kind of compound. In this way all co-ordinate verbs may be treated, it being unnecessary to add the tense suffixes more than once in a sentence.

Causals are formed by suffixing the verb 'to do,' *Miri mō*, *Daflā ma* or *m*. Thus, *Miri gē-mō-to-kā*, to-wear-cause; *Daflā ū-m-tella*, to-go-caused, sent. The verb *mō* or *ma* is also used alone, and sometimes also used as the first component of a compound. Thus, *Miri sim in-kā-lok mō-dū-na*, this what-from make? what is this made of? *mō-pet*, to-do-tear, to tear; *Daflā má-yūm*, to waste; *má-pūb*, to kiss.

Desideratives are formed by adding *lū* or *ling-a* in *Miri*, and *nu* in *Daflā*. Thus, *Miri ngá ā-sī tū-lū-dūng*, I water drink-wishing-am, I wish to drink water; *Daflā ngá kā-nu-dá*, I wish to see. The verb *mui*, to wish, is preceded by the infinitive. See Infinitive of purpose above.

The suffix of **potentiality** is *lā*. Thus, *Miri ngá kā-lā-pū*, I can see; *bū-lū lū-lā-pui-ai*, they could tell; *Daflā ngá ta-lā-sū-dna*, I to-hear-able-am. *Miri* also possesses another suffix *veg*; thus, *ngá kā-veg-dūng*, I can see.

Other words added in order to form compound verbs are :—

Miri :

ām and *in*, all, completely; *dī*, perhaps, probably; *gōr*, quickly; *kīrām*, nearly; *kū*, back, again; *pāk*, out, away; *pō*, first; *tī-á*, always, etc. Thus, *dá-ām-tūng-ām*, to-eat-all-drink-all, to waste; *sī-kīrām-tūr-kīrām-dūng*, dying-nearly-living-nearly-am, I am on the point of death; *bōm-tō-kū*, I brought back; *mē-pāk*, to put away, to transgress; *kā-pō-tō*, he saw first; *gōrū gī-tī-á-dūng-ai*, cow going-always-was, the now used to go.

Daflā :

ā giving an intensive force to the compound; *cho*, first; *ki* and *yāk*, forming frequentatives; *kū*, back, again; *lā*, away; *lyūm*, entirely; *mīn*, together; *mūr*, wrongly; *rū*, towards, etc. Thus, *dá-ā*, to sit down; *pat-a gá-ki-danna*, the bird is always flying; *ngá kā-pā-gel-kū*, I found again; *mindui sī-lyūm-namma*, buffaloes die-entirely-did, all the buffaloes died; *sá-mīn-da-ba*, dancing-together-for, in order to feast; *ngá lyī-mūr-tella*, I did-

wrongly, I sinned ; *ha ben-rū-namma*, he said-towards, he answered.

The **Negative particle** is *mā*, in Miri also *māng*. It may be put before or after the tense suffixes. These latter suffixes are, however, usually dropped in the negative form. Thus,

Miri :

ai-mā-na, good-not-being, bad ; *ngá nītōm mō-māng-ai*, I sing did-not, I did not sing ; *ngá ē-lū-lá dū-māng-ai*, I boat-in was-not ; *ngá mē-pāk-tō-māng*, I transgressed not ; *bui dū-māng*, he did not stay, etc.

The suffix *gē* is substituted for *yē* before the negative particle in the future ; thus, *bui ngōm pā-gē-mā*, he me strike-will-not, he will not strike me. The same suffix *gē* occasionally also occurs in other forms. Thus, *gī-gē-to-kā*, go ; *dá-gē-lā ā-ser-lā-jē*, eating let-us-make-merry, let us eat and make merry.

Kā is substituted for *dūng*, to be, in the negative form. Thus, *ā-sī-ā-bū-lá ē-ngá kā-māng*, river-in fish is-not, there is no fish in the river.

The **Interrogative particles** are *na*, *ā*, *yū*, and *lāngā*. After the future in *pū* only *ā* is used. *Yū* is a disjunctive particle, and *lāngā* is the negative interrogative. Thus, *ē-kūm-a in-ká-lá dū-na*, house where is ? where is the house ? *ná ngōm bī-pui-ā*, thou me-to give wilt ? will you give it to me ? *ā-sī-a ā-rī-dū-yū*, is the water deep (or not) ? *ná gī-mā-lāng-ā*, didst thou not go ?

Other words are freely used as verbs. Thus, Miri *bá-ta-rū-na ā-kāl-tō*, great-very-being famine-arose ; *kē-mō-yē*, it will get dark ; Daflā *sī sat ta-ba-lyē*, this elephant male is ? is this a male elephant ? *ngá Podu-ga ká-a*, I Podu's son-am ; *há nyī ha audenna*, this man this tall-is.

Order of words.—The usual order of words is subject, object, verb. The direct object precedes the indirect one in Miri, but follows it in Daflā. In interrogative sentences Miri agrees with Daflā.

Daflā :

ik-ha chem-mā-denna, dog-the biting-not-is, the dog does not bite ; *nyī ākk ne-khrām hog-jā jī-mā-tella*, man one even anything gave-not, nobody gave him anything ; *ngá-lu chem-mā*, we know-not ; *ngá dá-t-mā*, I was-not ; *ha ma-d-mā*, he will not strike, etc.

The **Interrogative particle** is *lyē*. It is usually omitted when the sentence contains an interrogative pronoun. *Yū* is, however, often added after *hog-ba*, why ? Thus, *ishi ū-rā-dan-lyē*, is the water deep ? *há áddan ha hog ma-dna*, this sound this what is ? what is this sound ?

[No. 2.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

DAFLĀ.

SPECIMEN I.

(R. C. Hamilton, Esq., I.C.S., 1900.)

Lok nyi āk dā-tlā, kā a-nyi-gā dā-tlēya. Ainyā-yā-a āb
 Once man one was, sons two were. Young-more father
 hām benma, 'āb-ā, ngāl-ga darāb hok ngā-p nemma sī-jā jibba.'
 the-to said, 'father, our property from me-to share now give.'
 Hā āb ha būll-ba darāb hām pen-jī-tlā. Hā kā-kuā
 Then father the them-to property the divided-gave. That after
 ainyā-yā ha ā-pa-gā dā-tla mūga darāb mūlli-ja hām nū-lai-ella
 young-more the days-few staying his property all that gathering
 ā-dā gūdā-ba ū-nna. Hā gūdā hā nyedai-nyet-ma-min-lā darāb-patch
 far country-to went. That country that-in merry-making property
 mūllūngām mā-yūm-tella. Hab mā-yūm-tella dād-kā-hā hā gūdā
 all wasted. Thus wasted-having remaining-while that country
 hā demā dūrrē ū-tlā, mū-g ai ho-b da-pā-mā-tla. Hā hā
 that-in great famine arose, his belly that-for to-eat-got-not. Then that
 gūdā-ga nyi āk-ga dāk hā ā-tlā. Hā nyi hē rongā-hā,
 country-of man one-of presence that-in went. That man that fields-in,
 'illyi kā-il-yā-tā,' ka ha-l ū-m-tella. Illyi da-nām da-nām aihi hok
 'pigs tend,' that saying go-made. Pigs eaten eaten seeds that-from
 ai hā-b da-lū-da-ba mū-tlā; nyi ākk ne-khrām hā nyi hām
 belly the-for eat-full-to wished; man one even that man that-to
 hog-jā jī-mā. Hen-dād-lā ha benma, ngā āb-ga nyerrā-atchām ha
 anything gave-not. Senses-recovering he said, my father's servants they
 ūttū anyinā da-dba kā-pā-tella, dellē dekhyenga dā-dba kā-pā-tella, ngā
 bread enough eat-to found, excess superfluous remain-to found, I
 da-pā-yā-mā-ba kā-nā-ba sī-lyā-sū-tailyē. Ngā sākka āb-ga dāk
 to-eat-find-not-as hunger-with die-am-about-to. I here-from father's presence
 hā ū-t-lyinne ben-tailne, "āb, nām lā ūi-son hām lā nā-nyām ngā
 the-in go-will say-will, "father, thee-to and God to and you-two-to I
 lyi-mūr-tella; nā kā hab lyi-yā-kū-mā. Ngām nā nyerrā-atchām
 did-wrong; thy son as did-more-not. Me thy servants
 lyi-dna-ba lyi-m-ta-ba." Hab mū-lā-ella hākka mūg āb-ga
 work-as work-make." Thus thought-having that-from his father's

4 H 2

dāk-ba ū-tlā. Okka ādā ū-il-nām āb ha kā-pā-tella
presence-to went. But far-off coming father the see-happening
 ai-ā-mū-pā-lā yā-rū-lā lūpā gar-gāb-lā mā-pūb-tella. Kā-a benma, 'āb,
pitying running-towards neck embracing kissed. Son said, 'father,
 nām lā ūi-son hām lā nā-nyām ngā lyi-mūr-tella; nā kā hab
thee-too and God to and you-two-to I did-wrong; thy son as
 lyiyā-kū-mā.' Okka āb ha nyerrā-atchām hām benma, 'ngā mullija ezz
did-more-not. But father the servants the-to said, 'my all garments
 hām āl-yā-nn ezz hām a-nū-ba nā-len-gadlā sām
than good-more-being garment the quickly taking-out-bringing him
 kā-m-tā, ā-lā hā tā letchlā ga-m-tā, āl hā lukhlā tā ga-m-tā, sa
put-on-let, hand on also ring put, foot on shoe also put, cow
 ha-n kā jīt-nām sā bō-ā-gad-ala pakhr-tā, ngāl da-tlyinn ā-hā
female young fatted here bringing kill, we eat-will heart-in
 khrūm-dba. Hog-ba hab lyi-tlyinnē? ngā kā sī ūi mnāk lāk
content-to. Why thus do-shall? my son this ghost country from
 chā-lin-lyi-k-na ha-lyi-ba, kā-pā-gel-kū; nyinām, kā-pā-gel-kū.' Hokka
rise-out-does-again-who like, (I)saw-again; lost, (I)saw-again. Then
 būllū sāmīn-dab lyi-rāb-namma.
they dance-together-to began.

Okka kā a-bū ha rongā hā lyi-tla. Rongā hokka ū-k-na nām
But son elder that fields in worked. Fields from returning house
 ā-gūm-hā ū-ly-kū-lā dūm-dūm tāl toppū ma lā sāmīn lā
near coming-back drum cymbal flute playing and dancing and
 ādna-mām tā-pā-tella. Hā nyerrā ākk-gā gā-la tach-namma, 'hā
sound-making heard. Then servant one calling asked, 'that
 āddan ha hog ma-dna?' Nyerrā ha benma, 'nā bor ha
sound that what makes?' Servant the said, 'thy younger-brother that
 ū-t-kū-la, nā āb nā bor-am ālla ū-k-namma
come-back-having, thy father thy younger-brother well returned
 kā-pā-kū-la sa kā jītna hām pakhlā. Hām tātlā hā-hā-ālla
seen-again-having cow young fat that killed. This hearing angry-being
 nām hā ā-k-mā-tlā. Hā āb ha nām arrū hok len,
house the-in entered-not. Then father the house inside from came-out,
 'ā-t-kū,' ha-tla. Okk ha āb hām ben-rū-namma, 'taiā, tāsina,
'come-inside,' said. But he father the-to answered, 'hear, look,
 ha-da nyī āllā nām mullā nā benām hām tellū-tella-lā
so-many years days-in thee on-behalf-of thy word that obeyed-having-and
 lyi-t-namma, okka ngā ā-zin-orūm lag-hā da-tā-ba sāmīn-daba nā sībin
worked, but my friends with eating-for feasting-for thou goat
 dor-g khrām jī-mā; okka nā kā ha nā darāb-patch nū-lā-ella
one even gavest-not; but thy son that thy property taking-away

nyemm lag-ba sâ-lū-pela ū-d-kū-n hām sa kâ jītnām
women with feasted-having returning that-to cow young fatted
 pakh-jī-ā-khrām-nyā.' Āb ha benma, 'kâ, nâ ngâ lag-ba
kill-give-even-didst.' Father the said, 'son, thou me with

dâ-ki-sū-dna, ngâ darāb-patch mūllū-sī nâ-ka mā-ba hī-ga ? Okka hog-ba
remainest-always, my property all-this thine not-if whose ? But why
 hab lyī-mā-tailne ? Nā bor ha sī-tla, tūr-dâ-dâ ; nyim-tella,
thus do-not-shall ? Thy younger-brother this died-having, alive-is ; lost-being,
 kâ-pā-gel-kū.'
found-again-is.'

[No. 3.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

DAFLĀ.

SPECIMEN II.

(R. C. Hamilton, Esq., I.C.S., 1900.)

Ngā-lu Nyi-sing-a ōpū-hā oml āp-denna. Oml dāk tāl-ba
We Daflās arrows-on poison put. Poison place up-to
 halyi nanga saka la pol bar-g-ba ū-dba lyi-d-ne-pū. Ngā-lu
plains villages here-from and moon one-about go-to be-will. We
 Nyi-sing-a há ū-t-mā, Aiāng-a oml nā-l pā-dna. Oml sūn-a chā
Daflās there go-not, Abors poison bringing supply. Poison tree tea
 sūn-a hab lyi-dna. Oml-a sūn mem há dā-dna. Mem eyin hab lyi-dna.
tree thus is. Poison tree root in is. Root potato thus is.
 Ked hokka dū-l nā-dna. Sūn ha jelyū há dā-dna; ūllū
Ground from digging take. Tree the marshy-ground on is; stony
 lūn ā-gūm-hā dā-dna; há ā-gūm-hā dūr derā tāppām-a dā-dne.
rock near is; that near summer winter snow remains.
 Ullū lūn au-wā tab mūlli-gā dā-dne. Tab sātne nyi har-po
Stony rock top-on snakes many are. Snakes' girth man's leg
 dā-dne. Kāyā-ba lā chanyi haba lyi-dna; e-hi hom-gā āssā-denna.
is. Blackish and yellow like are; teeth three (-fingers) long-are.
 Tab-a nyi-am che-lyām, si-dna. Nyi-e oml nā-tā-ba ū-lyām ūllū au
Snake man biting, dies. Men poison bring-to coming stone top
 hokka tab-a pāl-lā nyi-am che-dna. Nyi nikhrū hokka illyi ā-ngā-ne
from snakes dropping men bite. Men twenty from ten five-or
 tab-a che-dna. Oppo porā illyi sab sa lā-lā ūi pātna,
snakes bite. Liquor fowls pigs mithons cows offering God appease-wish,
 ūi pā-mā-lyām nyadang-a hodna; ishi tā-lā oml kā-pā-mā-dna;
God appeased-not rain falls; water down-coming poison see-cannot;
 nyi mūlling-a si-dna. Oml-a a-hā āb-na a-nū-ba si-dna, ā-lā-hā
men many die. Poison body-in striking quickly die, arm-in
 āb-na hāsobba si-dna. Aiāng-a dorob chen-dna, ngā-lu chem-mā.
striking slowly die. Abors antidote know, we know-not.
 Oml āb-nām nyi hām kā bū-na nyemm-a khrā-tā-lyām āl
Poison struck man that child bearing woman stepping-over well
 du-k-na hatna; nyi ūi hām issa tā-yā-tella tū-lyām āl
becomes-again say; man's blood that water mixing drinking well
 du-k-na hatna.
becomes-again say.

FREE TRANSLATION OF THE FOREGOING.

We Daflās tip our arrows with poison. The place where it is obtained is a month's journey from the plains. We Daflās do not go there, the Abors bring it down. The tree yielding the poison is like a tea tree; the poison is in the root, which is like a potato and is dug out of the earth. The bushes grow on level ground near a great rock, round which snow lasts all the year round. On the top of it are many snakes, the largest being as big round as a man's leg. They are black and yellow, with teeth three fingers' breadth in length. If one bites a man, he dies. When men come to dig for the poison, the snakes drop down from the top of the rock and bite them; out of twenty they bite five or ten.

The men offer up liquor, fowls, pigs, mithon, and cows in order to appease God. If they do not, rain falls and the floods cover the poison place, and many men are killed.

A man struck on the body with a poisoned arrow dies at once; but if struck on the arm he dies after a few hours. The Abors know of an antidote; we do not.

But they say that if a woman who has just borne a child steps over the wounded man he recovers, also if he drinks human blood mixed with water.

[No. 4.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

MIRI.

SPECIMEN I.

(F. J. Needham, Esq., 1896.)

(DISTRICT LAKHIMPUR.)

Āmī ākō bui-ka au¹ ānyikā dūngai. Āmē-na² au-da bui-ka ābū-em
Man a-certain him-of sons two existed. The-younger son-he his father-to
 lū-tō, 'bābū, ngā-ka āttār kōsāg-em bī-kā.' Dēlō bui bū-lūm
said, 'father, my of-(our)-property share give-(me).' Then he them-to
 āttār-em orshū-lā bī-tō. Au ānjāna-da³ ai-ka ēkūm-lā long bājē dū-
the-property dividing gave. Son small-the his-own home-at days many stay-
 māng. Bui-ka āttār āpuidem lāng-kūm-lā⁴ mōē-na deg ākon-lā
did-not. His property all collecting-together a-far country some-to
 gī-lā ai-ka āttār āpuing-em simāt-kēshā-pū⁵ dāam-tūngām-tō.⁶
(he)-went-away-(and) his-own property all foolishly wasted.
 Bui-ka āttār āpuing-em simāt-kēshā-pū dāam-tūngām rosīm deg da lā
His property all in-a-foolish-manner wasting after country that in
 bāta-rū-na ākāl⁷-tō; bui-ka⁸ dā-nam sin kā-tō-māng. Dēlō bui da deg-ka
a-mighty famine-occurred; his food even he-had-not. Then he that country-of
 āmī ākon⁹-lā āger-ī-kā-pū¹⁰ gī-kāng; āmī da buim ārēg-lā ēek
man a-certain-with work-to went; man that him the-field-into swine
 āpīn-bī-kā-pū malik-tō. Bui kenō-rū¹¹-dūngai. Dēpilā ēek āmpū-em bui
to-feed sent. He¹¹ hungry-very-was. Therefore the-pigs husks he
 dā-lū-dūngai; dālū-dākkōm¹² dānam bī-na kāmāng.
to-eat-wishing-was; although-desirous-(of food) food given there-was-not.

¹ had two sons is rendered 'his two sons existed'; *būika* is genitive of *bui*, he.² *na* is the termination of a relative participle.³ *da* is merely the demonstrative pronoun used here for emphasis and recognition; *au-ānjāna-da* meaning 'the younger son in question.'⁴ *lāng-kūmlā* is a compound verb meaning 'to collect, gather together.'⁵ *simāt* = fool, *kēshā-pū* = like. *pū* is the adverbial suffix.⁶ Miris (like the Assamese) have no word equivalent to our word 'waste' and no words to express 'riotous living.' 'Wasted his substance in riotous living' would be rendered *tār bāstu ākal kai phelāilē* in Assamese and it is the same in Miri, viz., *dāam-tūngām-tō* = (literally) ate and drank everything.⁷ *ākāl* is the Assamese word for famine. Miris have no word.⁸ *būika dānam sin kātōmāng* means lit. 'His food even existed not,' i.e., he had not even food.⁹ *āmī-ākon* = man-someone.¹⁰ *āger-ī-kā-pū* is a compound verb meaning to do work. *Kā-pū* is the sign of the infinitive of purpose.¹¹ This is the only construction possible to make this portion of the parable comprehensible in Miri.¹² This *rū* is a superlative particle, for instance *ai*, good; *ai-rū*, very good; *bātē*, big, large; *bātē-rū*, very large.¹³ Adverbial participle; *dākkōm* here means 'although.'

Bui-ka simāt-aidā-kū-dem bui lū-tō, 'ngā-ka bābū-ka¹ pāk-bō-kiding-ka²
His senses-recovering-upon he said, 'my father's slaves'
 dānam pui-lā sin ngat-dā, ngā aiyū kenō-lā sīkiram-tūrīram³ dūng.
food having-sufficed also remains-over, I myself hungering at-death's-door am.
 Ngā bābū lā gi-lā lū-pū, "ngā Ishar⁴ me tē nōm tē pāp-i-tō,
I (my) father to going say-will, "I God against and yourself and sin-did,
 nā-ka au-pū ngōm gāg-yō-vong-kā,⁵ ngōm pāk-bō-pū mē-to-kā." Dēlō
your son-like me call-no-longer, me a-slave-like keep." Then
 bui ai-ka bābū lā gi-kāng, mōtē lokke bui-ka bābū buim kā-lā aiā-tō.
he his-own went, far from his father him seeing pitied (him).
 Bui-ka goldon⁶ lā olet-lā mām-puk-tō. Au-da bui-ka bābū-em lū-tō,
His neck upon falling (he)-kissed-(him). The-son-he his father-to said,
 'ngā Ishar me tē nōm tē pāp-i-tō, dē-pī-lā ngā nā-ka
'I God against and yourself and sin-did, consequently I your
 au kēshā-mā.' Bui-ka bābū ai-ka pāk-bō-kiding-em lū-tō,
son like-am-not.' His father his-own slaves-to said,
 'gāsōr āpui-lokem-pūnam-aina-kā bōm-lā buim gē-mō-tokā; bui-ka ālāk
'robe all-from-than-good-one having-brought him put-it-on; his finger
 lā āngūtī-ākā,⁷ bui-ka ālā lā tē jūtāng⁸ gē-mō-tokā; ngā-lū āpīn-dāgē-lā
upon ring-a, his feet upon also shoes put; us eating
 āser-lājē. Ngā-lū-ka au sim sī-lā, tūr-dūng-kū; yog-lā,
be-merry-let. Our son this having-died, has-retained-to-life-again; being-lost,
 pā-tō-kū.⁹ Dēlō bū-lū āser-tō.
(he-has)-been-found-again.' Then they made-merry.

Bū-lū āser-dā-dem⁹ bui-ka ābuiā-na au ārēg lā dūngai; bui
They while-were-merrying¹⁰ his eldest son the-fields in was; he
 ai-ka ēkūm pui-lā mākshā-shānām¹¹ lāng dūmdūm-dū¹²-nām-em tat-tō. Bui
his-own house (on)-nearing dancing and drumming heard. He
 pāk-bō ākā gāg-lā tau-tō, 'kāpī-kān ngā-lū-ka ēkūm lā?' Pāk-bō lū-tō,
slave a calling asked, 'what-matter our house at?' The-slave said,
 'nā-ka buirā ai-pū pui-dūng-kū; dē-pī-lā nā-ka bābū āmī-em
'your brother safely has-retained-again; consequently your father men

¹ ka = possessive case suffix.

² kiding is an adjective used to denote plurality.

³ sīkiram tūrīram is a colloquial phrase meaning 'on the point of death.'

⁴ Ishar is an Assamese word. Miris have no word for God. They believe in spirits called Oyū.

⁵ This is the only manner in which the sentence 'Am no more worthy to be called thy son' can be rendered in Miri, viz., 'call me no longer your son.' Vong is a completive particle, yō kā the negative imperative case suffix.

⁶ goldon is an Assamese word. Miris have no other word for neck.

⁷ āngūtī is also an Assamese word, Miris having no word for a ring, though they wear many.

⁸ jūtāng is from the Hindōstānī word jūtā, a shoe.

⁹ dādem is the sign of the adverbial participle.

¹⁰ This sentence 'While they were merrying' is necessary in Miri in order to carry on the sense.

¹¹ mākshā shānām is a compound verb meaning 'to dance.'

¹² dū is to beat a drum. Dūmdūm = drum; dūmdūm dūnām, to beat a drum.

gâg-lâ bû-lû-m âpin-em-dâ-mô-dûng.' Dêlô âbuiâ-na au da
having-called-(together) them feeding-is.' *Then elder son the*
 âgli-lâ êkûm ârâ-lâ gi-pû-mui-mâng. Bui-ka bâbû gi-len-lâ buim
angering the-house within-to go-will-wished-not. His father going-out him
 kûm-lâ gôk-tô. Abuiâ-na au da ai-ka bâbû-em lû-tô, 'nâ-ka âgêr
entreating called. Elder son the his-own father-to said, 'your work
 dûtâk bâjê-rûng-ka lok-ke ngâ i-dûng. Lêkôtê nâ-ka âgôm-em ngâ
years many from I am-doing. Any-time your orders I
 mē-pāk-tô-mâng. Mē-pāk-mâng-kôm nâ ngôm âjon-kiding dâ-mô-kā-pû
disregarded-have-not. Not-disregarding-though you me-to (my)-friends to-feed
 sâgôli-ka au sin lêkôtê bî-mâng. Nâ-ka ânjâ-na au bui nâ-ka
a-goat-of the-young even ever gave-not. Your younger son he your
 âttâr-em simât-pû dââm-tûngâm-tô-vong, idâkkôm nâ buim bhoj¹
property in-a-foolish-manner has-wasted-completely, but you him a-feast
 bî-dûng.' Bui-ka bâbû lû-tô, 'aua, nâ ngâ-ka-lâ âgin-pû dûng; ngâ-ka
are-giving.' His father said, 'son, you me-with always are; my
 âttâr âpuidem nâ-ka; nâ-ka buirâ sî-lâ, tûr-dûng-kû;
property all (is)-yours; your brother being-dead, has-retained-to-life-again;
 yog-lâ, pā-dûng-kû; dē-pî-lâ ngâ-lû âser kândūai.
being-lost, has-been-found-again; therefore we happy ought-to-be.'

¹ *bhoj* is an Assamese word. Miris have no word for feast.

[No. 5.]

TIBETO-BURMAN FAMILY.

NORTH ASSAM GROUP.

MIRI.

STANDARD DIALECT.

SPECIMEN I.

(F. J. Needham, Esq., 1899.)

(DISTRICT LAKHIMPUR.)

Si gūsōr sī¹ mainam.² Ngā bui-ka ēkūm dāpiō-kā-pū³ gī-māng.
This case this is-false. I at-his house to-steal did-not-go.

Āgōm sim-pū dūng. Ngā-ka monying Dhonirām lok-ke
Words this-wise are. My last-year Dhaniram from

rēnām gōrū da yōk-kai. Gōrū da dadana ai-pū ngā kādākkōm ākūna
purchased cow it was-lost. Cow it however well I cared-for-though old

rūtūm-ka ēkūm-lā gī-tī-ā-dūngai; dēpilā le-nyī lem-ūm-kā ngā gī-lā
master's house-to going-always-was; therefore twice three-times I going

bōm-tō-kū. Dhonirām-ka lū-dā longā-dem ngā dānyī-wā rosīm bui-ka ēkūm
brought-back. Dhaniram said day-in I sun-set after his house

lā ai-ka gōrū mata-kā-pū gī-kā. Ngā bui-ka bāri ārālā kōnō-malō
to my-own cow search-for went. I his compound through before

kēsbā gī-gōr-dā-dem Dhonirām-ka buirma muimbuir-da āsī
like strolling-about-at-the-time-of Dhaniram's sister the-grown-up-one water

kī-ling bōm-lā gī-dūng. Dēlō kemō-kāving; bui ngōm bhūt pū kā-lā
pitcher bringing coming-is. Then it-was-dark; she me ghost like seeing

ngom-tō. Dēlō bui-ka ēkūm āmī-kiding⁴ lāng Dhonirām gī-len-lā ngōm
screamed. Then her house people and Dhaniram coming-out me

gāg-tō, gāg-lā lū-tō, 'nā mūmbuir sim dāpiō-kā-pū
seized, seizing (or having seized me) said 'you young-girl this to-steal

gī-dūng.' Sim āgōm sim Dhonirām polis-em lū-tō, beang mēlām-pū
are-coming.' This story this Dhaniram police-to told, but afterwards

ādālot lā bui āngū-pū lū-tō. Bui dēlō lū-tō ngā bui-ka ai dāpiō
Court in he differently said. He then said I his fruit stealing

dūngai, Mālōti ngōm ursing taiō-lā⁵ kā-pō-tō.
was, Mālōti me tree in see-first-did.

¹ The second sī is used for emphasis.² Mainam is an adjective used as a verb.³ Dāpiō-kā-pū is the infinitive of purpose; dāpiō is the root of the verb.⁴ Kiding is the sign of the plural.⁵ Ursing taiō-lā means lit. 'tree top in.'

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at the time his sister Mālōti, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the Police, but in the Court, in order to hide the shame of the sister, he gives out that I was stealing his mangoes and that Mālōti saw me first on the tree.

MISHMI.

The Mishmis inhabit the mountains lying north of the Assam Valley from the Dibang River in the west to about the Lama valley or Dzayul, a sub-prefecture of Lhasa, in the east. They have been found in settlements as far south as the Nemlang River, an offshoot of the Irawaddy, and their colonies sweep round to the east of the great mountain called the Dapha Bhum, and then up the Brahmaputra proper to the confines of Tibet.

The Mishmi villages to the south of the Brahmaputra are scattered and mixed up with Khāmti and Singphō settlements. To the north and west we find the tribe in possession of the whole country.

'The Mishmis,' says Lieutenant G. L. S. Ward, 'are small, active, wiry men, with very high cheek bones, flat noses and a general Mongolian cast of feature.'

Their country is rugged and difficult of access. There has, therefore, been little intercourse between them and the British. Only 220 Mishmis have been returned for this Survey as living within British territory. They are found in the north-east of Lakhimpur, on the south side of the Brahmaputra. At the last Census of 1901 only 71 speakers were returned.

There are four main divisions of the Mishmis, each sub-divided into numerous minor clans. The four divisions are Chulikātā, Bebejiya, Digāru, and Mijū.

The Chulikātā Mishmis are settled on both banks of the Dibang River and, to the east of it, so far at the Digāru River. Some of the larger and richer villages are situated at the Dibang north of Kaladoi towards Tibet. They are the most numerous tribe of the Mishmis.

The name Chulikātā is used by the Assamese in order to denote the tribe. It means 'crop-haired' and is used because the Chulikātās crop their front hair on the forehead. They call themselves *Midu*, or, according to Mr. Robinson, *Nedu*.

Our knowledge of the dialect of this tribe is based on a list of standard words and phrases in Sir George Campbell's Specimens, which has been reprinted below.

The Bebejiyas or outcast Mishmis occupy the valleys of the Ithun River and its tributaries, between the Chulikātās and the Digārus. The Ithun is a tributary of the Dibang River which it joins at Kaladoi village (about 28° 25' north latitude). The Bebejiyas extend towards the high ranges of the Southern Tibet border on the north, and on the south they are bordered by the Chulikātās. Bebejiya is an Assamese name; they call themselves Mithun.

The Bebejiya dialect is said to be almost identical with Chulikātā. The two tribes also agree in appearance and dress, and they cut their hair in the same manner. They do not, however, intermarry.

The Digārus are settled in the mountains between the Digāru River and the Brahmaputra. They are also called Tārōā, Taiu or Taying, and Meme Mishmis.

Their language has been dealt with by Mr. Robinson. A list of words has been printed by Sir George Campbell, and another one by Mr. J. F. Needham. I have printed a list based on Messrs. Robinson and Needham.

The Mejus or Mijūs are settled to the east of the Digārus and extend towards the Lama valley or Dzayul, a sub-prefecture of Lhasa. Their language is known from

accounts written by Messrs. Robinson and Needham. The list of standard words and phrases printed below has been compiled from both.

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- GAIT, E. A.,—*Census of India, 1891. Assam, Vol. I.—Report*. Shillong, 1892. Note on the language on p. 186.
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The language spoken by the Mishmis is split up into dialects, but all these seem to agree in several points. The remark made by the Rev. N. Brown that Mishmi possesses several very peculiar tones, probably applies to all dialects. We are not, however, informed of the nature of these tones. They perhaps correspond to those current in Tibetan.

CHULIKĀTĀ.

The Chulikātā dialect is apparently closely related to Digāru Mishmi. The list of standard words and phrases published by Sir George Campbell, which is all we know of this dialect, contains several misprints, and it is not sufficient to serve as the basis of a grammatical sketch. It is not possible to do more than to draw attention to a few facts.

A prefix *ā* or *a* plays a great rôle in the formation of nouns and adjectives; thus, *a-khmo*, hand; *a-mihu*, fire; *a-kuna*, ear; *ā-ku*, wife; *ā-nomā*, near, etc. *E*, *i*, and *u* are used in the same way. Thus, *e-nabo*, nose; *e-lābyā*, eye; *e-kura*, head; *eppo*, slave; *i-ni*, sun; *i-kū*, dog; *u-ka*, house, etc. Corresponding prefixes are used in Daflā, Miri, and the other Mishmi dialects.

The prefix *ma* in *ma-ji*, water, is also found in Digāru *mā-chī*, water, etc. *Nā* is used as a prefix in the words *nā-bā*, father, and *nā-ni*, mother, corresponding to Digāru *nā-bā* and *nā-mā* respectively. *Ni* in *nā-ni* corresponds to Miri and Daflā *ā-ne*, mother.

Nouns.—Some of the suffixes used to denote gender are identical in Chulikātā and Digāru. The word for woman is *iāh* in Chulikātā which is identical with *yā* in Digāru *mī-yā*, woman. This latter form occurs in Chulikātā *a-myau*, child-female, daughter, corresponding to Digāru *mī-yā ā*. The female suffix *a-pi*, in Chulikātā corresponds to Digāru *tā-pi*, and the female suffix *kro* to Digāru *krū*.

The plural is formed in the usual way by adding words meaning 'many,' 'all,' etc. Most of the plural forms enumerated in the list are difficult to analyse, and different words are used in each case. *Dū* in *e-kū dū*, dogs, corresponds to Digāru *dū*, many. In *nā-bā e-jā*, fathers, *e-jā* perhaps means 'all'; compare *zā* and *jā*, all, in Lushēi and

connected languages. The plural suffix *lumbro* in *prā lumbro*, good men, and other forms, seems to occur in the personal pronoun *ngia-lumbro*, I, and is probably an honorific or intensifying suffix.

I have not been able to analyse the case suffixes. *Ji* seems to mean 'to,' or 'from'; *jui-bo*, of; *kepow-ji* and *gā-jui-bo*, from, etc. The genitive is apparently expressed in the same way as in Digāru by simply putting the governed before the governing noun. Thus, *new nā-bā a*, thy father's sons.

Adjectives.—The word for 'good' is *pra* or *prai* corresponding to Digāru *prā*. The form *prai-bo*, good, seems to contain a suffix *bo* corresponding to Daflā *bā*, and the Tibetan article *pa*. The final *do* in *ruen-do*, high, is perhaps the verb substantive; compare Daflā and Miri *dā*, Digāru *dī*.

The adjectives seem to precede the noun they qualify. The same is, however, the case in Sir George Campbell's Digāru, while Messrs. Robinson and Needham state that the adjective always follows the noun in this dialect.

There is apparently no suffix of the comparative. Thus, *ruendo ji iruendo*, high from high, higher; *tapume ji ruendo*, all from high, highest. *Tapum prai-bo*, all good, best, may be compared with *pāng au-yā*, all high-more, highest, in Mr. Robinson's Daflā.

Numerals.—The first five numerals agree with those occurring in Digāru. We may note the prefix *kā* in the numerals *kā-ni*, two; *kā-sh*, three, and *kā-ppi*, four. Compare the prefix *g* in the corresponding Tibetan numerals. *Ilū*, eight, corresponds to Digāru *illam*; *khi-li*, nine, probably means 'one from ten.' Compare Digāru *kenyōng*, Miri *kā-nāng*. 'Ten' is *hush*, but another form *lon*, corresponding to Digāru *hā-lāng*, occurs in *ma-nga-lon*, fifty. The higher numerals are formed as in Digāru by prefixing the multiplier to the numeral 'ten.' Thus, *a-ni-hush*, twenty; *ma-nga-lon*, fifty.

Pronouns.—The personal pronouns will be found in the list of words. Some of them are very puzzling. *Ngia-lumbro*, I, is probably an honorific form. A short form *nga* occurs in *new a nga midu hu-lā-pata*, his son I much beaten-have, I have beaten his son with many stripes. This form corresponds to *ngā* in Daflā and Miri. *Ngio*, thou, is probably miswritten for *nyā*, and *new*, thy, is probably identical. The forms for the third person apparently contain many misunderstandings. *Ngio āpu*, he, seems to mean something like 'thy companion'; compare Singphō *a-paung*, friend; Burmese *paung*, to keep company. *Mit* and *mimūt*, his, seem to correspond to Digāru *mtā*, he, and *he aibu*, they, contains the pronoun *hē* which means 'he' in Digāru and 'that' in Daflā. The same pronoun also occurs in *heya*, this. In *etani*, to-day, we apparently have another demonstrative pronoun *eta*; compare Digāru *tai-hing*, to-day.

The interrogative pronouns are *ā-āya* and *asia*, who? *esia*, what? *phiāhā*, how much? how many? Digāru has *shā*, who? and *m'jā*, what?

The conjugation of **Verbs** cannot be explained from the materials at our disposal. The imperative *bā-nā*, go, seems to correspond to Digāru *bō-nā*, go, while forms such as *ji-bā*, sit; *hi-bā*, die; *hā-bā*, give, etc., contain a suffix *bā* which is used in the same way in Daflā. Most forms, however, are not clear to me.

The preceding remarks on Chulikātā grammar show the close connexion between this dialect and Digāru, and there can be no doubt that they are merely dialects of the same language.

DIGĀRU.

Digāru Mishmi has been dealt with in a short grammatical sketch by Mr. Robinson. The remarks on Digāru grammar which follow are based on this sketch and on the list of words published by Mr. Needham. The spelling is, as far as possible, that of Mr. Needham.

Prefixes.—The most usual prefixes are *mā* and *nā*, often abbreviated to *m* and *n*, perhaps corresponding to the prefixes *ma* and *n* which form nouns and adjectives in Kachin.

Mā occurs in words such as *mā-jī*, buffalo; *mā-tran*, cow; *mā-sāng*, tree; *mā-chī*, water; *m'sē*, navel; *m'shī*, claw; *m'plā*, stone; *m'dang*, poor; *m'jā*, what? and so on.

Nā is usually prefixed to nouns denoting relationship. Thus, *nā-bā*, father; *nā-mā*, mother; *nā-pū*, elder brother, etc. This *nā* is perhaps originally the possessive pronoun of the second person. The same, or a similar, prefix is, however, also used before other nouns. Thus, *nā-ming*, fire; *n'kwī*, dog; *n'gā*, near, etc. Compare *n'* in Kachin.

A prefix *kā* seems to occur in words such as *kā-lō*, field; *kā-rā*, rain; *kā-chī*, rat; *kā-nō-ā*, dark; *kā-rō*, quickly. Compare the prefix *ka* or *ga* in the Kachin, Bodo, and Nāgā languages.

The prefix *ā* or *a* occurs in words such as *ā-lī*, bow; *ā-prū*, arm; *ā-rui*, snow; *a-shā*, mithon, etc. It does not appear to be used in the same way as the prefix *a* in Kachin and Burmese, in order to form nouns from verbs.

Nouns.—**Gender** is only apparent in the case of animate nouns. The gender of human beings is distinguished by using different words. Thus, *nā-bā*, father; *nā-mā*, mother; *pām-rō*, brother; *mā-thī*, sister; *mōwā*, man; *mīyā*, woman. In other cases, the words *mōwā*, male, and *mīyā*, female, are added in order to denote the gender; thus, *mōwā ā*, male child, son; *mīyā ā*, daughter; *m'po mōwā*, a male slave; *m'po mīyā*, a female slave. *Mōwā* is probably derived from *mī-wā*, and *mīyā* from *mī-yā*, *mī* meaning 'human being' and the real suffixes being *wā* and *yā*. Compare *ai-wā*, son, and *aiā*, daughter, in Mr. Robinson's vocabulary. Compare the male suffix *wa* in Kachin.

The usual suffixes in the case of animals are *kārī* (Needham) or *karū* (Robinson), male, and *tāpī* (Needham) or *tassi* (Robinson), female. Thus, *n'guī kārī*, a male dog; *n'guī tāpī*, a bitch; *ma-chu karū*, a bull; *ma-chu tassi*, a cow. Other suffixes are *rī*, male, and *krū*, female; thus, *tāmyūm rī*, a male monkey; *tāmyūm krū*, a female monkey. In *tā-lā*, cock, we have apparently a male suffix *lā*, identical with the corresponding suffix in Kachin. 'A hen' is *m'chē* (Needham) or *inteo tassi* (Robinson).

Number.—When it is necessary to distinguish the number of a noun, a numeral or some word meaning 'all,' 'many,' etc., is added. Thus, *n'guī su-miwe*, dog all, dogs.

Case.—The nominative and the accusative do not take any suffix. The genitive is expressed by putting the governed before the governing word; thus, *mā-jī rō*, the buffalo's horn. Other relations are indicated by means of postpositions such as *kwa* or *kō*, in; *do* or *dō*, with; *kō* and *tappe*, from, etc. Thus, *mā-shī kō shā-nā*, water in place, put it in the water; *hē dagā tō n'guī sēgonde*, he dao with dog kill-will, he will kill the dog with his dao; *mā-sāng hābang kō chī-nā*, wood jungle from bring, etc.

Adjectives.—Adjectives follow the noun they qualify. Thus, *mā-chī rūmā*, water deep; *mā-jī da-rang*, buffalo large; *n'guī ā-ā*, a small dog.

There are no suffixes of the comparative. Mr. Robinson mentions that the adjective may get a prolonged or shortened pronunciation in order to denote a high or low degree. Thus, *kā-long*, long, may be pronounced with a lengthening out of the sound. It then means 'very long.' In a similar way *katyōa*, short, may be pronounced with a short and abrupt sound in order to convey the idea of 'very short.'

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. Thus, *n'guī kā-prei*, dog four, four dogs.

The numbers 11-19 are formed by adding the numerals 'one,' 'two,' etc., to 'ten;' thus, *hālū*, or *hālong*, *khing*, ten one, eleven; *hālū sāng* or *halo ra-chong*, thirteen, etc. *Ra* in *ra-chong* (Robinson) probably means 'and;' compare *lā* in *Daflā* and *Miri*. The numerals 20-90 are formed by prefixing 'two,' 'three,' etc., to *hā-lāng*, ten. Thus, *kā-sāng hā-lāng*, three tens, thirty; *kā-prei hālāng*, forty, etc.

Pronouns.—The following are the personal pronouns,—*hā* or *hā*, I; *nyá*, thou; *hē*, *ē*, or *m'tā*, he. The plural is, according to Mr. Robinson, formed by adding *long*, before which *hā* becomes *hing*. Thus, *hing-long*, we; *myá-long*, you; *m'tā-long*, they. Compare the corresponding suffix *lu* in *Miri* and *Daflā*. Mr. Needham gives *ing-mē*, we. The possessive pronouns are the same as the personal ones. Thus, *hā m'ting prā*, my coat (is) good; *nyá āng tāgē*, your house far? is your house far? Sir George Campbell also gives the form *na*, thy; thus, *na nābā*, thy father; *na m'pling*, behind thee.

The demonstrative pronouns are *ē-chā* or *e-sā* this, and *wē-chā* or *hi-sā*, that.

The interrogative pronouns are *shā* (Needham) or *sā-hā* (Robinson), who? and *m'jā* (Needham) or *esā-hā* (Robinson), what?

There are no relative pronouns. We are not, however, informed how relative clauses are expressed. It seems that they are usually formed after the pattern 'I saw a man, he has come,' instead of 'the man whom I saw has come.'

Verbs.—Verbs do not vary for gender, number, or person.

The **Present tense** is formed without any suffix. Thus, *hā dī*, I sit; *nyá hābā*, thou striketh; *hē shom*, he runs. The verb *dī*, to sit, to be, is sometimes suffixed as a kind of auxiliary verb. Thus, *hā Tārōā tākū kasā-dī-mam*, I Mishmi language know, I can speak Mishmi. Compare Kachin *dai*, *Miri* and *Daflā dá*.

The suffixed *mam* in the last instance is an affirmative particle and no tense suffix.

The suffix of the **Past tense** is *yā* (Needham) or *a* (Robinson). Thus, *hā tai-hing hānā-yā*, I to-day came, I came to-day; *hā ābrāng tū-yā*, I finger cut-have, I have cut my finger. Compare the corresponding use of *yau*, to finish, in *Khāmti*, and of *yō*, *yai*, *joi*, and *jou*, to finish, in many *Kuki-Chin* dialects. A corresponding suffix *yu* occurs in Southern Kachin.

The suffix of the **Future** is *n-dē*. Thus, *hā Rīmā bo-n-dē*, I Rima go will, I am going to Rima; *hā tāpē dhā-n-dē*, I cooked rice eat-will; *nyá dī-an-dē*, thou wilt sit. Compare the suffix *na* in Southern Kachin.

The suffix of the **Imperative** is *nā*. Thus, *mā-sāng chī-nā*, wood bring; *hā m'ting hang-nā*, my coat give, give me my coat.

An imperative of the first person plural is formed by adding *kē* or *gē*; thus, *pō-kē* or *pō-gē*, let us go; *dhā-kē* or *dhā-gē*, let us eat; *yī-kē* or *yī-gē*, let us stay. Compare Infinitive of purpose, and also the suffix *gē* of the negative future in *Miri*.

The suffix of the negative imperative is *gā*, to which *i* is usually prefixed. Thus *marā-i-gā*, don't laugh; *dī-i-gā*, don't sit; *dū-i-gā*, don't smoke.

The root alone is used as a **verbal noun**. Mr. Robinson gives the sentence *m'tā tekū bri no*, he rice to-buy wishes, he wants to buy rice. *Bri-no* may as well, in this instance, be considered as a compound verb. In *m'tā ma-chom teo te*, he tree to-sell cuts, he cuts down the tree to sell it, the root seems to be used as an infinitive of purpose.

Mr. Robinson mentions a suffix *gē* which is used in order to denote purpose. Thus, *mia-a tesa huv-ge tase-ge bonde*, girls these to-dance to-sing go-will, these girls will go to sing and to dance. In Mr. Needham's Digāru this sentence would run *mī-yā ā ē-chā bui-gē ta-sē-gē bon-dē*, women young these 'let us dance,' 'let us sing' go-will. It will be seen from this instance that the suffix *gē* is a suffix of the future, that tense being used to denote the purpose in Digāru as in other connected languages.

Participles.—No instances are given by Messrs. Robinson and Needham, and I am unable to explain the forms in Sir George Campbell's specimens. *Bhē* in *hā tā-pē dhā-dī-bhē*, I cooked rice eat-if, is perhaps the suffix of an adverbial participle.

Compound verbs seem to be formed by simply putting two verbs together. There are no certain instances of *Causatives*. They are perhaps formed by suffixing *gō* (Needham) or *kwon* (Robinson). Thus, *sī*, die; *sē-gō* or *se-kwon*, kill. *Desideratives* seem to be formed by adding *no*; thus, according to Mr. Robinson, *hā tekū bri-no*, I paddy to-buy-wish. Compare *Daflā nu*. *Potentiality* is indicated by adding *hēnē* (Needham) or *hanē* (Robinson). Thus, *hā jī-hē-nē-dī-mam*, I to-do-able-am-affirmative-particle, I can do it; *m'tā bō-hanē-n-dē*, he to-go-able-bē-will, he can go. Note the future in the last instance.

The **Negative particle** is a suffixed *im* (Needham) or *yem, yom* (Robinson). Thus, *hā rē-im*, I am not afraid; *dū ai-im*, many are-not, there are not many; *m'tā nyā hā-bā-no-yem*, he thee to-strike-wishes-not, he does not wish to strike you. Mr. Robinson states that *lum* is added in the negative future and in the potential mood. Thus, *hā chē-lum*, I shall not take it; *atya-ha-ne-lum*, say-able-not, I cannot speak. Both forms are apparently future tenses, all Mr. Robinson's instances of the potential mood being in the future. There is, therefore, probably a future suffix *la*, or *lu*, which is used before the negative.

The usual tense suffixes are sometimes dropped before the negative. Thus, *hā tai-hing tām-yūm kā-teng-im*, I to-day monkey saw-not, I did not see a monkey to-day.

The **Interrogative particle** is *gē*. Thus, *tā ā-gē*, fish are? are there any fish? *nyā rē-dī-gē*, thou afraid-art? art thou afraid? *nyā pām-rō i-dī-gē*, thy brother is? hast thou a brother? *nyā ka-sā-dī-gē*, do you understand? The particle of disjunctive questions seems to be *kyā*; thus, *ā kyā ai-im kyā*, are there (any) or are there not? The interrogative particle seems to be dropped when the sentence contains an interrogative pronoun. Thus, *hā-nō ā*, where is (it)?

Order of words.—The usual order of words is subject, object, verb.

MĪJŪ.

The remarks on Mijū grammar which follow are based on the grammatical sketch given by Mr. Robinson and on Mr. Needham's vocabulary. The spelling of the latter has been followed so far as possible.

Prefixes.—The most common otiose prefixes are *ka*, *m*, and *ra*.

Ka or *kā* occurs in nouns such as *ka-mai*, woman; *kā-phān*, flower, etc. It is often dropped in compounds. Thus, *sa-mai*, sister; *mai-sā*, young woman. Another prefix, *kī*, occurs before nouns of relationship; thus, *kī-pai*, father; *kī-naū*, mother; *kī-kūng*, grandfather, etc. This *kī* is perhaps originally the possessive pronoun of the first person. The prefix *ka* is commonly used in the formation of adjectives. Thus, *ka-nai*, near; *ka-tai*, large; *ka-tā*, new; *ka-tang*, deep; *ka-sit*, good, etc. Compare the corresponding prefix *ka* or *ga* in Kachin, Bodo, and Nāgā languages.

M is used before nouns. Thus, *m'chū*, mouth; *m'blai*, tongue; *m'san*, claw; *m'gū*, coat; *m'blī*, house; *m-phā*, lightning. Compare Kachin *ma*.

Ra is prefixed to nouns such as *ra-nga*, fish; *ra-mai*, tail; *ra-ming*, sun; *ra-mang*, name. Compare the *r*-suffix in forms such as Rāngkhōl *ir-ming*, Hallām *rā-ming*, name. Mr. Robinson gives *nga*, fish; *le-mik*, sun; and *lā-mong*, name. It is possible that different prefixes are represented in the words quoted.

A prefix *ta* seems to occur in words such as *ta-lī*, bow; *ta-lō-i*, buffalo; *ta-mang*, fire-place; *ta-ming*, salt, etc.

In *n'dār*, petticoat; *nā-chī*, star; *n'dak*, belly; *n'kha-yeng*, village, etc., we have a prefix *na* corresponding to Digāru and Kachin *n'*.

Nouns.—The Gender of human beings is distinguished by using different words, or by adding *rōwai*, male, and *ka-mai*, or *mai*, female. Thus, *kī-pai*, father; *kī-naū* (Needham) or *mum* (Robinson), mother; *kī-kūng*, grandfather; *kī-ngō*, grandmother; *shāmyē*, brother; *sā-mai*, sister; *mangrā rōwai*, a male slave; *mangrā ka-mai*, a female slave.

The usual suffixes in the case of animals are *n'dū*, *rangā*, *rahār*, *rapai*, and *ngālō*, male, and *naū*, female. Thus, *lī n'dū*, pig male; *lī naū*, pig female; *mō rangā*, a male monkey; *mō naū*, a female monkey; *kwī rahār*, a dog; *kwī naū*, a bitch; *krai rapai*, a cock; *krai naū*, a hen; *shā ngālō*, a he-mithon; *shā naū*, a she-mithon. Mr. Robinson gives *lī ngālō*, a hog; *lī ka-mai*, a sow.

Number.—Number is, when necessary, indicated by adding a numeral or else some word meaning 'many,' 'all,' etc. Thus, *kwī grūn*, dog eight, eight dogs; *klaŋ ka-plak*, flower all, all the flowers.

Case.—The nominative and the accusative do not take any suffix. The genitive is expressed by simply putting the governed before the governing noun. Thus, *wā lāp*, bamboo leaf, the leaf of the bamboo; *sā-bū rō*, child hand, the child's hand. Other relations are indicated by means of postpositions. I have not been able to trace other postpositions than *lī* and *lā*, in, into.

Adjectives.—Adjectives usually follow the noun they qualify. Thus, *man-chū keiyem*, cow black, a black cow; *kang ga-khrang*, a long horn.

The comparative degree is expressed by simply putting the compared noun before the adjective. Thus, *kī ān ka-chong ka-shyung*, I this man lean, I am leaner than this man; *wē nyá umong kam*, he thee more has, he has more than thou.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. The numerals 11-19 are formed by inserting *mā*, and, between *kap*, ten, and the numerals 'one,' 'two,' etc. A suffix *ká*, corresponding to *ká*, in Miri and *gá* in Daflā is added in Mr. Needham's list. Thus, *kap mā ko-mō-ká*, eleven; *kap mā nāt-ká*,

nineteen. 'Twenty' is *ka-tal-má* (Needham), or *ke-tag* (Robinson). *Sung-gyep*, thirty (Robinson), is formed by prefixing *sung*, i.e., the numeral *kā-sām*, three, without the prefix *kā*, to *gyep*, another word for 'ten.' *Bri-si*, forty, in the same way contains *bri*, the base of *kam-brin*, four, prefixed to *si*, ten. *Ngrün-si*, fifty, seems to contain another word for 'five,' *ngrün*.

Pronouns.—The personal pronouns are *kī*, I; *kī-thal*, we; *nyá* or *ná*, thou; *ná-thal* or *ná-ne-thal*, you; *wē*, he, she; *wē-thal* or *vē-thal*, they. Mr. Needham, who does not mention any plural forms, gives *āngkai*, he.

Demonstrative pronouns are *ān*, this; *wā* (Needham), *phē-hai* (Robinson), that.

The interrogative pronouns are *nyā* (Needham) or *(hoi-)nā* (Robinson), who? *shin* (Needham) or *sin-doi* (Robinson), what? Thus, *ān tang-klau nā pī-kong*, this spear who given-has? who has given you this spear?

Relative clauses are formed in the same way as in Digāru. We have no information as to how relative participles are formed.

Verbs.—Verbs do not differ for gender, number and person.

The root alone is used in order to denote the **Present time**; thus, *kī ndat*, I call; *nyā káp*, thou shootest; *wē gī-ār*, he runs. The suffix *meng*, probably a verb substantive, is sometimes added. Thus, *wē káp-meng*, he shoots, or, is shooting.

The usual suffixes of **Past time** are *gā* and *kong*; compare *Miri kā* and *kāng*. *Kong* is often used to denote a remote past, and may be translated as a perfect. Thus, *mang-ā-nī tē-chim ko-mō sāt-gā*, yesterday wild-hog one killed, yesterday I killed a wild hog; *Hēram wīt-kong*, Hēram sold (it); *yāhā thai-kong*, where have-(they-) gone?

The suffix of the **Future** is *yū* or *yung*; thus, *kishā-yū*, I will eat; *wē káp-yung*, he will shoot.

The suffix of the **Imperative** is *shū*. Thus, *ton-zai-shū*, sing; *Ohohun miro sal-shū*, Chohun with (-you) bring; *tī-kong tī thong-shū*, water-ghaut water fetch, fetch some water from the water ghaut. The root alone is often used; thus, *hū*, come.

The negative imperative is expressed by prefixing *ai* to the verb. Thus, *ai-shā*, don't eat; *ai-nui*, don't sleep; *ai-thai*, don't go.

The root alone is used as a **verbal noun**. Thus, *kī mai mā non-niu*, I dance not can. The same form is apparently also used as an infinitive of purpose. Thus, *vē-thal ta-ming wīt shūp-kong*, they salt sell bought, they have bought the salt in order to sell it; *ān thong hū*, this see come, come and see this; *kōm sāt thai-kong*, bear kill went, they have gone in order to kill a bear.

There are no materials available for showing the formation of participles.

Compound verbs.—We are only informed about the formation of the compounds denoting potentiality, in which *non-niu*, able, is added to the root of the principal verb. Thus, *nyā zai-non-niu*, thou sing-canst.

The **Negative particle** is a prefixed *mā*. Thus, *kwī mā-chak-yung*, the-dog not-bite-will; *n'khar li ko-chong mā-chak*, village in men not-are, there are no men in the village. The vowel of the negative is sometimes shortened or changed in other ways. Thus, Needham *mo-phān*, Robinson *m'-phan*, bad.

The **Interrogative particle** is *i*; compare Kachin *i*. Thus, *wā zai-meng, tyat-ma-i*, the-birds are-singing, hear-not? the birds are singing, do you not hear? *m'blī lā*

hū-i, house into come? will you come into the house? The interrogative particle is dropped after an interrogative pronoun. Thus, *ān nyā bāng*, this whose cloth? whose cloth is this? *kī gangnyā lā-kong*, my bow who taken-has? who has taken my bow?

Order of words.—The usual order of words is subject, object, verb.

LIST OF STANDARD WORDS AND PHRASES

English.	Aka (Darrang).	Eastern Dañä (Hamilton).	Dañä (Robinson).	Miri.
1. One	A	Akkin	Ä-kin	Ä-kä, ä-tër-kä
2. Two	Kshi	Anyi	Ä-ni	Änyi-kä
3. Three	Zu	A-om	Ä-äm	Äöm-kä
4. Four	Fi-ri	A-pl	Ä-pli	Äpi-kä
5. Five	Phum	Ä-ng	Ä-ngö	Ängä-kä
6. Six	Rieh	Ä-kr	Ak-ple	Äkeng-kä
7. Seven	Mulh	Kanni	Känag	Kinit-kä
8. Eight	Sikzi	Plin	Plag-nag	Pinyi-kä
9. Nine	Sthen, sthō	Kyā	Käyō	Känäng-kä
10. Ten	Rhi	Illyi	Räng	È-ing-kä
11. Twenty	Bisha	Nyi-krū	Räng-chäng	È-ing-änyi-kä
12. Fifty	Phumu-ru	Chāmūng . . . . .	.....	È-ing-ängä-kä
13. Hundred	Phogwa, purrua	Lüg . . . . .	.....	Ling-kä
14. I	Ngna, nyā, nā	Ngā	Ngō	Ngā
15. Of me	Nga geh	Ngā-ka, ngā	Ngō-g	Ngā-ka
16. Mine	Nga-chhi	Ngā-ka . . . . .	.....	Ngā-ka
17. We	Ni	Ngā-lu	Ngō-lu	Ngā-lū
18. Of us	Inchhi gao	Ngā-lu-ga	Ngō-lu-g	Ngā-lū-ka
19. Our	Inchhi	Ngā-lu-ga . . . . .	.....	Ngā-lū-ka
20. Thou	Ba	Nā	Nō	Nā
21. Of thee	Do-goio	Nā-ka, nā	Nō-g	Nā-ka
22. Thine	Ba-chhi	Nā-ka . . . . .	.....	Nā-ka
23. You	Jah, jō, jōe	Nā-lu	Nō-lu	Nā-lū
24. Of you	Jah-goio	Nā-lu-ga	Nō-lu-g	Nā-lū-ka
25. Your	Jaichhi	Nā-lu-ga . . . . .	.....	Nā-lū-ka

IN THE DIALECTS OF THE NORTH ASSAM GROUP.

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	Ēkhō	Ē-khing	Kmō, kōmō	1. One.
.....	Kāni	Kā-ying	Kā-ning, kinnin	2. Two.
.....	Kāsh	Kā-sāng	Kā-sām	3. Three.
.....	Kāppi	Kā-prei	Kambrin	4. Four.
Pilngā	Māngā	Mā-ngā	Ka-lin	5. Five.
.....	Ahe	Tārā	Kā-tām	6. Six.
.....	Joh	Ōwē	Nūn	7. Seven.
.....	Ilū	Illam	Grūn	8. Eight.
.....	Khili	Kenyōng	Nāt	9. Nine.
.....	Hush	Hālāng	Kap	10. Ten.
.....	Ani hush	Kāying-hālāng or hālāng-hālāng.	Ketag	11. Twenty.
.....	Māngā lon	Māngā hālāng	Ngrūnsi	12. Fifty.
.....	Malū	Mālam	Wāyō	13. Hundred.
.....	Ngialumbro	Hā, hā	Ki	14. I.
.....	Nge-ehunde	Hā, hā . . . .	.....	15. Of me.
.....	Nge-ehunde . . . .	.....	.....	16. Mine.
.....	Ehundna	Hing-lāng, ing-mē	Ki-thal	17. We.
.....	Ngaji-appo	Hing-lāng, ing-mē . . . .	.....	18. Of us.
.....	Ngialadu (?) . . . .	.....	.....	19. Our.
.....	Ngio	Nyā	Nā, nyā	20. Thou.
.....	Newji	Nyā . . . .	.....	21. Of thee.
.....	Newji . . . .	.....	.....	22. Thine.
.....	Ehund	Nyā-lāng	Nō-thal or wōnō-thal	23. You.
.....	Newji	Nyā-lāng . . . .	.....	24. Of you.
.....	Newji . . . .	.....	.....	25. Your.

English.	Aka (Darrang).	Eastern Daffa (Hamilton).	Daffa (Robinson).	Miri.
26. He . . .	I . . .	Ma . . .	Mā . . .	Bui . . .
27. Of him . . .	Ietchhi-goio . . .	Mui-ga . . .	Mā-g . . .	Bui-ka . . .
28. His . . .	Ietchhi, ō-thi . . .	Mui-ga . . .	Mā-g . . .	Bui-ka . . .
29. They . . .	Nga, na . . .	Ballu . . .	Mā-lu . . .	Bā-lā . . .
30. Of them . . .	Nga-goio . . .	Ball-ga, ballā . . .	Mā-lug . . .	Bā-lā-ka . . .
31. Their . . .	Rasa . . .	Ball-ga, ballā . . .	Mā-lug . . .	Bā-lā-ka . . .
32. Hand . . .	Pho, gsi . . .	Ā-lā . . .	Lāk . . .	Ā-lāk . . .
33. Foot . . .	Shi . . .	Āl . . .	Lāgā . . .	Ā-lē . . .
34. Nose . . .	Niahi, nūsū . . .	Nyepum . . .	Nyopom . . .	Yē-bāng . . .
35. Eye . . .	Ni . . .	A-nyi . . .	Nyāk . . .	Ā-mik . . .
36. Mouth . . .	Nza, nsu . . .	A-gam . . .	Gām . . .	Nāp-pāng . . .
37. Tooth . . .	Thu . . .	E-hi . . .	Fig . . .	Ī-pāng . . .
38. Ear . . .	Phu . . .	Mom . . .	Niorong . . .	Yē-rūng . . .
39. Hair . . .	Ke-ti, ke-chū . . .	Dām . . .	Dāmūk . . .	Dām-wit . . .
40. Head . . .	Khe . . .	Eppin . . .	Dōmpō . . .	Mit-tāk . . .
41. Tongue . . .	Jebila . . .	Ailyi . . .	Rō . . .	Ai-yō . . .
42. Belly . . .	Lakhudi . . .	Ai-yō . . .	Kōpō . . .	Ā-ki . . .
43. Back . . .	Sbo . . .	Lānk . . .	Gārpō . . .	Lām-kū . . .
44. Iron . . .	Sza . . .	Yodar . . .	Rokdor . . .	Yok-din . . .
45. Gold . . .	Kshi, shū . . .	Ēin . . .	Āen . . .	(No word) . . .
46. Silver . . .	Lummu, lūmma . . .	Rūp . . .	Tāngkū . . .	Ditto . . .
47. Father . . .	Āu . . .	Āp . . .	Ā-bō . . .	Ābū. bā-bū . . .
48. Mother . . .	Ain, ā-ni . . .	Āmmā, or ā-na . . .	Ā-ne . . .	Ānū, nā-nū . . .
49. Brother . . .	Ā-lu (elder); nue (younger)	A-bū (elder); bor (younger)	Tette (elder); boro (younger)	Buirā . . .
50. Sister . . .	Ā-ma (elder); nūn, nū-mi (younger)	Ammi (elder); buir-ma (younger)	Ā-mā (elder); buir-mā (younger)	Buirma . . .
51. Man . . .	Nu-nā, nū-nā . . .	Nyi . . .	Bāngni . . .	Ā-mī, mī-lvong . . .
52. Woman . . .	E-phun, pfū-mi . . .	Nyemm . . .	Nyemā . . .	Nerug, mī-ma . . .

Abor (when different from Miri).	Chalikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	Ngio-āpu	Mtā, hē, ē	Wē, āngkai	26. He.
.....	Mimut or mit . . . .	.....	.....	27. Of him.
.....	Mimut or mit . . . .	.....	.....	28. His.
.....	He-aibu	Mtā-lāng, wē-lāng	Wē-thal or vē-thal	29. They.
.....	New-ipo-māya . . . .	.....	.....	30. Of them.
.....	New-ipo-māya . . . .	.....	.....	31. Their.
.....	Akhmo	Htyoa, hāthō	Yop, rō	32. Hand.
.....	Byāpā	Mgrung, ngrō paia	Mplā, plā-topā	33. Foot.
.....	Enabo	Hnyā-gom, hā-nāgam	Min-yong, minō	34. Nose.
.....	Elābyā	Ma-lom	Mī	35. Eye.
.....	Ekabe	Ku-kwen, ta-rambom	Njyut, mchū	36. Mouth.
.....	Tāmbiyā	Lā	Tsi, sipā	37. Tooth.
.....	Akunā	Nkrū-nā, krū-nā	Ing	38. Ear.
.....	Thāmbiyā	Thang	Sham	39. Hair.
Ā-tāk	Eku, ekura	Mkau, kūrū	Kā	40. Head.
.....	Lina	Ta-langnā	Mblai	41. Tongue.
.....	Khiapu	Klitā-pom	Ndak	42. Belly.
.....	Erambo	Mpling	Glok	43. Back.
.....	Si	Tsi, sai	Teng-gri, langli	44. Iron.
.....	Pidi	Paddei	Som	45. Gold.
.....	Pau	Pau-eng	Rupai	46. Silver.
Yai!	Nābā	Nā-bā	Ki-pai	47. Father.
Māni	Nāni	Nā-mā	Nu-nu, kinaū	48. Mother.
Bābning	Āliā	Nā-fo, nā-pū (elder); pāmyō, pāmro (younger).	Tchepmai (elder); gotwoi shāmyē (younger).	49. Brother.
Mimi	Athepoā	Nā-bi (elder); mā-thi (younger).	.....	50. Sister.
.....	Meya	Nme, namē; male, mōwā	Ktchong, chong; male, rōwai	51. Man.
.....	Aya	Miyā	Kmai, kama	52. Woman.

English.	Aka (Darrang).	Eastern Daffa (Hamilton).	Daffa (Robinson).	Miri.
53. Wife	Nā-phun, gsi	Nyihyū	Mige, niofāng	Miyeng
54. Child	Āngā-sā	Kā	Āngā	Kē
55. Son	San	Kā nyegā	Kāo	Kō mī-lvong (<i>child male</i>), au mī-lvong.
56. Daughter	Sām	Kā nyemm	Niome-kā	Kō nerug (<i>child female</i>), ō-ma.
57. Slave	Shapso-keri	Nyerrā . . . .	.....	Pāk-bō= <i>male</i> , Pāng-ne= <i>female</i> .
58. Cultivator	Viddeu	Pa-binna . . . .	.....	Ārōg-i-na= <i>field-doer</i>
59. Shepherd	Kishi-rakkhu . . . .	.....	.....	.....
60. God	Gaisa guru	Ūī	Ōyuk . . . .	.....
61. Devil	Nsa . . . .	.....	.....	.....
62. Sun	Jū	Dā-nyi	Dani	Dā-nyi
63. Moon	Khabbi	Pol	Polō	Polō
64. Star	Litse	Takkār	Takar	Takār
65. Fire	Me, mi	Ūm	Ame	Ūmū
66. Water	Khu	Ishi	Esi	Āsi
67. House	Ngya, nie	Nām . . . .	.....	Ekūm
68. Horse	Phu-grā	Ghura	Gōrā . . . .	.....
69. Cow	Phu-lpkhu	Sa	Sā . . . .	.....
70. Dog	Sleh, sūlō	Ī-ki	Ekki	Ēki
71. Cat	Āsāh, āshā	Ā-sī	Ā-che . . . .	.....
72. Cock	Demrau	Porā rāp . . . .	.....	Rokpō
73. Duck	Osa	Pajāb . . . .	.....	Pējāp
74. Ass	Phu-babu . . . .	.....	.....	.....
75. Camel . . . .	.....	.....	.....	.....
76. Bird	Musu	Pattā	Pattā	Prettāng
77. Go	Ji-bueh, kha-bue	Ūnni	Āngne	Gi-tokā
78. Eat	Cha-bueh	Da-tā	Do-tō	Dā-tokā
79. Sit	Rieh, rōue	Dā-tā	Dong-tō	Dā-tokā

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	Āku	Hamya, miyā	Ke-kmai	53. Wife.
.....	Āwu	Āgemung, ā	Sā-bū	54. Child.
.....	Ābro	Aiwā, mōwā ā	Sā	55. Son.
.....	Āmyau	Aiā, miyā ā	Kmai-sā, sā-mai	56. Daughter.
.....	Eppo	Mpo	Manggrā	57. Slave.
.....	Āri . . . . .	.....	.....	58. Cultivator.
.....	Maji-halu . . . . .	.....	.....	59. Shepherd.
.....	Ini-hunā	Ngīng-ya (?)	Se-lap	60. God.
.....	Daen . . . . .	.....	.....	61. Devil.
.....	Ini	Ring-nging, ring	Lemik, raming	62. Sun.
.....	Elā	Lho, hala	Lai	63. Moon.
.....	Ādikro	Kā-ding	Maji, nāchi	64. Star.
.....	Āmihū	Nā-ming	Mai	65. Fire.
.....	Māji	Mā-chi	Ti	66. Water.
.....	Uka	Ang	Bli, mbli	67. House.
.....	Geera (<i>sic</i>)	Grue	Kom-beng	68. Horse.
.....	Mājākro	Mā-chu, mātrau	Man-chu	69. Cow.
.....	Ikū	Nkwi, nokwi, ngui	Kwi	70. Dog.
.....	Majāri	Majāri	Jāmi	71. Cat.
.....	Eto	Inteo karū, tālā; <i>hen</i> , inteo tassi, mchē.	Krai rūpai; <i>hen</i> , krai nāi, krai kmai.	72. Cock.
.....	Dekibu	Tkhrēng-bu, klenbō	Kai-pet; tãhã	73. Duck.
.....	.....	.....	.....	74. Ass.
.....	.....	.....	.....	75. Camel.
.....	Pyā	Mpiā	Wā	76. Bird.
En-to-kā	Bānā	Bō-nā	Phai-shū, thai-shū	77. Go.
.....	Hā	Thā-nā	Shā-shū	78. Eat.
.....	Jibā	Dī-nā	Lap-shū	79. Sit.

English.	Aka (Darrang).	Eastern Daflā (Hamilton).	Daflā (Robinson).	Miri.
80. Come	Age dueh	Ū-tā	Ang-ku-bō	Gi-ā-tokā
81. Beat	Gigueh, gūga	Ma-tā	Mō-tō	Pā-tokā
82. Stand	Gajueh, gū-dzū-lue	Dā-tā	Dok-tō	Dāk-tokā
83. Die	Se-weh, bū-dzi-bi	Si-tā	Sig-tō	Si-tokā
84. Give	Ve-tchu, dzi-ba	Ji-tā, kē	Bik-tō, ke	Bi-tokā
85. Run	Je-bueh, godzoe	Yā-tā	Fār-tō	Dāk-toka
86. Up	Edju-ge	Tā-lā . . . . .	.....	Tai-ō
87. Near	E-ni-cha	Ā-gūm-hā	Berā	Ānin
88. Down	Ullur-ge	Bā-lā . . . . .	.....	Kieg
89. Far	Erra-ge	Ādā	Ādōpā	Motē
90. Before	E-bra-ge, e-vra	Kolga . . . . .	.....	Kērāpū
91. Behind	E-phun-ge	Kā-kuā . . . . .	.....	Mēlāmpū
92. Who	Juah	Hi	He	Sēko
93. What	Han, hania	Hog	Hogo	Īnkwō
94. Why	Han-to, han-do	Hog-ba . . . . .	.....	Kāpilā
95. And	Āiya	Lā . . . . .	.....	Lāng
96. But	Khenadane	Okka . . . . .	.....	No word, participles used
97. If	Senamerede, soio	Nyilā (a verbal suffix) . . . . .	.....	Muilō
98. Yes	Engah, ō	A . . . . .	.....	A (pronounced like 'er')
99. No	Ma	Mā . . . . .	.....	Mā
100. Alas	Ngah ngah	Aa . . . . .	.....	.. ..
101. A father	Āu	Āb-gā . . . . .	.....	Ābō
102. Of a father	Āu-ti	Āb-ga . . . . .	.....	Ābū-ka
103. To a father	Āu-e	Āb-am . . . . .	.....	Ābū-em
104. From a father	Āu-goio	Ābga hok . . . . .	.....	Ābū-lok-ke or lok-ka
105. Two fathers	Āu kshi	Āb anyi-gā . . . . .	.....	Ābū anyi-kā
106. Fathers	Ja āu, āu anye	Āb tāllāng	Ā-bō pāng, ā-bō ā-rok	Ābū kiding

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	Ebalibi	Hānnā-nā	Hū-shū	80. Come.
.....	Hūp	Hābā-nā	Pōng-shū	81. Beat.
.....	Devā	Dwe-nā	Long-shū	82. Stand.
.....	Hibā	Sī-nā	Sī-shū	83. Die.
.....	Hābā	Hang-nā	Pī-shū	84. Give.
.....	Dobo	Chu-nā, shom-nā	Giār-shū	85. Run.
.....	Etādā . . . . .	.....	Āliroh, kanai	86. Up.
.....	Ānomā	Ngā . . . . .	.....	87. Near.
Rāmkin	Ripomā . . . . .	.....	.....	88. Down.
.....	Mralo	Dyāu, dā	Klām	89. Far.
.....	Āhyā . . . . .	.....	.....	90. Before.
.....	Epindola . . . . .	.....	.....	91. Behind.
.....	Ā-āyā	Shā	Nyā	92. Who.
.....	Esiā	Shāgehā, mjā	Sindoi, shin	93. What.
.....	Ejap	Mjā kauong, kadi	Chendo, siga	94. Why.
.....	Āmā-mā . . . . .	.....	.....	95. And.
.....	Āmā-mā . . . . .	.....	.....	96. But.
.....	Ejamigo . . . . .	.....	.....	97. If.
.....	Āya	Am	Layim, am	98. Yes.
.....	Ngybo (sic)	Shām, shāmbū; <i>negative particle, im; prohibitive particle, i-gā, both suffixed.</i>	Mkā; <i>prohibitive particle, ai prefixed.</i>	99. No.
.....	Akh akh . . . . .	.....	.....	100. Alas.
Substitute yaī	Ēkhē nābā	Nā-bā	Kī-pai	101. A father.
.....	Ēkhē nābā juibo	<i>No postposition for genitive</i>	<i>No postposition for genitive</i>	102. Of a father.
.....	Ēkhē nābā ji . . . . .	.....	.....	103. To a father.
.....	Ēkhē nābā kepanji	Tappe and kō= <i>from</i> . . . . .	.....	104. From a father.
.....	Kāni nābā . . . . .	.....	.....	105. Two fathers.
.....	Nābā ejā . . . . .	.....	.....	106. Fathers.

English.	Aka (Darrang).	Eastern Dafā (Hamilton).	Dafā (Robinson).	Miri.
107. Of fathers . . .	Ja āu-ti . . .	Āb būll-ga . . .	....	Ābū kiding-ka . . .
108. To fathers . . .	Ja āu ni . . .	Āb būll-ba . . .	....	Ābū kiding-em . . .
109. From fathers . . .	Āu na-goio . . .	Āb būll-ga hok . . .	....	Ābū kiding-lok-ke . . .
110. A daughter . . .	E-sām . . .	Nyemm kā . . .	....	Kō nerug . . .
111. Of a daughter . . .	Sām-ti . . .	Nyemm kā-ga . . .	....	Kō nerug-ka . . .
112. To a daughter . . .	Sām-e . . .	Kā nyemm-am . . .	....	Kō nerug-em . . .
113. From a daughter . . .	Sām goio . . .	Kā nyemm-ga hok . . .	....	Kō nerug-lok-ke . . .
114. Two daughters . . .	Sām kshi . . .	Kā nyemm a-nyi-gā . . .	....	Kō nerug ānyi-kā . . .
115. Daughters . . .	Sām aniya . . .	Kā nyemm mǎllāng . . .	....	Kō nerug kiding . . .
116. Of daughters . . .	Sām-ti . . .	Kā nyemm mǎllu-ga . . .	....	Kō nerug kiding-ka . . .
117. To daughters . . .	Sām ni . . .	Kā nyemm mǎllu-ba . . .	....	Kō nerug kiding-em . . .
118. From daughters . . .	Sām na-goio . . .	Kā nyemm mǎllu-ga hok . . .	....	Kō nerug kiding-lok-ke . . .
119. A good man . . .	Nū-nā u . . .	Nyi āl-na . . .	....	Milvong aina-kā . . .
120. Of a good man . . .	Nū-nā u-ti . . .	Nyi āl-na-ga . . .	....	Milvong aina-kā-k; <i>more correct to say aina milvong-ka.</i>
121. To a good man . . .	Nū-nā u-se . . .	Nyi āl-na-ba . . .	....	Milvong aina-kā-em; <i>more correct to say aina milvong-em.</i>
122. From a good man . . .	Nū-nā u-goio . . .	Nyi āl-na-ga hok . . .	....	Milvong aina-kā-lok-ke; <i>more correct to say aina milvong-lok-ke.</i>
123. Two good men . . .	Nū-nā u kshi . . .	Nyi āl-na a-nyi-gā . . .	....	Aina milvong ānyi-kā . . .
124. Good men . . .	U nū-nā . . .	Nyi āl-na mǎllū-he . . .	....	Aina milvong kiding . . .
125. Of good men . . .	Nū-nā u na-chi . . .	Nyi āl-na mǎllū-he-ga . . .	....	Aina milvong kiding-ka . . .
126. To good men . . .	Na-re u nū-nā . . .	Nyi āl-na mǎllū-ham . . .	....	Aina milvong kiding-em . . .
127. From good men . . .	Nū-nā u na-goio . . .	Nyi āl-na mǎllū-he-ga hok . . .	....	Aina milvong kiding-lok-ke . . .
128. A good woman . . .	E-mi-mi u . . .	Nyemm āl-na . . .	....	Aina nerug . . .
129. A bad boy . . .	Ere āngāsā mikzū . . .	Kā āl-mā-na . . .	....	Ai-mā-na kō . . .
130. Good woman . . .	Mimi jija u . . .	Nyemm āl-na mǎllū-he . . .	....	Aina nerug kiding . . .
131. A bad girl . . .	Ere mimi mikzū . . .	Nyemm kā āl-mā-na . . .	....	Ai-mā-na kō nerug . . .
132. Good . . .	U . . .	Āl-dā . . .	Ā-le-pā . . .	Ai-dā (<i>lit. good is</i>) . . .
133. Better . . .	Ere e-u-phau . . .	Āl-yā-dā . . .	Ā-le-yā . . .	Ai-y-ādā (<i>lit. good more is</i>) . . .

Abor (when different from Miri).	Chullikātā or Taying Miahmi (Campbell).	Digāru Miahmi (Robinson and Needham).	Mijū Miahmi (Robinson and Needham).	English.
.....	Nābā juibo . . .	.....	.....	107. Of fathers.
.....	Nābā ji . . .	.....	.....	108. To fathers.
.....	Nābā gā juibo . . .	.....	.....	109. From fathers.
.....	Kepāte āmyau or aya . . .	Aiā . . .	Sā-mai . . .	110. A daughter.
.....	Aya pāte ah . . .	.....	.....	111. Of a daughter.
.....	Aya ji . . .	.....	.....	112. To a daughter.
.....	Pāte la aya . . .	.....	.....	113. From a daughter.
.....	Kāni aya . . .	.....	.....	114. Two daughters.
.....	Aya dolumbro . . .	.....	.....	115. Daughters.
.....	Aya jipo . . .	.....	.....	116. Of daughters.
.....	Aya lumbro . . .	.....	.....	117. To daughters.
.....	Ah lumbro (<i>sic</i>) . . .	.....	.....	118. From daughters.
.....	Khenge premu po . . .	Mōwā prā . . .	<i>Adjectives follow their substantives.</i>	119. A good man.
.....	Khenge premu ji . . .	.....		120. Of a good man.
.....	Khenge premu jiā . . .	.....		121. To a good man.
.....	Khenge premu polumbro . . .	.....		122. From a good man.
.....	Kāni prāya premu . . .	.....		123. Two good men.
.....	Prā lumbro . . .	.....		124. Good men.
.....	Prā imo dolumbro . . .	.....		125. Of good men.
.....	Prā imo dolumbro ji . . .	.....		126. To good men.
.....	Prā imo pradoibu imo dolumbroji.	.....	.....	127. From good men.
.....	Khenge prādu aya . . .	Miyā prā . . .	.....	128. A good woman.
.....	Kepāte (<i>or</i> khenge) nāpā khi ah (<i>sic</i>).	Prā-im= <i>bad</i> (<i>good-not</i>) . . .	Mo-phān= <i>bad</i> (? <i>not-good</i>)	129. A bad boy.
.....	Prādu aya . . .	.....	.....	130. Good woman.
.....	Khenge mipathy āku (<i>sic</i>) . . .	Miyā ā prā-im . . .	.....	131. A bad girl.
.....	Prādu, praijah, <i>or</i> athoprā . . .	Prā . . .	Kasit . . .	132. Good.
.....	Lapraibo pradaibo . . .	.....	.....	133. Better.

English.	Aka (Darrang).	Eastern Dafā (Hamilton).	Dafā (Robinson).	Miri.
134. Best . . .	Ere u-m-du . . .	Möllōjā-hām āl-yā-dā .	Pāng ā-le-yā . . .	Āpui lokkem ai-dā (<i>lit. all from good is</i>).
135. High . . .	U-pseu, e-pshū . . .	Au-dā . . .	Āo-pā . . .	Ōid . . .
136. Higher . . .	E-de e-pshū-phā . . .	Au-yā-dā . . .	Āo-yā . . .	Ōi-yā . . .
137. Highest . . .	De-du-na e-pshū-phā .	Möllōjā-hām au-yā-dā .	Pāng āo-yā . . .	Āpui lokkem ōi . . .
138. A horse . . .	Phu-grā abā . . .	Ghura . . .	.....	.....
139. A mare . . .	Phu-grā emi-ni abā . .	Ghuri . . .	.....	.....
140. Horses . . .	Phu-grā aniya . . .	.....	.....	.....
141. Mares . . .	Phu-grā emi-ni aniya . .	.....	.....	.....
142. A bull . . .	Phu-lukhu urbā abā . .	Sa ha-b . . .	Sū-bō . . .	.....
143. A cow . . .	Phu-lukhu jachu abā . .	Sa ha-n . . .	Sū-ne . . .	.....
144. Bulls . . .	Phu-lukhu urbā aniya . .	Sa ha-b edē . . .	.....	.....
145. Cows . . .	Phu-lu-khu jachin aniya .	Sa ha-n edē . . .	.....	.....
146. A dog . . .	Sū-lō um-bā abā . . .	Īki kib . . .	Ki-bō . . .	Ēki . . .
147. A bitch . . .	Sū-lō ami-ni abā . . .	Īki kin . . .	Ki-ne . . .	Ēki kina . . .
148. Dogs . . .	Sū-lō ne-phe . . .	Īki ki-b atchamma . .	.....	Ēki kiding . . .
149. Bitches . . .	Sū-lō am-ni ne-phe . . .	Īki kin atchamma . .	.....	Ēki kina kiding . . .
150. A he goat . . .	Khesi um-bā abā . . .	Sibin bim-pa . . .	Bob-lā . . .	Shā-ben ben-bā . . .
151. A female goat . . .	Khesi ami-ni abā . . .	Sibin bin-na . . .	Be-ne . . .	Shā-ben ben-na . . .
152. Goats . . .	Khes-na . . .	Sibin edē . . .	.....	Shā-ben ki-ding . . .
153. A male deer . . .	Phu um-bā . . .	Shudum dum-ba . . .	Chor-bō . . .	No general word. Shishūk-Sambar; shūk-bā=male ditto; dūmshūng=Hog deer; shā-bā=male ditto, etc., etc.
154. A female deer . . .	Phu ami-ni . . .	Shudum dum-na . . .	Chor-ne . . .	Ditto; female Sambar shi-shūk shūk-na—Hog deer=dūmshūng shū-na, etc., etc.
155. Deer . . .	Phu . . .	Shudum atchamma . .	.....	Simon (also means any animal).
156. I am . . .	Nah du-chha . . .	Ngā dā-dna . . .	.....	Ngā dūng (<i>or dāk, or dā and so throughout</i>).
157. Thou art . . .	Ba du-cho-mā . . .	Nā dā-dna . . .	.....	Nā dūng . . .
158. He is . . .	E du-chho . . .	Ma dā-dna . . .	.....	Bui dūng . . .
159. We are . . .	Ni du-chho . . .	Ngā-lu dā-dna . . .	.....	Ngā-lū dūng . . .
160. You are . . .	Jah du-cha-mā . . .	Nā-lu dā-dna . . .	.....	Nā-lū dūng . . .

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
....	Tapum praibo . . . .	....	....	134. Best.
....	Ruendo	Tazei . . . .	....	135. High.
....	Ruendo ji iruendo . . . .	....	....	136. Higher.
....	Tapume ji ruendo . . . .	....	....	137. Highest.
....	Kepāte geera . . . .	....	....	138. A horse.
....	Kepāte geera āpi . . . .	....	....	139. A mare.
....	Geera pajaibon . . . .	....	....	140. Horses.
....	Geera āpidū . . . .	....	....	141. Mares.
....	Kepāte āheprā ādeva mājū . . . .	....	....	142. A bull.
....	Kepāte mājū kro . . . .	....	....	143. A cow.
....	Mājū āhe pelā doi-ebon . . . .	....	....	144. Bulls.
....	Mājū dolumbro . . . .	....	....	145. Cows.
....	Kepāte ikū	Ngai kāri	Kwi rahār	146. A dog.
....	Kepāte ikū kro	Ngul tāpi	Kwi nañ	147. A bitch.
....	Ikū pājā, ikū dā . . . .	....	....	148. Dogs.
....	Āpi ikū doi-ebon . . . .	....	....	149. Bitches.
....	Kepāte maji . . . .	....	....	150. A he goat.
....	Kepāte āpi akro maji . . . .	....	....	151. A female goat.
....	Maji dolumbro . . . .	....	....	152. Goats.
....	Kepāte āron mājo . . . .	....	....	153. A male deer.
....	Kepāte āpi mājo . . . .	....	....	154. A female deer.
....	Mājo . . . .	....	....	155. Deer.
....	Ngialūmbro laji ji	Hādi . . . .	....	156. I am.
....	Ngio muji gā . . . .	....	....	157. Thou art.
....	Ngio-āpu ji . . . .	....	....	158. He is.
....	Ehundāna jigā . . . .	....	....	159. We are.
....	Ehund ji ji . . . .	....	....	160. You are.

English.	Aka (Darrang).	Eastern Daffa (Hamilton).	Daffa (Robinson).	Miri.
161. They are	Na du-chhayā	Bāllu dā-dna . . . . .	.....	Bū-lā dūng
162. I was	Phu e-du-chun, nā du-sō	Ngā dā-nma	Ngō dōng-ponā	Ngā dūngai (or. dāgai, and so throughout).
163. Thou wast	Jah-phu du-chha-mā	Nā dā-nma	Nō dōng-ponā	Nā dūngai
164. He was	E du-me-re-deh	Ma dā-nma	Mā dōng-ponā	Bui dūngai
165. We were	Ni du-chan	Ngā-lu dā-nma	Ngō-lu dōng-ponā	Ngā-lū dūngai
166. You were	Ba du-chaua	Nā-lu dā-nma	Nō-lu dōng-ponā	Nā-lū dūngai
167. They were	Na du-chu	Bāllu dā-nma	Mā-lu dōng-ponā	Bū-lū dūngai
168. Be . . . . .	.....	Dā-tā . . . . .	.....	No word
169. To be . . . . .	.....	Lyī-dba . . . . .	.....	.....
170. Being . . . . .	.....	.....	.....	.....
171. Having been . . . . .	.....	Dā-tla . . . . .	.....	.....
172. I may be . . . . .	.....	.....	.....	.....
173. I shall be	Nā da-nie	Lyitlyinne . . . . .	.....	.....
174. I should be . . . . .	.....	.....	.....	.....
175. Beat	Gigneh	Ma-tā	Mō-tō	Pā-tokā
176. To beat	Gi-phi-neh	Ma-ta-ba	Mō-tebō	Pā-kā-pū-for the purpose of
177. Beating	Gi-dah	Ma-ly-hā	Mō-neyā	} Pā-lā (lā is present and past participial suffix).
178. Having beaten	Gi-le-neh	Ma-pe-la	Mō-pe-lō	
179. I beat	Nah gi-neh	Ngā ma-dna	Ngō mō-dō	Ngā pā-dūng
180. Thou beatest	Ba gū-eh	Nā ma-dna	Nō mō-dō	Nā pā-dūng
181. He beats	E gi-da-eh	Ma ma-dna	Mā mō-dō	Bui pā-dūng
182. We beat	Ni gi-neh	Ngā-lu ma-dna	Ngō-lu mō-dō	Ngā-lū pā-dūng
183. You beat	Jah gūeh	Nā-lu ma-dna	Nō-lu mō-dō	Nā-lū pā-dūng
184. They beat	Na gi-dā	Bāllu ma-dna	Mā-lu mō-dō	Bū-lū pā-dūng
185. I beat (Past-Tense)	Nga sheu	Ngā ma-t-namma	Ngō mō-pa-nā	Ngā pā-tō
186. Thou beatest (Past Tense).	Ba sheu	Nā ma-p-namma	Nō-mō-pa-nā	Nā pā-tō
187. He beat (Past Tense)	I s-da	Ma ma-p-namma	Mā mō-pa-nā	Bui pā-tō

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	Heaibu ia ji jigā . . .	.....	.....	161. They are.
.....	Ngialumbro igāpo . . .	Hā di-yā . . .	.....	162. I was.
.....	Ngio jigja (? jigā) . . .	.....	.....	163. Thou wast.
.....	Ngio-āpu muji ji . . .	.....	.....	164. He was.
.....	Ehundna jigā . . .	.....	.....	165. We were.
.....	Ehund mu jigā . . .	.....	.....	166. You were.
.....	Heaibu mujigā . . .	.....	.....	167. They were.
.....	Aibo ah āpā . . .	Di-nā . . .	.....	168. Be.
.....	Āji poyā . . .	.....	.....	169. To be.
.....	Ngā-ē . . .	.....	.....	170. Being.
.....	Eja jipo mijah . . .	.....	.....	171. Having been.
.....	Ngialumbro eyokachna . . .	.....	.....	172. I may be.
.....	Ngialumbro kachna . . .	.....	.....	173. I shall be.
.....	Ngialumbro mumota āpā . . .	.....	.....	174. I should be.
.....	Nāpā āhū prā wā . . .	Hābā-nā . . .	Pōng-shū . . .	175. Beat.
.....	Nāpā āhū prā wā . . .	.....	.....	176. To beat.
.....	Āhū lyāh . . .	.....	.....	177. Beating.
.....	Āhū lyāh . . .	.....	.....	178. Having beaten.
.....	Ngialumbro āhū lyāh . . .	Hā hābā . . .	(?) Ki pōng . . .	179. I beat.
.....	Ngio āhū lyāh . . .	.....	.....	180. Thou beatest.
.....	Ngio-āpu āhū lyāh . . .	.....	.....	181. He beats.
.....	Ehundna prālā . . .	.....	.....	182. We beat.
.....	Ehund āhū lyāh . . .	.....	.....	183. You beat.
.....	Heaibu āhū lyāh . . .	.....	.....	184. They beat.
.....	.....	Hā hābā-yā . . .	(?) Ki pōng-gā . . .	185. I beat (<i>Past Tense</i>).
.....	.....	.....	.....	186. Thou beatest (<i>Past Tense</i>).
.....	.....	.....	.....	187. He beat (<i>Past Tense</i>).

English.	Aka (Darrang).	Eastern Dafā (Hamilton).	Dafā (Robinson).	Miri.
188. We beat (<i>Past Tense</i>) .	Ni shing	Ngā-lu ma-t-namma . .	Ngō-lu mō-pa-nā . . .	Ngā-lū pā-tō
189. You beat (<i>Past Tense</i>)	Jah ish-da	Nā-lu ma-p-namma . . .	Nō-lu mō-pa-nā	Nā-lū pā-tō
190. They beat (<i>Past Tense</i>)	Nā ish-da	Bāllu ma-p-namma . . .	Mā-lu mō-pa-nā	Bū-lū pā-to
191. I am beating	Nah guin	Ngā ma-s-danna . . . .	.....	Ngā pā-lā dūng
192. I was beating	Nah gui-chhua	Ngā ma-lyā-dā-nma . . .	.....	Ngā pā-lā dūngai . . .
193. I had beaten	Nah gui-chhua	Ngā ma-nma . . . .	.....	.....
194. I may beat	Nah gui-phi-neh	Ngā ma-kin-dā . . . .	.....	.....
195. I shall beat	Nah si-ne	Ngā ma-n-pū	Ngō mō-bō	Ngā pā-yē or pā-pā . .
196. Thou wilt beat	Ba sheue	Nā ma-n-pū	Nō mō-bō	Nā pā-yē
197. He will beat	I s-ne	Ma ma-n-pū	Mā mō-bō	Bui pā-yē
198. We shall beat	Ni s-ne	Ngā-lu ma-n-pū	Ngō-lu mō-bō	Ngā-lū pā-yē
199. You will beat	Jah ishe	Nā-lu ma-n-pū	Nō-lu mō-bō	Nā-lū pā-yē
200. They will beat	Nā s-ne	Bāllu ma-n-pū	Mā-lu mō-bō	Bū-lū pā-yē
201. I should beat	Nah de i gi-ne . . . .	.....	.....	.....
202. I am beaten	Nah gi-dah . . . .	.....	.....	.....
203. I was beaten	Nah gi-dah suyā . . . .	.....	.....	.....
204. I shall be beaten	Nah si-ngeh bua . . . .	.....	.....	.....
205. I go	Nah khā-ne-be	Ngā ū-dna	Ngō āngne-dō	Ngā gi-dūng
206. Thou goest	Ba khā-bueh	Nā ū-dna	Nō āngne-dō	Nā gi-dūng
207. He goes	E khā-neh	Ma ū-dna	Mā āngne-dō	Bui gi-dūng
208. We go	Ni khā-ne-be	Ngā-lu ū-dna	Ngō-lu āngne-dō	Ngā-lū gi-dūng
209. You go	Jah khā-bueh	Nā-lu ū-dna	Nō-lu āngne-dō	Nā-lū gi-dūng
210. They go	Nā khā-de-be	Bāllu ū-dna	Mā-lu āngne-dō	Bū-lū gi-dūng
211. I went	Nah din	Ngā ū-n-ma	Ngō āngne-pa-nā	Ngā gi-kā
212. Thou wentest	Ba di-mā	Nā ū-nma	Nō āngne-pa-nā	Nā gi-kā
213. He went	E din	Ma ū-nma	Mā āngne-pa-nā	Bui gi-kā
214. We went	Ni khā-m-bi	Ngā-lu ū-nma	Ngō-lu āngne-pa-nā . . .	Ngā-lū gi-kā

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digaru Mishmi (Robinson and Needham).	Mija Mishmi (Robinson and Needham).	English.
...	...	...	...	188. We beat (<i>Past Tense</i>).
...	...	...	...	189. You beat (<i>Past Tense</i>).
...	...	...	...	190. They beat (<i>Past Tense</i>).
...	Ngialumbro mujiji lyāh .	.....	(?) Kī pōng meng . . .	191. I am beating.
...	Ngialumbro igāpo muja .	.....	.....	192. I was beating.
...	Ngialumbro āhū muja lyāh	.....	.....	193. I had beaten.
...	Ngialumbro padunēpya āhū	.....	.....	194. I may beat.
...	Ngialumbro āhū prāwā .	Hā hābā-ndē . . .	(?) Kī pōng yung . . .	195. I shall beat.
...	.....	.....	.....	196. Thou wilt beat.
...	.....	.....	.....	197. He will beat.
...	.....	.....	.....	198. We shall beat.
...	.....	.....	.....	199. You will beat.
...	.....	.....	.....	200. They will beat.
...	Ngialumbro āhū proa (?) prāwā) lyāh.	.....	.....	201. I should beat.
...	Ngialumbro āhū lai . . .	.....	.....	202. I am beaten.
...	Ngialumbro āhū proa (?) prāwā) lyāh.	.....	.....	203. I was beaten.
...	Ngialumbro na-āhū prāwā .	.....	.....	204. I shall be beaten.
Substitute ēn for gī .	Ngialumbro bā prāwā yah .	Hā bō	(?) Kī phai	205. I go.
...	Ngio bā nā lah . . . .	.....	.....	206. Thou goest.
...	Ngio-āpu bā lyah . . . .	.....	.....	207. He goes.
...	.....	.....	.....	208. We go.
...	.....	.....	.....	209. You go.
...	.....	.....	.....	210. They go.
...	Ngialumbro bā byah (p lyāh).	Hā bō-yā	(?) Kī phai-gā	211. I went.
...	Ngio bā na bah (?) lyāh) .	.....	.....	212. Thou wentest.
...	Ngio-āpu bālagā edya .	.....	.....	213. He went.
...	.....	.....	.....	214. We went.

English.	Aka (Darrang).	Eastern Dafā (Hamilton).	Dafā (Robinson).	Miri.
215. You went	Jah khammā	Nā-lu ū-nma	Nō-lu āng-ne-pa-nā	Nā-lū gi-kā
216. They went	Nā khā-de-bi	Būllu ū-nma	Mā-lu āng-ne-pa-nā	Bū-lū gi-kā
217. Go	Khā-bueh	Ūnni	Āng-ne	Gi-tokā
218. Going	Di-deh	U-ly-hā . . . .	.....	} Gi-lā
219. Gone	Khā-me-bi	Ū-pela . . . .	.....
220. What is your name? .	Ba nini han cheniam?	Nā amin-a hog?	Nō māng-men hogo?	Nā-ka āmuin inkwā-na? Your name what?
221. How old is this horse?	Phu-grā adiat ki-nia-ba?	Sā ghurā si hogad-ja akkha- denna?	.....	Si-gōrā-si adit-kā mūji This-horse-this how old dūng? is?
222. How far is it from here to Kashmir?	Aiya Kashmir ke-nia-ra-da?	Sāka Kashmir hā-ba hagad- gā ā-dā-dā?	.....	Kashmir-deg sāk Kashmir-country from-here adit-kā mōtē dāk? how far is?
223. How many sons are there in your father's house?	Bau e-niya mu-khu sā ke- nia-dah?	Nā āb-ga nām-hā kā-w-a hagad-gā dā-dne?	.....	Nā-ka bābū-ka ēkūm-lā Your father's house-in kō-milvong adit-kā child-male how-many dūng? are?
224. I have walked a long way to-day.	Nah u e-ra-goio dīn	Ngā sālo ādā algā ga-pe- namma.	.....	Silō ngā bājē-pū gi-tō. To-day I much went.
225. The son of my uncle is married to his sister.	Āva sei sām gri-dain	Ngā acch-ga kā ha hā buir- mam nānma.	.....	Ngā-ka pai-ka au bui-ka My uncle's son his buirma yamnō-lā-tō. sister married.
226. In the house is the saddle of the white horse.	Phu-grā grou saio zin gne luri-du-ge dū.	Hā nām ārrūhā ghura pāllo- ga jin-e dā-dā.	.....	Ekūm ārā-lā yēsina gorā-ka House in white horse's jin dūng. saddle is.
227. Put the saddle upon his back.	Zin sai gne luri-du-goio age laoye.	Jin hām hā lāng auwā ap-tā. dā.	.....	Jin bui-ka lām-kū-lā Saddle his back-on mō-tokā. put.
228. I have beaten his son with many stripes.	E-sau sai nau guin	Hā kā-am ngā ēgā jinma . . . .	.....	Ngā bui-ka au-em bājē-pū I his son much pā-tō. beat.
229. He is grazing cattle on the top of the hill.	Tu ge phu du-ge phu-lkhu rawkhri-da-ya.	Ha gūddā au-wā mindui sa rekh-dā.	.....	Bui ādī taiō lā gōrū He hill top on cattle rā-ki-dūng. ¹ keeping.
230. He is sitting on a horse under that tree.	Suin e-lā sei phu-grā e-zui- gui-neh re-da.	Ha ghurā au-wā san lye-ku- hā dā-dna.	.....	Bui ursing kēeg-lā gorā He tree below horse taiō-lā dūng. upon is.
231. His brother is taller than his sister.	E-nū-mi i-ama pshū-pho-da dā.	Hā bor hā buir-mam auā-yā- dā.	.....	Bui-ka buirā bui-ka buirma His brother his sister lok-ke bātēdek. from bigger.
232. The price of that is two rupees and a half.	E-gnu takarphu kshiya e-phiriā.	Hā dor ha taka bār-nyi-gā lā a-doli-gā.	.....	Da āttār-ka ārū That article's price bār-nyi-kā lāng ādāli. ² rupees-two and half.

¹ Miris have no word for grazing; *rā-ki-dūng*, is keeping.
² Miris have no word for half-rupee.

Abor (when different from Miri).	Chulikātā or Taying Mishmi. (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	.....	.....	.....	215. You went.
.....	.....	.....	.....	216. They went.
.....	Bā lauji or bāladra . . .	Bō-nā	Phai-shā	217. Go.
.....	Bā miah . . . . .	.....	.....	218. Going.
.....	Bābyah (? lyāh) . . .	.....	.....	219. Gone.
.....	New siladra āmu ? . . .	.....	.....	220. What is your name?
.....	Heya geerā mag phiāhā ? .	.....	.....	221. How old is this horse?
.....	Ejaniba ba Kashmir ajige mag phiāhā ?	.....	.....	222. How far is it from here to Kashmir?
.....	New nābā ah jiji gā ? .	.....	.....	223. How many sons are there in your father's house?
.....	Nga etani mala guge mya la aghuha.	.....	.....	224. I have walked a long way to-day.
.....	Heya athi ebo ah yahi gyah.	.....	.....	225. The son of my uncle is married to his sister.
.....	Nga kua (? uka) andye lapna geerā ayah jiji payā.	.....	.....	226. In the house is the sad- dle of the white horse.
.....	Andye lamra puru . . .	.....	.....	227. Put the saddle upon his back.
.....	Newa nga midu hulā pata .	.....	.....	228. I have beaten his son with many stripes.
.....	E heiā tā āng gupu maju hālui.	.....	.....	229. He is grazing cattle on the top of the hill.
.....	Heia aganuah dābo ē heiā geerā ja jigya.	.....	.....	230. He is sitting on a horse under that tree.
.....	Ah heiā apia aheya athia ruend.	.....	.....	231. His brother is taller than his sister.
.....	Aheya aji geya ē mu kāni atigē ayho.	.....	.....	232. The price of that is two rupees and a half.

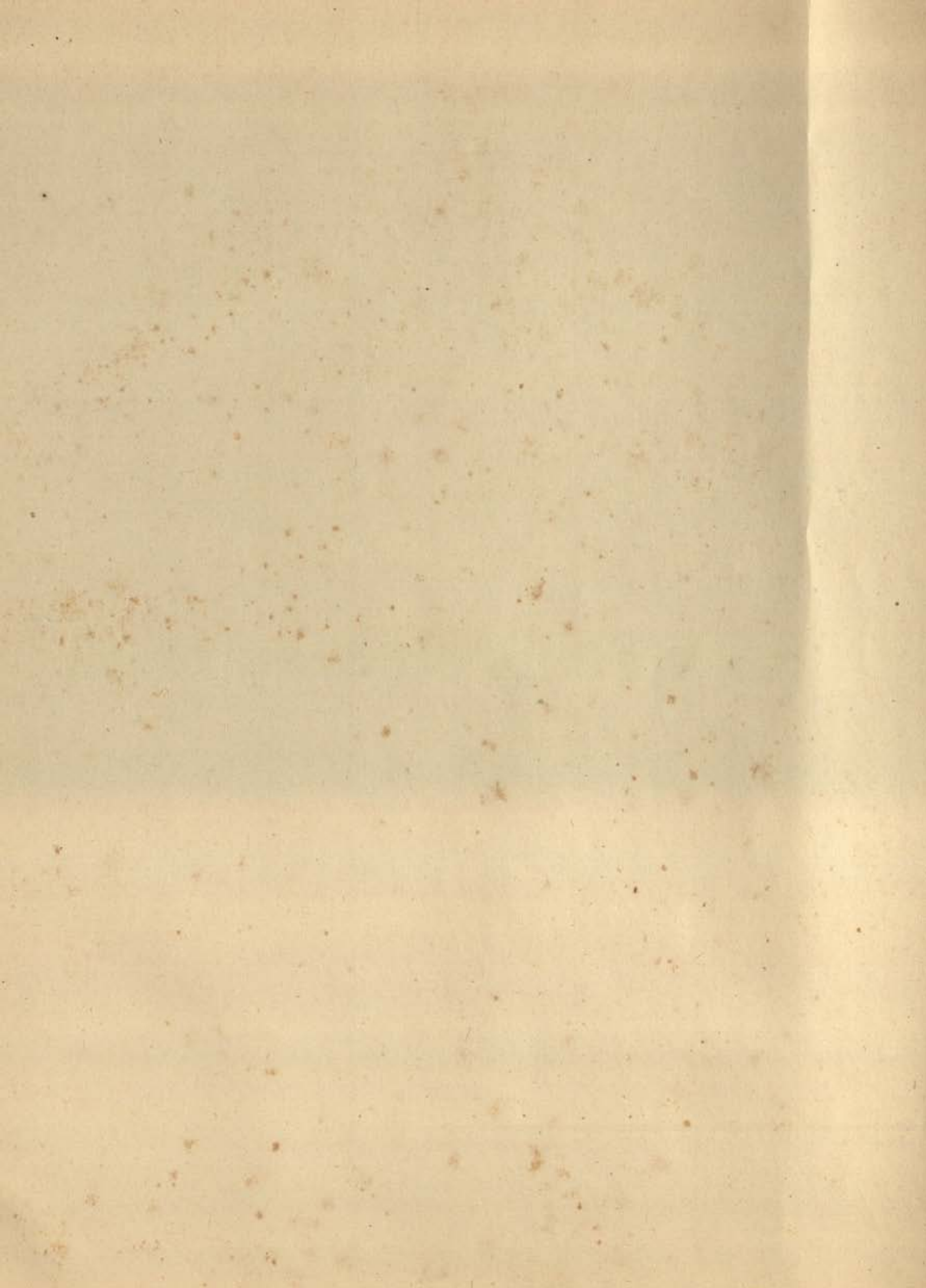
English.	Aka (Darrang).	Eastern Dafā (Hamilton).	Dafā (Robinson).	Miri.
233. My father lives in that small house.	Nah āu bugia e-mi-sa-na ngya-ga re-da.	Ngā āb-a hā nām ainyū hā dā-dna.	.....	.....
234. Give this rupee to him	Takarphu sei i jya . . .	Sā dhan sām hām ji-tā .	.....	Sim mārkonḡ sim buim <i>This rupee this him-to</i> bi-tokā. <i>give.</i>
235. Take those rupees from him.	Aiya takarphu senai la-chhe.	Hā dhan hām hāka nā-tā .	.....	Dem mārkonḡ dem bui-ka <i>Those rupees those him</i> lok-ke lā-tokā. <i>from take.</i>
236. Beat him well and bind him with ropes.	U-di-neh gi-neh seizaya khilineh vauya.	Hām ālba jitla ākhā hāl lelap-tā.	.....	Buim ai-pū pā-lā shorī lā <i>Him well beating rope with</i> rin-tokā. <i>bind.</i>
237. Draw water from the well.	Khu-geri goio khu lauye .	Tuk tā-lā issh bū-tā . .	.....	No word for "well."
238. Walk before me .	Na-bra dnye	Ū-cho-lyā-tā . . . .	.....	Ngā-ka kērā-pū gi-tokā. <i>Me-of front-wise go.</i>
239. Whose boy comes behind you ?	Ba-phumiya zi mu-khu sā de-se-da-vah ?	Higa kā-wa nā kā-ku-ā ūd-dē ?	.....	Nā-ka mēlāmpū sēkā au <i>Your behind whose son</i> gi-dūḡ ? <i>coming-is ?</i>
240. From whom did you buy that ?	Ba phai zuiya phu-niya la- vah ?	Nā sām hi-ga lokka renma ? .....	.....	Dem sēka lok-ke rēton ? <i>That who from buy ?</i>
241. From a shopkeeper of the village.	Ne-thi-ya dokain a-sheya phu-niya lain.	Sā nenga sāk karman sākka. .....	.....	Dōlūḡ dōkāndār ¹ lok-ke. <i>Village shopkeeper from.</i>

Abor (when different from Miri).	Chulikātā or Taying Mishmi (Campbell).	Digāru Mishmi (Robinson and Needham).	Mijū Mishmi (Robinson and Needham).	English.
.....	Ngā nābā nāah hi majia jīgya.	.....	.....	233. My father lives in that small house.
.....	Eja pro premē ha ala .	.....	.....	234. Give this rupee to him.
.....	Ahaia ē hemahē pau ahū hohā āgay.	.....	.....	235. Take those rupees from him.
.....	Pre āgay hōp jibu eja al bion jījiabā.	.....	.....	236. Beat him well and bind him with ropes.
.....	Eu poma ajia māji bogen .	.....	.....	237. Draw water from the well.
.....	Agu pragē lāma . .	.....	.....	238. Walk before me.
.....	Nas mita asia ah igā'yaba ?	.....	.....	239. Whose boy comes behind you ?
.....	Esu aygā ne ayha isima loga lah ?	240. From whom did you buy that ?
.....	An ma kheng gē abi jī ehenia	241. From a shopkeeper of the village.

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VOL. III

TIBETO-BURMAN FAMILY

PART I

GENERAL INTRODUCTION,

SPECIMENS OF THE

TIBETAN DIALECTS, THE HIMALAYAN DIALECTS,

AND THE

NORTH ASSAM GROUP